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THE

CHRISTIAN OBSERVER,

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OF THE

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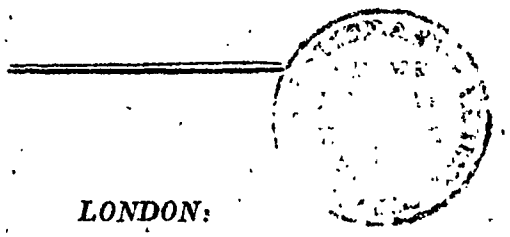
FOR THE YEAR 1812,

BEING

THE ELEVENTH VOLUME.



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1813.

TABLE OF CONTENTS.

VOL. XI.

BEING FOR THE YEAR 1812.

NUMBER I.

RELIG. COM.—Countess of Seafield··What is it to preach the Gospel?··Interpretation of Scripture··Sermon on Rom. iii. 23··Self-Examination·····Page 1—19

MISCEL.—Theories of Population··Licence System··Papal Excommunication··Purgatorian Society of Dublin ···· 19—28

REV. OF—Scott's Don Roderick·· Life of Huet ·· Butler on Christian Liberty 26—40

LIT. AND PHIL. INTEL.—Great Britain; New Works; Vegetable Wax; Births and Deaths in London; Cambridge; Oxford; New Publications ····· 55, 56

RELIG. INTEL.—Society for promoting Christian Knowledge ·· Huntingdonshire Bible Society ·· Regimental Schools 57—59

PUB. AFF.—Spain; Ciudad Rodrigo··Russia..Turkey ·· Sweden ·· United States; Java··Great Britain; Prince Regent's Speech; Population Returns; Fast-Day; Naval and Military Bible Society; Naval Intelligence····· 61—63

ECCLESIASTICAL PREFERMENTS.... 63

ANSWERS—On Toleration, and Blue Cover Advertisements····· 64

NUMBER II.

RELIG. COM.—Countess of Seafield ·· On Rom. v. 15—17··On Matt. vi. 23··Bishop Wilson on Matt. ix. 13. ·· Genealogy of our Saviour ·· Sermon on Col. iii. 2.·· South on Original Sin··Biblical Inquiries ··Reeves's Common Prayer ···· 65—79

MISCEL.—Rev. Dr. Kerr, of Madras ·· Union of Tutor and Minister ·· Fox the Martyrologist··Paraphrase of Heb. iv. 15.: Hymn ····· 80—91

REV. OF—Alison on Taste··Account of Syrian Christians, in Report of Society for promoting Christian Knowledge. 91—105

LIT. AND PHIL. INTEL.—Great Britain·· New Works··Cambridge··Population·· List of New Publications····· 115

RELIG. INTEL.—Hertfordshire Bible Society; Mr. Dealtry, &c. ·· Sutton Coldfield and Bristol Bible Societies··Bible Society and Dr. Marsh ·· Cape of Good Hope··United States····· 116—122

PUB. AFF.—Spain··River Plate ·· Sweden ··Sicily ·· United States; Orders in Council; Exports··Great Britain; State of Parties; Letters of Prince Regent, and of Lords Grey and Grenville; Parliament; Catholic Question; Reversion Bill; Licensing System; Domestic and Naval Intelligence····· 122—131

ECCLESIASTICAL PREFERMENTS ····132

NUMBER III.

RELIG. COM.—Countess of Seafield··On Ex. xviii. 30··On Gen. xv. 31·· Sermon on Luke xv. 7.·· Difference between Knowledge and Practice in Religion··Form of Consecration.. Lord's Supper··133—149

MISCEL.—Rev. Dr. Kerr of Madras·· On Grace before and after Meat··On the Fast-Day··Injustice of Names of Religious Reproach ····· ···150—159

REV. OF—Hess's Life of Zuinglius ·· Marsh on giving the Bible without the Prayer-book ····· 160—173

LIT. AND PHIL. INTEL.—Great Britain; New Works announced; Cambridge; Consolidated Fund; War Taxes, &c. 192

RELIG. INTEL.—General Observations ·· Bible Society and Dr. Marsh··Blackheath Auxiliary Bible Society ····· 193, 194

PUB. AFF.—Spain··France··Russia··Sweden..United States··Great Britain; Domestic; Naval····· 195, 196

NUMBER IV.

RELIG. COM.—Abyssinia··On Matt. xxvii. 52, 53. ·· On Justin Martyr's Quotation from Ezra ·· On Affliction ·· Sermon on Pet. i. 3; Regeneration ·· Baptism and Regeneration ····· ····197—215

MISCEL.—Advantages from a Difference of Parties in Religion··Bible Society, Prayer-book, Articles, and Homilies··Want of Instruction among Gaelic Emigrants··On the Papal Curse ·· Burning Women in Bengal.. Hymns for the first Sunday after Epiphany····· ····· 216—225

REV. OF—Vaughan's Sermons ·· Woodd's Sermon on the Liturgy··Cunningham on Origen against Celsus ·· Dr. Marsh's Inquiry ····· 225—238

LIT. AND PHIL. INTEL.—Great Britain; New Works; Cambridge; Imports; Exports; Licenses; East Indies; the College of Fort William and new Works there·· New Publications····· 240—242

RELIG. INTEL.—Society for promoting Christian Knowledge ·· Society for poor

CONTENTS.

pious Clergymen—Prayer-book and Homily Society—Society for Missions to Africa and the East—British and Foreign, Wallingford and York, Bradford, and Staffordshire Bible Societies—Speech of Mr. Gisborne—Society for Jews—Religious Tract Society—Society for Observance of Lord's Day—Sunday Schools—Want of Bibles ..... 248—255

PUB. AFF.—Spain; Capture of Badajoz, &c.—Russia; Sweden—Great Britain: Parliament; Catholic Question; Orders in Council; East India Charter; Corporal Punishment; Reversions, &c.—Domestic and Naval Intelligence ..... 256—260

NUMBER V.

RELIG. COM.—Obligation of Great Britain to Christianize India—Rev. Henry Scougal—Sermon on John xv. 8. .. 261—279

MISCEL.—Letter, the Rev. C. F. A. Steinkopff to the Right Hon. N. Vansittart—Reeves's Common Prayer—Rev. Richard Greenham—Licensed Schoolmasters—On Mr. Hodgson's Use of the Phrase "sanctified Look"—Hymns for the third Sunday after Epiphany ..... 282—289

REV. OF—Report of Cambridge Bible Society; Marsh's Address and Inquiry—Clarke's, Dealtry's, Vansittart's, and Simeon's Reply to Marsh—The Dog in the Manger 289

LIT. AND PHIL. INTEL.—Great Britain: New Works; Mendicity; Cambridge; Bullock's Museum; New Publications; Population of Great Britain in 1811.. 315, 316

RELIG. INTEL.—Bible Society, Eighth Anniversary Report—Society for Missions to Africa and East—Prayer-book and Homily Society—Baptist Missions in India—Eclectic Review—Religious Intelligence 317—328

PUB. AFF.—Spain—Russia—Turkey—Prussia—Sweden, &c.—America: Orders in Council; Henry, &c.—Great Britain: Assassination of Mr. Perceval; New Administration; Naval Intelligence—329—332

NUMBER VI.

RELIG. COM.—Rev. Henry Scougal—Genealogy of Messiah—Hebrew Names descriptive of Properties—Dr. Barrow on the Work of the Holy Ghost in Regeneration—Sermon on John v. 40.—Lord's Supper—Herbert on Assurance—333—348

MISCEL.—Piety and Benevolence of Edward VI.—Oath of Winchester College—On Col. Malcolm's View of christianizing India—Influence of the Sun on Vegetation ..... 349—356

REV. OF—Scott on Tomline's Refutation of Calvinism—Lord Byron's Childe Harold—358—376

LIT. AND PHIL. INTEL.—Great Britain: New Works; Oxford; Bibliomania; Stramonium; Leslie's frigorific Process; Remedy for Rats; Polyflame Lamp, &c. &c.; New Publications 387, 388

RELIG. INTEL.—Relief of the Manufacturing Poor—Prayer-book and Homily Society—Society for Propagation of Gospel in Foreign Parts—State of Clergy as to Residence, and of Parishes as to Places of Worship, &c.—Mission to Tartary—African and Asiatic Society ..... 389—400

PUB. AFF.—Spain—France—Russia—Sweden—United States—Caraccas—St. Vincent—Cuba—Great Britain: Parliament; New Administration; Conciliatory Measures of Government; Revocation of the Orders in Council; Budget; Loan; New Taxes, &c.; Domestic and Naval Intelligence ..... 400—404

NUMBER VII.

RELIG. COM.—Rev. Henry Scougal—Corrections of Hebrew Bible—Sermon on Psalm lxxxiv. 1, 2.—On Self-examination 405—417

MISCEL.—On Education—Pope's Bull—World's Estimate of Goodness—Anecdote of Mr. Cecil ..... 424—432

REV. OF—Scott on Tomline's Refutation of Calvinism—D'Oyly's Letters to Sir Wm. Drummond ..... 433—449

LIT. AND PHIL. INTEL.—Great Britain: New Works; Mungo Park; Hebrew Bible; Revenue; New Publications..462

RELIG. INTEL.—British and Foreign Bible Society—Bible Associations—Circulation of Prayer-books—Blackheath, Liverpool, Manchester and Salford Bible Societies—Society for Conversion of the Jews—Baptist Missions in India ..... 464—470

PUB. AFF.—War between Russia and France—Offer of Peace to Great Britain—Progress of French in Russia—Poland—Turkey—Sweden—Spain, &c.—United States—Great Britain: Parliament; Secret Committee and Law to repress Riots—Toleration Act, &c. &c.—Naval and Domestic Intelligence ..... 472—476

NUMBER VIII.

RELIG. COM.—Rev. Dr. Bayley of Manchester—Rev. Henry Scougal—Sermon on Gen. xviii. 19.—On Mr. Simeon's Defence of Liturgy ..... 477—491

MISCEL.—Arabian Epistle, by Mark CVI. Patriarch of the Copts, to a Moravian Bishop—On signing College Testimonials—Supplication of Poor to King Edward VI.—On the Declension of Politeness; Dr. Goldsmith's Commendation of Public Schools ..... 495—500

REV. OF—Simeon on the Liturgy—Scott on the Bishop of Lincoln's Refutation of Calvinism ..... 501—512

LIT. AND PHIL. INTEL.—Great Britain:

CONTENTS.

New Works; Cambridge, &c.; New Inventions; Steam Engine, &c.; New Publications 533, 534
Relig. Intel.—British and Foreign Bible Society; Bath, Uxbridge, and South-West Essex Bible Societies; Religious Liberty; Baptist Missions in India; St. Alban's, Clapham, City of London, and Naval and Military Bible Societies; Society for Suppression of Vice ..... 535—544
Pub. Aff.—Spain: Lord Wellington's Victory, &c.; North of Europe; French Bulletins; Peace: Russia and Turkey; Great Britain, Sweden, and Russia; America: Declaration of War; Great Britain: Prince Regent's Speech 546, 547
Obit.—Jacob Min, a Jew 548

NUMBER IX.

Relig. Com.—Rev. Henry Scougal; Sermon on Matt. vi. 6.; On Submission to God ..... 549—559
Miscel.—On the sarcastic Application of Scriptural Phraseology 565
Rev. of—Gregory's Letters on Christianity; Stewart's Philosophical Essays ..... 577—587
Lit. and Phil. Intel.—Great Britain: New Works, &c.; Trial for Non-residence; Vaccine Establishment; Mendicity Office; New Publications ..... 606—608
Relig. Intel.—New Auxiliary Bible Societies; Want of Bibles in Liverpool; Effect of Bibles near Neath and Bristol; among Soldiery; among Prisoners of War; Baptist Mission Society; Destruction of Printing Establishment at Serampore; Southwark and Wilts Bible Societies; Supply of Bibles and Prayer-books to the Navy; Yearly Meeting of the Quakers ..... 609—618
Pub. Aff.—Spain: Capture of Madrid, &c.; Raising Siege of Cadiz, &c.; War in the North; Sicily: New Constitution; United States: Hostilities; Great Britain: Dissolution of Parliament; Suggestions on the View of a General Election, 617—619

NUMBER X.

Relig. Com.—Of Abassinia; Sermon on Ephes. vi. 18.; On Trusting in God, 621—631
Miscel.—On our occasional State Prayers; On certain injudicious Expressions of Religious Persons; Jerusalem Lost and Regained; a Poem; the Blessings of Knowledge, by Mr. Montgomery; A prospective Defence of the Bible Society, by Dryden ..... 638—648
Rev. of—Hall's Sermon on the Christian Ministry; Stewart's Philosophical Essays ..... 649—654
Lit. and Phil. Intel.—Great Britain: New Works; New Publications 676
Relig. Intel.—Mission Society to Africa and the East; Church Missionary Associations; General Meeting of the Society ..... 677—679
Pub. Aff.—Spain: Siege of Burgos, &c.; War in the North: Battle of Borodino; Capture and Conflagration of Moscow, &c.; United States of America: Capture of Gen. Hull's Army; Loss of a Frigate; State of Feeling in America; Great Britain: General Elections; Sir Francis Burdett ..... 680—683
Ecclesiastical Preferments 684

NUMBER XI.

Relig. Com.—On the Love of God; Ode of Habakkuk, from the Hebrew; On Dr. Clarke's Denial of the Brazen Serpent being a Type of Christ; Sermon on Ephes. vi. 10.; Simeon's Defence of his Sermons on the Liturgy; Bishop Cleaver on the Articles ..... 685—705
Miscel.—Answers to a "Friend to Fairness"; On Scougal; Means of impressing youthful Minds; Slovenly Habits in London Churches; Luther's Hymn ..... 706—712
Rev. of—Cottage Sketches; Maltby on the Plans of the Bible Society; Cunningham's Reply to Maltby; Sixth Report of the African Institution ..... 713—729
Lit. and Phil. Intel.—Great Britain: New Works; Roman Antiquities; New Publications 737, 738
Relig. Intel.—National Society for Education of the Poor; Prayer-book and Homily Society; Wilberforce Philanthropic Association; Missions of the United Brethren to the Esquimaux; N.E. Middlesex, Cinque Ports, and Gloucester Bible Societies; Portsmouth Bible Association; Demarara ..... 738—746
Pub. Aff.—Spain: Raising Siege of Burgos; Retreat of Lord Wellington; Ballasteros; Russia: Retreat of Bonaparte; Reverses of his Armies; his Cruelty and Injustice; France; America; Great Britain: Reflections on State of Parties, &c.; Domestic Intelligence ..... 747—752
Postscript—Defeat and Capture of a second American Army 752

NUMBER XII.

Relig. Com.—Rev. Dr. Lowman; Dr. A. Clarke on Deut. vi. 20.; Sermon on 1 Cor. iii. 21.; Collation of Bishops Tomline and Tillotson on Regeneration; Sir Matthew Hale on the Excellency of the Bible; Lavater's Rules of Holy Living ..... 753—770
Miscel.—Complaint of a neglected Female; A Baptismal Ball; Oath of Abjuration; Inquiry respecting Corporation for propagating Gospel in New England; Wheelock's Indian School; Danish Mission in the East; Denon's Account of

CONTENTS.

the Jews . . Reply of a "Friend to Fairness" . . Letter from the Chaplain at the Bay of Honduras ..... 771—781
Rev. of—Miss Edgeworth's Tales of Fashionable Life . . Clark's Travels in the Holy Land ..... 781—797
Lit. and Phil. Intel.—Great Britain: New Works; Cambridge; St. David's College; Sir H. Davy; Hydrophobia, &c. . . 811
Relig. Intel.—Westminster, Surrey, and Rutland Bible Societies 812, 813
Pub. Aff.—War in the North: Defeat and Sufferings of the French Armies; Escape of Bonaparte, and Return to Paris... Spain . . United States: President's Speech; Opinions of the Religious Public of America on the War . . Great Britain: Parliament; Prince Regent's Speech; Vote to Lord Wellington; Aid to suffering Russians ..... 814—819

APPENDIX.

Relig. Intel.—Missions of United Brethren at Cape of Good Hope, Surinam, Greenland, St. Croix, St. Thomas, Antigua, Barbadoes, and South America . . Mission Society to Africa and East: Sermon and Report . . London Missionary Society: Abstract of Report . . Spitalfields Benevolent Society . . Sunday School Union . . Hibernian School Society . . Society for Observance of Lord's Day, &c. . . Spiritual Wants of the Poor in the Forest of Dean . . Navy Chaplains . . . Poor Curates . . . Tract Society . . Jews . . Lascars . . United States . . Methodists . . Serampore . . Church Mission Tracts . . Keynsham Association for reading Bible . . Newcastle, Suffolk, Shropshire, Blackheath, Henley, Hibernian, Sussex, North London, Hackney, Cambridge and Edinburgh Bible Societies 821—866
List of New Publications 866
Ecclesiastical Preferments 867
Index to the Essays, &c.; Reviews; Names; Texts; and Signatures ..... 871—880

THE

CHRISTIAN OBSERVER.

No. 121.] JANUARY, 1812. [No. 1. Vol. XI.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I BEG to submit to your judgment the enclosed manuscript; bearing, as you will perceive, the marks of age, but bearing also the marks of undoubted authenticity; and from which, if the whole be too long for insertion in your work, occasional extracts may be made for the edification of your readers.

I am, &c.

H.

"SOME MEMORABLE THINGS, ESPECIALLY OF THE LAST YEARS AND HOURS OF THE LAST COUNTESS OF SEAFIELD, WHO DEPARTED THIS LIFE AT CULLEN, THE 14th OF AUG. 1708. DONE FOR THE USE OF HER CHILDREN.

"ANNA late Countess of Seafield, the eldest daughter of Sir William Dunbar of Durn, son to the Laird of Grangehill, and Janet Brodie his wife, grandchild of the Lord Brodie, was born in the year of God 1672, and bred up virtuously from her infancy by her parents, and particularly by her grandmother Lady Dunbar, who was a virtuous and pious woman, and took care to instil into her grandchild's mind, a sense of piety and devotion from her very infancy. There appeared in her, from her childhood, a sweetness of temper and disposition which made her agreeable to all that saw her, and which was always observable in her to the last.

"When she was a young girl with her parents, her mother would have had her to learn housewifery; but her inclination led her rather to read, and therefore she stayed mostly in her closet and gave herself much to reading, and still avoided the company of the servants, having an abhorrence of the profaneness and ribaldry with which they are ready to defile one another's ears, and pollute their hearts. And in this sense, one's great enemies are oftentimes those of one's own house; and children, in their younger years, are greatly corrupted by the example and speeches of servants.

"Her parents, knowing how ready young people are to corrupt one another, and that one of the best means to keep them from evil is to preserve them from the occasion of it, chose not to send her to the city, to the women's schools, according to the ordinary custom, there to be trained up in the things which become those of her own age and quality to learn; but to keep a virtuous woman within their house to attend their daughter, and instruct her in such things as were fit for her to learn."

"She began very early to read good and devout books, and took delight to hear them read to her; and when a portion of some of them had been read, she would retire to her closet, and was often observed there on her knees in prayer to God. When she was about eight years of age, while reading the holy Scriptures, she happened to read these words, 'The wicked shall be turned into hell, and all the nations that forget God.' On which, reflecting on her own sinful state, she was struck with great terror, looking on herself as one of those against whom this is threatened. In this state

her grandmother did greatly comfort her; and when she would be in the greatest anguish, these two passages of holy Scripture gave cure and relief to her spirit: 'One day with the Lord is as a thousand years; and a thousand years as one day.' 'When the wicked turneth away from his wickedness which he hath committed, and doth that which is lawful and right, he shall save his soul alive.' However, the deep impression of this threatening, remained on her spirit for several years.

"When she was with her parents, her mother happened to be visited with a severe and long sickness, during which she constantly attended her, and ministered to her in every thing, sitting up by her in the night to serve her; and the seeing her mother so afflicted, and the apprehensions of her death, and the solitary nights she spent in attending her, made her very thoughtful; so that she employed them much in reading the Scriptures and devout books, and came thereby to have a deep sense of her duty to God, and received her parent's blessing for her so pious care of her; of the good of all which she was afterwards very sensible.

"In the sixteenth year of her age, she was married to the Hon. James Ogilvie, second son to the Earl of Findlater, who was afterwards created Earl of Seafield, and whose eminent parts appeared in the discharge of two great offices of state; that of secretary of state, and that of lord high chancellor, to which he was advanced in this and the last reign; first to the one, and then to the other; and that for two several times, continuing in the last till the late union of both kingdoms into one, of Great Britain.

"When he came first to ask her for his wife, her father having told her of it the night before, some of her acquaintances pressed her to look out of her window to see him while he alighted (for she had never seen him), but she would not do it. When he first addressed her, she gave him no other return but that she was to obey her parents, and be directed by them. When all was agreed unto, he made her a present of a rich diamond ring, but she would by no means accept of it till the marriage was solemnized; she considering, that many have been contracted, who have not been married together; and that if it should so happen with her, such a present could not be kept, and therefore she chose rather not to accept of it.

"The entering into the married state so young, where she foresaw so many difficulties, made her very thoughtful, and therefore she had recourse to God; and begged earnestly, counsel and direction from him. And this she said she did afterwards in all her difficulties, and that she found God was pleased to direct her and bring her through them she knew not how.

"When she was first married, her husband had no plentiful fortune in the world, although he had the prospect of being his father's heir, (his elder brother, though alive, being very infirm); yet the estate of the family was under such burdens, that it was scarcely better than none at all. This made her give great application to a careful and prudent management; and their worldly wealth still increasing, and God blessing them with a plentiful fortune, and her husband being for the most part from home, and committing to her the care and management of his own estate, she did it with great application and fidelity. She looked on herself as the steward of it for her husband, and that she was obliged to be faithful to her trust.

"When her first-born son was born, being of a thin body, she was prevailed with to give him to be nurst by another woman, who, proving a very bad nurse, occasioned much sickness to the child; which brought him to the gates of death, for which the mother had deep remorse; and having met with the

same affliction in her second child, for which she was touched with like trouble, she resolved afterwards to nurse her own children, which she accordingly assayed in the next child, her present eldest daughter; but after two months' suckling, she became so weak that she was forced to give it over.

"Though her husband was, for the most part, always abroad, being employed in the public affairs, yet she kept still at home, being careful to educate and bring up her children in virtue and piety, and looked well to the ways of her household, and ate not the bread of idleness: a rare example for the ladies of this age.

"She was most careful to nip the first buds of vice that appeared in her children, and to pull them up by the root. She still inculcated to them the heinousness of their disobedience to God, and their sinning against him, and would not forgive them the offence they had done, till they had first earnestly begged pardon of God. And she made them still conceive that the reason of their obedience to her commands, was because it was the will of God, and he commanded it. Her eldest son, in his childhood, when about five or six years of age, having learned from the servants to take the name of God in vain, she wrought in him such a sense of the baseness and heinousness of that crime, that ever afterwards he had a horror of it. At another time, about the eighth or ninth year of his age, she having given him a little money to carry to a beggar whom she saw at the gate, he was tempted by a boy, of the same age with himself, to buy figs with it. This coming to her ears, she so laid before him the heinousness of this sin; the greatness of the theft he had committed in robbing the poor; the dreadfulness of the account he must have to give at the last judgment for this uncharitableness, when we shall be judged by Jesus Christ according to our charity or want of it; and did so inculcate upon him the thoughts of death and judgment, heaven and hell, as made him to tremble, and gave him a deep sense of that charity and compassion which we ought to have for the poor and miserable. There was nothing she was more careful to curb in her children than the least inclination to lying or deceit. She was also careful to suppress in them the least inclination to pride and self-conceit. And when she found them lifted up, she would take occasion to humble them, and so to point out to them their faults as to mortify their pride.

"Though it was still her care to make no shew in her devotion, and not to be seen of men, yet, for the most part, she constantly retired thrice a day for prayer and meditation on the holy Scriptures; and in particular on the Lord's day in the afternoon; and frequently took in some one of her children with her, keeping her child under her arm while she prayed with great devotion; and afterwards would set down and speak seriously to the child of the obedience and love he owed to God, the duty of depending upon him, and having recourse to him by prayer on all occasions, repenting and confessing his sins before him. And she would then reprove him mildly of any particular faults she thought he was guilty of, and recommend to him the particular duties he ought to perform; and especially to employ the Lord's day in reading and meditating on the holy Scriptures and in prayer. She would then dismiss the child to get by heart a portion of a psalm or some other part of the holy Scripture; and after she had ended her own devotions, would call in the child again, and take an account of it. She accustomed the children, from their infancy, to pray morning and evening, and recommended to them, before they fell asleep, to call to mind some passage of Scripture, and meditate upon it; and when they awoke in the morning, to do the same.

"About a year after their marriage, they came to live with the Earl of Findlater, her husband's

father, at his house of Cullen, where the Countess of Findlater being deceased, the whole care of the family was committed to her; in the management of which she discovered a wonderful prudence and discretion, far beyond what could have been expected from a young lady of eighteen years of age. There were in the family, besides the lady and her own husband, the Earl of Findlater, his eldest son, the Lord Deskfoord, the earl's two daughters, both of them older than herself, and a younger son; and these were of such different tempers and interests, that it was not easy to oblige one without disobliging the other: and yet this young lady so lived among them, as to obtain the esteem and good will of all, and to avoid a concern in their little quarrels and resentments. She heard them complain of each other without offending the person complained of, and was displeasing to none of them.

"The Earl of Seafield had been in public office several years, both in Edinburgh and London, before he obliged his lady to leave her country-house to come to live with him at court or in the city. The ladies were wont to express their surprise why she lived still in the country; and concluded her lord was ashamed to bring her to the court and the city, because of her rural breeding. They earnestly pressed him to bring her up, and they pleased themselves with the fancy of the sport and divertisement they should have in the manners, speech, conversation, and behaviour of a country lass; and how odd she would look when she was out of her element. She knew not what it was to disobey her husband; and as she was well pleased to live in the country so long as he saw it fit, so she made no scruple, upon his call, to come to the city. Before she came first to Edinburgh, she had never been in a town so remarkable as Aberdeen, and therefore one would think every thing might seem strange to her; but, on the contrary, she did not appear at all affected with the novelty of things. When the ladies and others came to visit her, they were surprised to find how much they had been mistaken in their opinion of her, and that, instead of rural manners, they beheld a lady endued with all the *valuable* accomplishments of the breeding of a court and city, and tainted with none of their vices. Her behaviour towards others was so courteous, that never any one who saw her, of what quality soever, thought her wanting in the respect due to them. Whatever occasions offered of doing good offices to others, she was ready to embrace them. In conversation, she had an easiness of expressing herself in proper words, without the least affectation. She was so well versed both in ancient and modern history, and in the present state of Europe, and in matters of religion, that no subject of conversation did usually occur to which she was a stranger. She had nothing of the coquetry of the age; her behaviour in all things was perfectly modest and unaffected; and both in Scotland and England, in the opinion of the most discerning persons, she obtained the character of one of the most accomplished ladies in Britain, and had the good will and esteem of all ranks of people.

"The Earl of Seafield being engaged in the interest and service of the court at the time when the discontents of the nation swelled to a great height, he became one chief butt of their displeasure which is the ordinary fate of ministers of state. His lady on all occasions stood up for the honour and interest of her husband, and to vindicate him from the reproaches cast upon him; and yet, nevertheless, retained the general good will, so that when the rabble arose at Edinburgh with respect to Darien, and broke the glass windows and did other indignities to houses which wanted illuminations; —though there were none in the Earl of Seafield's house where his lady then was; and though they were on

their march to commit insolences there;—yet upon a suggestion made them that none was there but this virtuous lady, and that it would be ungenerous to treat her indiscreetly, they turned their course another way.

"In the year 1706, her lord being then Chancellor of Scotland, and about to return from court, and having desired her to meet him at Edinburgh against such a time; while she was making ready for the journey, she was seized suddenly in her closet, at the moment that she was employed in preparing to receive the sacrament on the next Lord's day, with a violent vomiting of blood, which returned more than once, and brought her to the very gates of death. God was pleased to call her, not only by this sudden and unexpected stroke, but by the checks and motions of his Holy Spirit; and she was struck with a deep sense of God's wonderful mercies to her, and of her abuse of them. She had before her the prospect of death and eternity, and felt how unfit she was to enter into it. On the review of her whole life, though she had not been guilty of what the world would account heinous crimes, yet she found that she had been seeking herself and her own reputation more than God; and saw what a difference there was between that virtue which is founded on true humility and the sincere love of God, and is the work of his grace and Spirit, and that which is only the effect of self-love. She was struck with deep remorse that in all things she had sought herself more than God, and by ardent prayers implored his mercy and compassion for Christ Jesus' sake. And while she was in the extremity of weakness, she caused her eldest daughter to read to her the fifth chapter of Matthew, and made so excellent a discourse on the eight beatitudes, therein contained, that it greatly affected and left a deep impression on the spirits of all who were present. She devoted herself wholly to God, and begged earnestly, if it were his holy will, that he would be pleased to spare her yet awhile, even but for one year more. The Lord heard her prayer, and beyond the expectation of all she was restored to health, and had the least she desired granted her, so that her soul was full of devout adoration. And in this divine frame and disposition of spirit, she wrote meditations on the Lord's prayer, which, when she perused them, served to enkindle her devotion."

The whole of these meditations are inserted in the manuscript. A few extracts from them will serve to mark their character.

"O holy Lord God, come then and rule in my heart. Be my king, and establish thyself a throne in my affections; and govern my will, that I may be a most obedient subject unto thee. O hasten the day when all knees shall bow before thee, and all tongues shall confess thy name; when the Gospel shall shine gloriously, and Jew and Gentile shall, in their heart and practice, acknowledge the Messiah, and turn their affections to the great and mighty God."

"O God, I desire to give up my will unto thee; and let thy will be done in and by me, and not only in me, but in all that is mine. O pull down every thought that raiseth itself in disobedience to thee, and every base imagination, that thy will may be fully obeyed not only by me, but in all the earth. Give thy enlightening Spirit, that thy will may be known, and that it may dissipate the thick clouds of iniquity that darken or go between thee and us."

"Lord, let me no longer satisfy myself with praying, 'Thy will be done;' but by an actual giving myself to be guided by thy revealed will, and by submission to thy providential will, may I follow thee in all thy steps."

"Lord Jesus, thou art the bread of life: give me that bread which shall feed me to life everlasting; and grant, that as I cannot live without a dependence on thee, so may I never

desire to live without it, but that the eyes of my soul may be always looking towards thee, and receiving with thankfulness my temporal and spiritual food from thy hands." "O that I could give my heart entirely to thee! Lord, I am a poor defiled wretch; but it is by thy blood I must be cleansed, whose I am, and to whom I do resign myself, soul and body, and all that is mine. This is but what gratitude obliges me to, since he gave himself for sinners, of whom I am the chief."

"O holy Lord Jesus, grant that my passions may be subdued to thee, and that all my revenge and anger may be against sin; that I may strive through thy strength to root it out of my heart; that I may be a declared enemy to the devil, the world, and the flesh, whom I renounced in my baptism, and have declared war against often in the vows which I have made to thee."

"O keep me from relying on any thing but Christ and him crucified, and on thy abounding mercy. O holy Lord God, purge me from sin, and pardon the sins of my holy duties, my wandering and vain thoughts in prayer. O take away my hardness and stupidity of heart; possess my will, and fill my affections. Thou art the only object that is worthy of all love! Thou only canst satisfy a right-placed affection!"

"These," the writer of the paper observes, "are the excellent meditations which this lady then formed on this divine prayer; and they manifest not only the clearness and exactness of her thoughts, but also the deep sense and feeling of her heart with respect to the greatness and goodness of God, and the infinite obligations she had to love him with all her heart, and her great undutifulness to so good a God, and the hopes she had in his mercy through Jesus Christ, to which she flies, yielding up her will wholly unto his, and resolving in the strength of his grace to live from henceforth wholly unto him, that he might reign and rule in her heart, and no idol might find any place there. Nothing of this was known till a few days before her death, when she desired one of her maids to look for such a paper in her cabinet, and bring it to her, that some parts of it being read to her, she might the more reproach herself for not having walked answerably to such powerful calls, and such solemn engagements."

(To be continued.)

To the Editor of the Christian Observer.

So much has been said of late respecting *Gospel preaching* and *Gospel ministers*; and those who are most frequent in the use of the terms seem to understand so little of their real import, that I must look upon it as an essential service to the cause of religion, to endeavour to communicate precise and just views on the subject. What, then, is it to preach the *Gopsel?* And who are they who may be considered as fairly entitled to the appellation of *evangelical ministers?* These questions appear to me to be satisfactorily answered in the inclosed paper; with the insertion of which I should be glad to see you open your new volume. This paper is the production of a friend whom I most highly value, but whose modesty would not permit him to see in it any thing which was calculated for the general benefit. My opinion is certainly widely different from his; and I have prevailed with him to submit it to the test of your judgment. Should your opinion coincide with mine, I sincerely hope that it will serve to encourage the author of it (who entertains great respect for your decisions in general) to become a more frequent contributor to your work. I am well persuaded that he could not write without interesting and enlightening your readers. I am, &c.

S.

ON PREACHING THE GOSPEL.

The Gospel is stated by St. Paul, to be "the power of God unto sal-

vation to every one that believeth." In other words, it is a dispensation in which the power of God is strikingly manifested by the manner in which the salvation of man is effected. The *object* of the Gospel is the recovery of man from the state of guilt and misery into which he had sunk by the fall, and his restoration to the Divine favour and to eternal happiness. The *means* by which this great change is effected are made known by the Gospel. Properly speaking, Christ, who, by his death, takes away the guilt of man, and the Holy Spirit, who, by his operation, sanctifies the heart, are the grand agents in accomplishing this work. The Gospel only makes known their agency, and is used by them as an instrument of effecting their great design. They require, therefore, faith in the Gospel, and they employ that faith as the medium by which they operate in changing the condition of man. And hence the Gospel is said to be the means of salvation.

The Gospel evidently supposes man to be in a state of sin and guilt, under the just displeasure of God, and liable to eternal condemnation. It supposes him further to be incapable of extricating himself from this state, by the exertion of any powers which he possesses in himself; and it implies that there is no other law or dispensation given by God by which man could be saved; every law of God being too pure and holy to be sufficiently kept by the weakness of man.

In this state of the utter ruin of man, we are informed by a revelation from God, that he has been pleased, in compassion to his creatures, to appoint a Saviour for them. He has sent his own Son to take upon him our nature, and to make atonement for our sins. He has likewise sent his Holy Spirit from above to testify of this Saviour, and to communicate the benefits of his salvation to the souls of men. Through this Saviour men are to be restored to the Divine favour, and to be made partakers hereafter of the blessed kingdom of heaven. In the mean time, through the influence of the Holy Spirit, they are to be fitted and prepared for that holy state, by the renewal of their nature, by the sanctification of their souls, by the mortifying of the body of sin, by their growth in grace and in a conformity to the Divine image.

Such is the brief outline of the Gospel. To preach the Gospel is to make it known to men in a full and perfect manner, and also to enforce and apply the several branches of it to the conscience. From this outline, then, we may form some judgment of the true method of preaching the Gospel. A more distinct view of the subject, however, may be obtained by considering what it is not to preach the Gospel.

Those do not preach the Gospel who represent man in a different state from that which the Scripture supposes. If ministers do not speak of him as fallen and corrupt, as naturally under the power of sin, and therefore subject to the just displeasure of a holy God; this is to give such a view of man as would render the Gospel unnecessary. If allowing the corrupt state of the human race, they assert that there is power in man to restore himself by his own exertions, without referring him to the Divine power and grace, they do not preach the Gospel; because thus the sanctifying influences of the Holy Spirit are rendered useless. If exalting the merit of any righteous acts which man can perform, they suppose them capable of counterbalancing his transgressions, and rendering him acceptable in the sight of God, they do not preach the Gospel; for thus they make the cross of Christ of none effect. If they represent Christ only as a pattern and example to mankind, and not as making atonement for sin by his blood; or as being only a man, instead of the Son of God come down from heaven to redeem us, they do not preach the Gospel: for great is the mystery of godliness; that is, of

the Gospel; "God was manifest in the flesh." If they fail in pointing out, that the great end of Christ's coming in the flesh was to purchase to himself a holy people, who, being made partakers of a divine nature, and delivered from the corruptions of the world, should be zealous of good works, they do not preach the Gospel; their preaching is at variance with the main design for which that Gospel was given. In a word, if they do not represent man as in absolute need of a Saviour; if they ascribe to him the power to save himself; if they keep the great and only Saviour out of view, or substitute any thing whatsoever in the place of his meritorious death, perfect righteousness and prevailing intercession; if they do not insist on the sanctifying influences of the Holy Spirit as indispensibly necessary to the great end of the Gospel, the renewal of the soul in the divine image; or if, allowing this to be the end, they do not point out the appointed means of attaining it; they do not preach the Gospel; they give false views of the state of man, and of the means of preparing him for eternity.

In these several cases, the Gospel may be said not to be preached at all; because either some doctrine contrary to it is introduced, or some essential part of it is omitted. But besides this, the Gospel may be preached imperfectly, and may thus fail in a considerable degree to fulfil the great ends which it was designed to accomplish. This is the case when the several points already stated as characterizing the Gospel are not exhibited in the full and proper proportion; when a lucid view of the whole is not presented; when a distorted representation is given of it, one part being unduly magnified, or its connection with the rest not sufficiently marked; when the outline is not filled up; when the points more immediately required by the peculiar circumstances of a congregation are not insisted upon; or when a close and direct application of scriptural truth is not made to the conscience.

It seems hardly necessary to observe, that in order to all this, much knowledge and wisdom are required. The Gospel, indeed, is of itself plain and simple. It was meant to be so, being expressly intended for the poor and unlearned. In this, as in all the other works of God, a noble plainness and simplicity bespeak the perfection of his skill. Christ and his apostles, by whom it was delivered, came not with excellency of speech or worldly wisdom: they were the very models of plainness in all their discourses. However high the subjects of the Gospel may be, they are made so plain by the inspired writers, that he who runs may read. Besides which, the Holy Spirit has been promised to enlighten the mind. What is required, therefore, in order to understand the Gospel, is only an humble and teachable spirit, a diligent study of the sacred oracles, and earnest prayer to the Giver of all wisdom for his illumination.

But though the truth will be made clear to those who use these means, and are thus duly prepared to receive it, it must be acknowledged that there is in men, in general, an unhappy blindness of mind, a perversity of judgment, a corruption of heart, a prevailing regard to worldly interest, or an obstinate spirit of prejudice, which renders them indisposed to its reception. Hence it is that ministers with the same documents in their hands, with the words of our Lord and the writings of his apostles before them, have differed so widely in the views they have given of religion; while plain and illiterate men have been perplexed, and have been at a loss to know what really was the Gospel of Christ.

Some have dwelt almost exclusively on the evidences of Revelation; an important subject, doubtless, if it be considered as only introductory to a knowledge of the Gospel itself; while others have entirely overlooked the external proofs

of our faith. Some have dwelt chiefly on man's moral obligations, sinking those doctrines which constitute the foundation of all Christian practice, and especially keeping out of view that Saviour by whose blood alone we are cleansed from our sins. Others, sensible of this error, have gone into the opposite extreme; they have perpetually dwelt on points of doctrine, while what related to Christian practice has been either omitted or hurried over in general terms and without sufficient explanation. Another class has failed in not applying the truths they have delivered. They have preached the grand doctrines of Scripture indeed; but they have preached them as matters of speculation, as if the bare and cold knowledge of the truth could be effectual to salvation. The warm and animated appeal to the feelings; the close application to the conscience; the affectionate address as from a father to his children, over whom he was tenderly watching in Christ Jesus:—these have been wanting; and the preaching, though speculatively correct, has been unfruitful. Others again have failed in particularizing, that is, in applying, the general truths of the Gospel to the particular cases of their hearers. It is not the constant repetition of the same form of sound words, however excellent, which can be regarded as a complete delivery of the truth. It must be elucidated: it must be branched out into particulars: it must be explained and amplified: it must be brought to bear on the peculiar circumstances of the congregation, so that they may clearly understand and feel its force. In this way only can a minister of the Gospel be said rightly to divide the word of God, and to give to each his portion in due season.

The grand and distinguishing doctrines of the Gospel are, as has been observed, exceedingly plain and easy, but at the same time they are most comprehensive; and fully to understand all their bearings, and the whole detail of their application, requires more than the study even of a whole life. The sinfulness of our nature, for example, a most important doctrine of Christianity, is readily seen and admitted. But what avails the general acknowledgment of this truth? The effects of sin must be pointed out in all their various forms. The numerous lusts of the flesh which lurk disguised in the human heart must be stripped of their disguise and exposed to view. The love of ease and the love of pleasure must be exhibited in all their workings. Pride in its several branches of self-conceit, vanity, ostentation, and such like affections must be held up to view. The love of money, with its different indications: the love of worldly honour, the desire of human applause, the operations of a secret spirit of impatience, envy, resentment; all these must be fully explained, if we would know the true meaning of that corrupt state from which it is the design of the Gospel to set us free. He, therefore, who is thus exposing sin, with the view of more clearly shewing the necessity of the Divine work of Christ on the soul, is preaching the Gospel as truly and effectually as if he were proclaiming the glad tidings of forgiveness in Christ Jesus.

In like manner, he who explains in detail the holy tempers and dispositions which characterize the "renewed" man; he who illustrates the fruits of the Holy Spirit, (not neglecting also, either in this or in the former instance, to give a clear and full view of the other great branches of Christianity); may be truly said to be preaching the Gospel. It is a narrow and confined view of the Gospel which would confine it exclusively to a particular doctrine, as that of faith in Christ Jesus, without embracing all those other points which were equally taught by Christ and his apostles.

It appears to have been the practice of our Lord and his apostles to direct their peculiar attention to the

prevailing faults of the people whatever they were. These they attacked in a forcible manner. Our Lord saw that the Pharisees were the chief opposers of real religion: He therefore constantly reproved them, and exposed their hypocrisy. He perceived that false interpretations were put upon the law: and he took occasion fully to explain its purity and the extent of its requisitions. He observed the apostles to be worldly minded and ambitious; he therefore frequently inculcated heavenly mindedness, and deadness to the world and the things of it.

The Epistles likewise (to say nothing at present of the preaching of John the Baptist) are directed against prevalent errors or vices. And it is this particularity in the Epistles which renders them at once interesting and instructive. The Apostle's command to Timothy, and, through him, to every minister of the Gospel, is not only to preach the word, but to reprove, rebuke, exhort, with all long suffering and doctrine; to watch in all things, and thus do the work of an evangelist, and make full proof of his ministry.

The Gospel was intended not only to convert men, but also to build them up in the faith, the love, and the obedience of Christ. We find, therefore, a difference in the strain of the Apostles' preaching at different times and to different persons. When preaching to those who were unacquainted with the truth as it is in Jesus, they declare unreservedly the grace of the Gospel. If any afterwards abused that grace to licentiousness, we hear an apostle sharply reproving them, and telling them, that faith without works is dead, and that a man could not be justified by faith if it were alone; that is to say, barren and unproductive. Thus did the apostles accommodate their preaching to the circumstances of their hearers, leaving an admirable pattern of the true manner of preaching the Gospel. And surely they as truly fulfilled the high commission they had received from Jesus Christ to feed his sheep, when they reproved sin, unmasked hypocrisy, or rectified error, as when they delivered at first the simple doctrine of Christ dying for sinners, and exhorted men to be reconciled to God.

But while a minister thus fully elucidates every important branch of the Gospel, and thus guards against imperfect representations of it, Christ must ever be held up to view as the great Author of salvation, and the great Agent in it. He must be made the spring of all obedience; the sun of the system, whose influence is to pervade every part of it. All things must refer to him as their centre. This being kept uniformly and steadily in view, the perfection of preaching is to deliver the whole counsel of God, to omit no important part, and to dwell on each in proportion to its rank and importance, of which the Scriptures exhibit to us a perfect scale.

What has been said may serve to correct the error of those who would confine the preaching of the Gospel to those doctrines alone which relate to the forgiveness of sins in Christ Jesus. This is indeed a most highly important part of the Gospel; but it is not the whole. In some congregations, it may be that the state of the hearers may require that these doctrines should be chiefly dwelt upon. In others, however, the practical parts of religion may be more particularly necessary. To preach the Gospel wisely and faithfully to each would require a strain of preaching which might seem, to superficial judges, to be almost contradictory. Such was precisely the case with St. Paul and St. James. They both preached the Gospel with much wisdom and ability. They were both inspired by the very same Spirit; yet the one will seem to many to have spoken inconsistently with the other. A little reflection, however, on difference of circumstances, would serve to reconcile every seeming contradiction.

In conclusion, let it be remarked, that nothing new can be expected in the preaching of the Gospel. If it be new, it is on that very account false. Yet many persons seem to be anxious to find out something new which is to operate as a charm in effecting their salvation. That only is the Gospel which the Scriptures have revealed as such; and there the truth will always be found to be clear just in proportion to its importance. One preacher may be more happy than another in his talents, his mode of expression, his manner. He may have more ingenuity of illustration, and may be more expert in handling particular subjects; but the truth itself is old and well known. Nor is it only folly to expect something new in the preaching of the Gospel: such an expectation often leads to fatal consequences. Many, through life, are thus seeking and never finding the truth. Some persons are led to fix on particular expressions of Scripture, to the neglect of what is most important in doctrine; some to cherish a fond regard to doctrines without attending to practice; and some to use even religion itself for stifling the remonstrances of conscience. Hence also come divisions in the Church. It has ever been the policy of Satan rather to undermine the Church than to attack it openly. An open denial of any truth would be rejected; but the disproportionate exaltation of one part of the Gospel, to the depression of the rest, is not so soon perceived to be pregnant with danger. Let it be ever remembered, that it is the practical application of old and well known truths to the conscience, which is chiefly wanted, and from which Satan would divert the attention of man. What will avail, as has been already said, the speculative belief of any religious truth, unless that truth be brought into effect? The knowledge of the sinfulness of our nature will benefit those only who trace it through its windings, cherish the convictions of their conscience, confess their sins before God, are deeply humbled on account of them, and strive against them in the power of Jesus Christ. In like manner, the knowledge of the grace of the Gospel will benefit those only who, weary and heavy laden with the burden of their sins, listen to the invitations of Christ Jesus, make their application to him in faith and prayer, and rely on him for salvation with the heart unto righteousness. No more will the knowledge of the pure precepts of the Gospel benefit any but those who are purifying themselves even as He is pure, and who are watching over their whole conduct that the temper and dispositions of a Christian may be found in them to the honour of their blessed Master. The hour is fast approaching, as on the wings of a whirlwind, when empty speculations will not be allowed as a substitution for a living faith and a holy practice. God grant that every one who reads this paper may be found in that day to have received the truth in the love of it, and to have brought forth abundant fruit to the glory of our Lord and Saviour!

To the Editor of the Christian Observer.

While Christians of almost every denomination profess to adopt the same Scriptures as the rule both of faith and practice, they yet draw, or seem to draw, from the sacred volume conclusions widely different. Many causes, doubtless, contribute to this effect; and none, perhaps, more than that corruption of our nature, which blinds the understanding and hardens the heart; which in one man exalts itself against the humbling truths of the Gospel, and in another refuses obedience to its self-denying precepts. Still we find differences of opinion, which exist between those who appear to believe with sincerity, and to study with candour, the revealed will of God; differences which are, I think, to be traced in a considerable degree to

a wrong method of interpreting the sacred writings. A judicious work on the interpretation of Scripture would be a valuable treasure to the Christian world: it might be the instrument, under the grace of God, of leading many serious inquirers to the knowledge of the truth, and of uniting discordant sects in the bonds of Christian charity. The subject is too large to be fully discussed in a periodical work; nor do I feel by any means able to grasp the whole of it. A few detached observations is all that I propose to offer; but they will not prove wholly useless, if they have no other effect than that of leading some other person to treat the subject in a more regular and comprehensive manner. For the present, I shall only suggest, and illustrate by examples, a few canons of construction applicable to the sacred writings in general. I may, perhaps, at some future period, resume the subject by discussing some further rules of interpretation, relating more particularly to our Saviour's mode of instruction, and others relating to the epistolary writings of the apostles. It is a trite observation, that every passage should be construed by the context; but, trite as it is, commentators on Scripture (I should rather say, writers on controverted points of divinity), rarely apply it to all the uses of which it is capable. It is, indeed, a fundamental rule of construction, and most of the following observations may be considered as illustrations of it.

I. The first canon which I propose for interpreting Scripture is this:—A proposition, which is used merely as a link in a chain of reasoning, is often expressed in more general terms than would be required to establish the conclusion, which the writer is proving; in this case, the proposition is not *necessarily* to be taken in the widest sense of which the words would admit: it *may* be subject to various limitations, which the writer did not think it necessary to express, because they did not affect the course of the argument; and we should ever bear in mind that our Saviour and his apostles adapted, for the most part, their instructions to the occasion, without attempting to treat religion in a systematic order. The following passages will at once illustrate and confirm the rule. In St. Luke, ch. ix. ver. 50, our Saviour says, "He that is not against us is for us;" but in St. Matthew, ch. xv. ver. 30, "He that is not with me is against me." How are these propositions to be reconciled? By taking one of them in some limited sense; and the occasion on which the first was delivered evidently points out the limitation which it requires—"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, *Forbid him not: for* he that is not against us is for us.' "Forbid him not"—that is the precept—forbid him not to do good in my name—and the reason follows—"for he that is not against us is for us:" he who does not oppose me, promotes my cause: let my Gospel be preached, even though of strife and contention. Here our Saviour inculcates forbearance towards those who, from whatever motives, promote the progress of his kingdom: but in the passage from St. Matthew he teaches us, that mere indifference will not avail to our salvation; that they who would obtain the reward, must profess the character of his disciples; that they who do not confess him before men, and espouse his cause in this world, will be treated as his enemies at the day of judgment.

The manner in which St. James and St. Paul state the doctrine of justification will furnish another illustration of this canon of criticism. St. James says, "Ye see how that by works a man is justified, and not by faith only," (ii. 24.); and St. Paul, "Therefore we conclude that a man is justified by faith without the deeds

of the law:" and it is a little singular, that each of the apostles illustrates his position by the instance of Abraham. But the apparent discrepancy will be removed, if we examine the course of their reasoning. St. James is endeavouring to prove that faith without works is a dead faith, a faith which will not avail to salvation. "What," he asks, "doth it profit though a man *say* he hath faith, and have not works? Can faith"—can *such* a faith—"save him. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace: be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?" What sincerity, what worth is there in such professions of kindness? What benefit do they confer on those who are the objects of them? "Even so faith, if it hath not works, is dead being alone;" all professions of faith, which do not evidence their truth by a holy life and conversation, are false, vain, and unprofitable. "Yea, a man may say" to such a professor, "Thou hast faith,"—or pretendest to have it—"and I have works: shew me thy faith without thy works;" give me, if thou canst, some other proof of it; "and I will shew thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble." Wherein doth thy faith differ from theirs, if it produce not the fruits of righteousness and holiness? "But wilt thou know, O vain man, that faith without works is dead," wholly unprofitable to salvation? "Was not Abraham, our father, justified;" did he not shew forth a living faith unto justification; "by works, when he had offered Isaac, his son, upon the altar?" Did he not, by that act of holy obedience prove and display that living faith in the truth and power and promises of God, which "was imputed to him for righteousness?" "Seest thou how faith wrought with his works," producing obedience to the commands of God, however apparently severe and irreconcileable with his promises; "and by works was faith made perfect," brought forth into action, and shewn to be a lively and efficacious principle in the soul? "And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the friend of God. Ye see, then, how that by works a man is justified, and not by faith only." Ye see that by works a man is justified,—proves his title to be acquitted before God, by works evidencing that faith which is imputed to the believer for righteousness; by *such* works a man is justified, and not by faith only, not by a mere barren profession, or even a mere speculative belief, which does not influence the life and conduct. Such appears to be the course of St. James's reasoning. St. Paul, on the other hand, is proving to the Jews, that they, as well as the Gentiles, must be saved by faith: and his argument is this; "All have sinned and come short of the glory of God;" all have broken the moral law of God; no one, therefore, can be saved by that law, which exacts a perfect obedience; and thence he concludes "that a man is justified by faith without," apart from, distinct from, "the deeds of the law." In order to be justified before God, he must have that faith which God will impute to him for righteousness; a faith, however, which worketh by love, and maketh those who are influenced by it zealous of good works.

II. The passage of St. Paul, to which I have just referred, will serve to illustrate another rule, which may sometimes guide us in interpreting the Scriptures. The first rule was, that a proposition, occurring in the course of an argument, is not *necessarily* to be taken in the widest sense which the words will bear; the second is, that it must be understood in a sense sufficiently large to bear out the conclusion which it is intended to prove. Thus,

in the first part of the epistle to the Romans, the Apostle's object is to shew, that the Jews as well as the Gentiles need the salvation which is by Christ Jesus: and his argument is this: "All have sinned and come short of the glory of God;" therefore all, both Jews and Gentiles must be "justified freely through the redemption that is in Christ Jesus." (Rom. iii. 23, 24). This conclusion will not follow from the premises, unless we understand the Apostle to lay it down as an *universal* proposition that "*all* have sinned."

III. A third principle of construction to be observed with respect to the Scriptures, relates to those doctrines which are peculiar to revealed religion. While we receive them not as mere matters of speculation, but as active principles influencing the heart and conduct, and leading us cheerfully to obey the practical precepts which the sacred writers derive from them; we should use great caution whenever we attempt to deduce from them, by the mere force of reason, practical conclusions not warranted by the word of God.—An erroneous inference, thus rashly drawn from the doctrine of grace, is noticed and reprobated by St. Paul in his epistle to the Romans. After laying it down "that where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord," (v. 20, 21); he immediately asks; "What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein?" "The objection," as if he had said, "is built on *ignorance* of that grace which is to reign, through righteousness. The grace of which I speak, consists in the renewal of the heart unto holiness, as well as in the pardon of sin: and he, who is a partaker of this grace, is dead unto sin; he has lost his taste for it, as a dead man has for the pleasures of sense; he has no longer any enjoyment in it; he hates it, abhors it, dreads it, avoids it as the greatest of evils; he no longer lives in it."

Yet we find this same error, which St. Paul thus refutes, still existing in the present day. The enemy of vital religion ascribes it to the true servants of God: the Antinomian actually adopts it. We might also notice other errors of a similar description. St. Paul exhorts us to "work out" our "own salvation with fear and trembling;" and by way of encouragement (lest we should sink under the difficulties of the undertaking) adds, "for it is God that worketh in you, both to will and to do of his good pleasure." (Phil. ii. 12, 13). While the self-righteous seek, and seek in vain, to work out their own salvation, without depending on the grace of God, working in them; others seem to give their whole attention to the encouragement conveyed in the latter part of the passage. Because God worketh in us, they seem to infer, in direct opposition to the apostle, that we need not work, and to forget that we are exhorted to "watch and be sober," to "watch and pray," to "strive to enter in at the strait gate."

I have often thought, that if we attended more to this rule of construction, we should hear less of the controversy between Calvinists and Arminians. Without entering into minute distinctions upon abstruse points of doctrine, Christians would cordially unite in drawing from them the practical lessons to which the sacred writers constantly make them subservient. Waving all speculative questions as to the nature of the Divine decrees, and the universality of Christ's redemption, they would agree, that all who would be saved must use "all diligence to make" their "calling and election sure;" that salvation is to be obtained only through the atonement of the Son of God, and the sanctifying influence of the Holy

Spirit; and that to man, therefore, belongeth the deepest humility, to God all the glory. While bringing forth the fruits of holiness, and preserving, through Divine grace, "a conscience void of offence both towards God and towards man," the Calvinist would feel an assurance, and the Arminian a well-grounded hope, that God, who once loved him, would love him to the end, and enable him to finish his course with joy. From this trust in God, they would both derive support and consolation in the pilgrimage of life. At the same time, well knowing that "without holiness no one shall see the Lord," and that he who is living in habitual and allowed sin, is living in a state of condemnation, they would carefully examine themselves by the standard of God's word, lest their hope should be found to be built not on the Rock, but on the sand, and should fail them at the judgment day: they would be instant in prayer, and constantly pressing forward to higher degrees of holiness, that so the evidences of their faith might be more clear, and their hope might become "the anchor of the soul, sure and stedfast."

B.

FAMILY SERMONS. No. XXXVII.

Rom. iii. 23.—*All have sinned and come short of the glory of God.*

The Holy Ghost, in writing the Scriptures, seems in nothing more diligent than to pull down the vain glory and pride of man, which of all vices are the most universally grafted in all mankind, even from the first infection of our father Adam. Therefore are we often taught in Scripture, to guard against this old rooted vice, and to cultivate the contrary virtue of humility; to know ourselves, and to remember what we are of ourselves. In the book of Genesis, God gives us all, in our great father Adam, a title which may serve to shew us, as in a glass, what and whence we are, and whither we are going: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return."

Also, the holy patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed by God to all mankind: and therefore he calls himself by that name, when he makes his earnest prayer for Sodom and Gomorrah. And we read that Judith, Esther, Job, Jeremiah, with other holy men and women in the Old Testament, did use sackcloth, and cast dust and ashes upon their heads, when they bewailed their sins. They cried to God for help and mercy, with these ceremonies, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, and how well they remembered their true name and title; their vile, corrupt, frail nature, dust, earth, and ashes. And God commanded his prophet Isaiah to make a proclamation to the whole world: and Isaiah asking, "What shall I cry?" the Lord answered, "Cry, that all flesh is grass," and "that all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass." And the holy man Job, having himself had great experience of the miserable and sinful estate of man, declares the same to the world in these words: "Man that is born of a woman is of few days, and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one." Job xiv. 1—4. And all men, of their depravity and natural proneness, are so universally given to sin, that, as the Scripture saith, "God repented that he had made man." And by their sin his indigna-

tion was so much provoked, that he drowned all the world with a flood, except Noah and his little household. It is not without great cause that the Scriptures so many times call all men in the world by this word, earth. Thus He plainly named us, who knows best, both what we are and what we ought of right to be called. And to the same effect he declares, speaking by his faithful apostle St. Paul: "Both Jews and Gentiles are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." Rom. iii. 10—18.

And in another place, St. Paul thus writes: "God hath concluded all men in unbelief, that he might have mercy on all." The Scripture shuts up all under sin, that the promise by faith of Jesus Christ should be given unto them that believe. St. Paul, in many places, paints us in our true colours, as "children of wrath," even when we are born, and as unable of ourselves to think a good thought. And the Wise Man saith in the book of Proverbs, "the just man falleth seven times a-day." Job, that tried and approved man, distrusted all his works. St. John the Baptist, though sanctified from his mother's womb, and praised before he was born, being called great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way of our Saviour Christ, and declared by him to be "more than a prophet, and the greatest that ever was born of woman;" yet John the Baptist plainly allows, that he had need to be washed of Christ. He extols and glorifies his Lord and Master Christ, and humbles himself as unworthy to loose the latchet of his shoes. Such also does St. Paul confess himself to be of himself, giving, as a most faithful servant, all praise to his Master and Saviour. In like manner the blessed St. John, in his own name and that of all other holy men, makes this open confession—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." The Wise Man also, in Ecclesiastes, makes this general confession—"There is not a just man on earth that doth good and sinneth not." And David is ashamed of his sin, but not to confess his sin. How often and how earnestly does he implore God's great mercy for his great offences, and entreat that God would not enter into judgment with him! And again, how well does this holy man weigh his sins, when he admits, in the nineteenth Psalm, that they are so many, and so secret, that it is impossible, without the Divine help, to understand them. Having this just and deep view of his sins, yet feeling himself unable fully to understand them, he prays to God to cleanse him from his secret faults, the knowledge of which he could not otherwise attain to. And these his sins he rightly traces from their original root and spring, saying, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Our Saviour Christ saith, that "there is none good but God," and that we can do nothing that is good without him; nor can any man come to the Father but by Christ. He commands us also to say, "When we have done all that it was our duty to do," that we are still "unprofitable servants." He prefers the penitent Publican before the proud

and vain-glorious Pharisee. He calls himself a Physician, not for those that are whole, but for those that are sick. He teaches us in our prayers to acknowledge ourselves sinners, and to ask righteousness, and deliverance from all evils, at our heavenly Father's hand. He declares that the sins of our own hearts do defile ourselves. He teaches that an evil word or thought deserves condemnation, affirming that "we shall give account for every idle word." He says, "He came to seek and to save them that were lost." Therefore few of the Pharisees were saved by him, because they justified themselves by their counterfeit holiness before men. Let us, then, beware of such hypocrisy, vain-glory, and justifying of ourselves.

Thus have we heard how humbly all good men have always thought of themselves; and how they are taught so to think and judge of themselves by God in his holy word. For of ourselves we are as crab-trees, that can bring forth no apples. We are of ourselves of such earth, as can but bring forth weeds. Our fruits are declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that is good, but of God; and therefore these virtues be called there *the fruits of the Holy Ghost*, and not the fruits of man. Let us therefore acknowledge ourselves before God, to be, what we are indeed, miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart that we are full of imperfections: let us know our own works, how imperfect they are, and then we shall not stand foolishly and arrogantly in our own conceit, nor challenge any part of justification by our merits or works. For truly there are imperfections in our best works: we do not love God so much as we are bound to do, with all our heart, mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and act imperfectly: we fight against the devil, the world, and the flesh imperfectly: let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection even in our best works. Let none of us be ashamed to say with the holy St. Peter, "I am a sinful man." Let us say with the holy prophet David, "We have sinned with our fathers; we have done amiss, and dealt wickedly." Let us all make open confession with the Prodigal Son, to our Father, and say with him, "We have sinned against Heaven, and before thee, O Father: we are no more worthy to be called thy sons." Let us say with holy Baruch, "To the Lord our God is worthily ascribed righteousness; to us and to our fathers, open shame: we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances." Let us all say with the holy prophet Daniel, "O Lord, righteousness belongeth to thee; but unto us confusion of face." We have sinned, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments.—Thus do we learn of all good men in the Scriptures, to humble ourselves, and to extol and glorify God.

Thus we have heard how evil we are of ourselves; how of ourselves, and by ourselves, we have no goodness, help, or salvation, but, on the contrary, sin, damnation, and death everlasting; which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation comes only by Christ. For in ourselves (as of ourselves) we find no means of deliverance from this miserable captivity, into which we are cast, through the envy of the devil, by breaking of God's commandment in

our first parent, Adam. We are all *become unclean:* but we all are not able to cleanse ourselves, nor to make one another clean. We are by nature *the children of God's wrath:* but we are not able to make ourselves the children and inheritors of God's glory. We are *sheep that run astray:* but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. In ourselves, therefore, may we not glory, since of ourselves we are only sinful: neither may we rejoice in any works that we do, all of them being so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God, as the holy prophet David saith: "Enter not into judgment with thy servant, O Lord: for in thy sight shall no man living be justified." To God, therefore, must we flee, or else shall we never find peace and quietness of conscience. For he is "the Father of mercies, and God of all consolation." He is the Lord, with whom is "plenteous redemption:" he is the God who of "his own mercy hath saved us," and shewn his exceeding love towards us, in that of his own voluntary goodness, when we were perishing, he saved us, and provided an everlasting kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds (of which in ourselves we have none), but of his mere mercy freely. And for whose sake? Truly for Jesus Christ's sake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whose sake God is fully satisfied, and reconciled to man. He is "the Lamb of God which taketh away the sins of the world;" of whom only it may be truly said that he did "all things well, and in his mouth was found no guile." None but he alone may say, "The prince of this world came, and in me hath nothing." And he alone may also say, "Which of you shall reprove me of any fault?" He is the high and everlasting Priest, which hath "offered himself once for all" upon the altar of the cross, and "with that one oblation hath made perfect for evermore them that are sanctified." He is the "alone Mediator between God and man," which paid our ransom to God, "with his own blood," and with that hath he "cleansed us all from sin." He is the Physician, which healeth all our diseases. He is the Saviour, who saves his people "from all their sins:" He is that flowing and most plenteous fountain, "of whose fulness all we have received." "For in him alone are hid all the treasures of the wisdom and knowledge of God." And in him, and by him, have we, from God the Father, all good things pertaining either to the body or to the soul. O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Jesus our Lord and Saviour! What thanks worthy and sufficient can we give to Him? Let us all with one accord burst out with joyful voice, ever praising and magnifying this Lord of mercy, for his loving kindness shewn unto us in his dearly beloved Son, Jesus Christ our Lord.

To conclude; we have heard what we are of ourselves; very sinful, wretched, and damnable. We have also heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed; so that we can find in ourselves no hope of salvation, but rather whatsoever makes for our destruction. We have further heard the tender kindness and great mercy of God the Father towards us, and how ready he is to bestow blessings upon us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness. Let us then learn to know ourselves, our frailty and weakness, without any boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves come all evil and damnation; so likewise of him come all

goodness and salvation; as God himself hath said by the prophet Hosea: "O Israel, thy destruction cometh of thyself; but in me is thy help and comfort." If we thus humbly submit ourselves in the sight of God, we may be sure that in the time of his visitation he will raise us up unto the kingdom of his dearly beloved Son, Christ Jesus our Lord; to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. Amen.*

To the Editor of the Christian Observer.

Your correspondent, G. B., in your number for October last, p. 618, has given a summary, and, as far as I perceive, a scriptural view of the sacrament of the Lord's Supper. It is much to be wished that this divine ordinance of our holy religion were more clearly understood, and generally attended to, by the professed members of our established church. It is unquestionably a duty of great importance and utility in the Christian life, and a conscientious regard to it is incumbent on all who love our Lord Jesus Christ in sincerity. But there is a very interesting branch of personal religion connected with it, and referred to in general terms by G. B., which I should be glad if he, or any other of your correspondents, would more fully consider—I mean *the duty of self-examination.* I do not remember to have seen this subject distinctly discussed in any of the pages of your useful work. I should therefore think that a concise statement of what is essential to this branch of personal piety, with some short directions for the most profitable method of conducting it, would be very acceptable to your readers in general, as well as to,

Yours, &c.

A CONSTANT READER.

We join in the wish expressed by our correspondent. In the mean time, however, we would refer him to the following passages of our work, among many others, for some hints on the important subject of self-examination, viz. vol. for 1802, pp. 156, 219, 632, 693; vol. for 1803, pp. 205, 401; vol. for 1805, pp. 463, 716; vol. for 1808, p. 286; and vol. for 1809, p. 559.

* The intelligent reader will perceive that the above sermon is taken, with only a few omissions and some slight verbal alterations, from the Homily, "On the Misery of Mankind, and of his Condemnation to Death everlasting by his own Sin." It contains the doctrine of the church respecting the natural corruption of man; and we should be glad if the Bishop of Lincoln, or any of his followers, would point out wherein it varies from the view given of the same subject by such writers as are the objects of his Lordship's attack in his late "Refutation of Calvinism."

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE soundness of the rival theories of population must ultimately be determined by fact. In the mean time, the speculations of Mr. Malthus are partly opposed on the ground of their assumed inconsistency with the arrangements of Providence. The scheme, it is agreed, virtually, charges the Creator with cruelty; because he suffers beings to come into a world, where, in a certain period, their redundance will occasion a general famine.

But let it be asked, first, Is it true, that this world, including animate and inanimate nature, is in a state of moral and physical derangement? For if this *be* the case, why

are we to be startled by a theory, which, instead of offering violence to a pre-conceived opinion, actually confirms that opinion; and, as such, positively demands our acceptance? Are we not formally bound, not merely to examine it with impartiality, but to enter upon its investigation with the direct hope of ascertaining its truth? If we *value* any opinion, we are justified, and we certainly justify ourselves, in looking out for its collateral supports.

Secondly, Be the theory true or false, does it tend to prove the existence of an evil greater than any which has hitherto disturbed the happiness of mankind? If it do *not*, then you are complaining of the discovery of a species of misery inferior in malignant efficacy to one already operating upon the affairs of mankind; and concerning which confessedly existing evil you offer no objection in regard to *its* inconsistency with the arrangements of Providence. On the other hand, if the recently discovered evil be really greater than all former sources of calamity, then the objector seems to have ascertained the precise measure of evil which the Creator *may* permit, consistently with the exercise of his moral attributes.

Let the moral part of the theory be examined by the rules of analogy; which, I presume, teach us to investigate doubtful propositions by comparing them with acknowledged truths. The inquiries above are analogical. The doctrine of original sin is asserted to derive most powerful confirmation from the notorious sufferings of mankind. The Scripture declares, "Man is born to trouble, as the sparks fly upward—the creature was made subject to vanity—the whole creation groaneth and travaileth in pain together until now." These solemn affirmations are judged to account satisfactorily for the tremendous aggregate of calamity already apparent in the constitution and course of nature. Why is the inductive process to be interrupted *here*? In discussing subjects of this kind, I trust we all are conscious of standing upon holy ground. This premised, I venture to suggest, that a man who uses his understanding, may as reasonably be sceptical about the eternity and intenseness of future punishments—(for can *he* discern the proportion between the demerit of sin and the severity of the penalty?)—as about the most calamitous results of this disputed theory. Yet the arrangements of the Divine procedure, if examined at all, must be equally examined in their connection with a *future* state, where Divine justice and mercy are to be fully vindicated. If Providence,

> From seeming evil still educes good,
> In infinite progression—

the seeming evil of a redundant population is surely less mysterious than the everlasting pains of millions of creatures. A practical Christian, instead of losing himself in the perplexities combined with a revealed truth, makes it a question of fact, whether an alleged doctrine be, or be not, to be found in the Scriptures; and if it *be* found there, he rests himself on the credit and authority of inspiration. He receives the kingdom of God as a little child, and therefore enters into it.

Let it farther be inquired, whether, in circumstances of political embarrassment, it be not the duty of a government to attempt the removal of moral causes by moral measures, but the remedy of civil inconveniences by the usual means of worldly policy.—Now, on the supposition that a given European province (Switzerland for instance) is at this moment so inundated by its population, as that no agricultural and commercial exertion can save it from a partial famine within the succeeding twelve months, the question is, whether the state of this province is to be quiescently regarded as an extraordinary example of the judicial severity of Providence; *so* extraordinary as to stand distinct from

all preceding manifestations of such severity? I must hesitate before I venture to reply affirmatively. I would rather suggest, that, if the government of this province had duly watched the stream of population, they might have calculated, with all the accuracy necessary for practical purposes, when the waters would rise to the level immediately below that of an inundation. The measure demanded by this calculation would be, to divert the superfluous tide into new channels, as the only mean of saving the surrounding country. Let not the Anti-Malthusians smile at this illustration, till they have, in the first place, given in a rough estimate of the physical capacities, not merely of the uninhabited regions of the earth, but of the most populous and most civilised dominions of Europe and Asia; not forgetting even poor China, where, as veracious travellers assert, one cannot find any space more extensive than the surface of a spangle, but what is cultivated and cropped, till the soil is ready to scream with irritability. Great portions even of the British islands *, immense tracts of European and Asiatic Russia, of the peninsula west of the Pyrenees, and of Turkey (I mention only such divisions of wilderness as immediately occur to me), are yet in a state of nature. Add to these, the boundless regions of central Africa; central America on both sides of the isthmus of Panama; and the whole of Australasia and Polynesia; all of which may be regarded as uninhabited. The party opposed to Mr. Malthus, I suppose, will begin to suspect me of a wish to decoy the human superflux of Swisserland into flat-bottomed boats, in order to float down the Rhone into the Gulf of Lyons, and thence to be shipped off for the coasts of California. Be the suspicion just or otherwise, I do formally, in the second place, require these gentlemen to tell both myself and the public at large, whether the repletion of one district be not a hint sufficiently intelligible, in this age of economists, that it is high time to transport the redundance into regions, where the whole population of civilised Europe might breathe freely, and increase, even on the scheme of doubling in twenty-five years, without any present need to calculate consequences. This very principle of transfer is, by all parties, allowed to be actually in operation in our own island; where the redundant births of the agricultural districts flow into the towns; which, without such supply, would not maintain their proper level. In towns of a moderate size (and much more in such immense masses of population as Liverpool, Glasgow, &c. &c.), the deaths are as 1 in 28 or 29; in agricultural villages, they are frequently only 1 in 50 or 60. Colonies have been founded by the lust of gold, by religious intolerance, and by the expatriation of felons, no longer to be trusted at home; but has modern Europe, in one single instance, established even a factory or a fishery on the surplus of its own human produce? * It will be alleged, there has been *no* surplus. But, as Hamlet says, "*That* is the question."

A powerful critic (in the British Review, No. IV. pp. 475, 476) has fallen out with Mr. Malthus on the subject of the population of Otaheite. Captain Cook, in the year 1773, supposed the inhabitants of this island to be 204,000. Turnbull, about ten years ago, reduced the number to 5000. The 204,000 and the 5000 are the totals contrasted

* In 1806, the cultivated land of *South* Britain was computed at 39,000,000; the waste at 7,888,777 acres. Of the latter, indeed, about a million and a half were supposed to be wholly unimprovable, or fit only for plantations.—The extent of the Russian empire is 9,200 by 2,400 English miles, with the scanty population of 36,500,000 souls.

* Lord Selkirk's experiments in Prince Edward's Island may, perhaps, be mentioned as an exception to the rule here supposed.

by the reviewer; and form the basis of his argument. But the missionaries in 1799 (that is, about the period of Turnbull's voyage), assert the number of the inhabitants to be 16,050. Their mention of the odd fifty seems incidentally to prove that *their* census was the result of actual enumeration. However, the force of the arguments respectively founded by Mr. Malthus and the reviewer, is strangely weakened by the missionary evidence. The infanticide practised in the island, is a circumstance which may be accounted for independently of any supposed arrangement on the part of the parent to check the population; at least, where the parent is not a plebeian. It seems, then, that the population of Otaheite never amounted to the calculation of Cook, nor descended to that of Turnbull. Arithmetic has always been hostile to hypothesis; though it is conceded in the present instance, that both Malthus and the reviewer *fairly* judged their rival systems to be befriended by simple addition. But so much for rival systems, each built on misinformation! Pinkerton, no incompetent judge of statistical questions, thinks that the whole of Australasia and Polynesia does not contain above 300,000 souls; and he chastises Forster for computing the population of Otaheite at 160,000; though so considerable a deduction from the number assigned by Captain Cook.

The reviewer has unaccountably given us to understand, that no extraordinary measure of vice is to be found in this island; whereas the reverse is notoriously the fact; and equally notorious is the positive check it affords to the natural progress of population. The profligacy of the inhabitants is at least in proportion to the envied climate, exuberant vegetation, and luxurious scenery, of this Hesperian region; but by the righteous arrangement of Providence, their abuse of its bounty is recoiling upon these *children of nature*; and they seem at this hour to be "receiving in themselves that recompense of their error which was meet."

Mr. Malthus's theory is accused of a tendency to create a positive check on the progress of charity; since every assistance given to the lower orders encourages the marriage of young persons, who expect the same gratuities which were conferred on their parents, to be bestowed on themselves, when they venture into domestic troubles. But any individual, with a judgment liberalized by Christianity, will be charitable in practice, at the very time when his political theories condemn the cause which calls forth the exercise of his principles. He may advise moral restraint, while he silently determines to relieve the subject of his admonition, should circumstances render relief necessary. Whatever consequences he foresees, or thinks to be inevitable, will not be suffered to suspend an act of present duty; for this simple reason, that the results of all things may safely be left with Omniscience.

But I would here remark, that the alarm excited in some serious minds by the system of Mr. Malthus, seems to me to wear the appearance of a disposition to question the powers of Providence to meet the exigencies of a supposed crisis in the affairs of the world; or to doubt the Divine mercy in eventually permitting a scarcity so calamitous in its consequences, as even to occasion the destruction of half the species. *Supposing* such a scarcity actually to depopulate half the earth once in every generation—will it be thought romantic to make this inquiry,—Would mankind consent to purchase, by submitting to this periodical scourge, a perfect immunity from *all other evil*; from every disquietude of mind, including the usual sources of domestic uneasiness (trifling indeed when contemplated individually, but far otherwise in the aggregate); the desolation of spirit occasioned by the wounds, or the loss of friends; the distractions

of remorse, of shame, of defeat, of fear, of jealousy, of insulted pride; the perturbation of guilt and despair;—an immunity from every derangement of the animal system; the languor of protracted debility; the throbs of protracted torture; from all that appals the imagination in prospect, or maddens with excess of agony when actually endured;—an immunity also from the effects of popular commotion; from the terrors of war—"upon the earth, distress of nations, with perplexity; men's hearts failing them with fear, and for looking after those things which are coming on the earth; nation rising against nation, and kingdom against kingdom"—the fire and the sword? Would men gain, or would they not gain, by this compromise? Let those think out an answer to this inquiry who have taken the dimensions of human misery, from a fair knowledge of the world, added to their own practical acquaintance with sorrow and pain.

The Anti-Malthusians talk unadvisedly in asserting that individuals in the middle and higher ranks, though of small fortune, may marry. Their statement amounts to this: the 200*l.* or 400*l.* a year, which suffice for a bachelor, would suffice for a family; but with the mistaken assumption, that persons may accommodate their married habits to their single incomes; as if (to say nothing of the hardier sex) a woman of refinement could step down from a life of comparatively luxurious ease, to the coarse housewifery of a farm-house. The question is not, whether inexperience, encouraged or deluded by strong attachment, would persuade her to venture into such servitude; but whether a man, who deserved to be happy with her, could bring himself to propose this dark descent. If an indigent bachelor *must* marry, he would most probably consult his own happiness, and most certainly his convenience, by soliciting the hand of his laundress's daughter, whose tears would not be likely to flow at the reflection of having rashly encountered distresses which already oppress, and will inevitably oppress more. There would be no sentiment, no sympathy, no struggle of a delicate mind, to suppress tender upbraidings; no conflict of passionate love, with the bitter consequences of poverty and self-condemnation. All this would be satisfactorily escaped. There would be a sordid house; a more sordid wife; with no cause of affliction to *her*, but such as would "make Tom Butcher weep." Of the two evils, I should advise a man of genuine feeling to choose the young laundress. At all events, it is *the* evil which the Anti-Malthusian deserves himself to taste, by way of ascertaining the full and fair value of his own hypothesis. Let this desperate speculator understand, that marriage, if it mean nothing more than the legal union of Robert and Catherine, is only a permanent penance, fitted to expiate the crimes of Napoleon the Great; but if it realize its own intent, and fill its own capacities, we must condescend to provide against the incursion of vulgar wants; and regulate our cautionary measures by that true philosophy of human nature, which instructs us that the most refined emotions of the mind are far from being independent of the soul's union with its "muddy vesture of decay." Foolish ventures are indeed made, and will be made, in spite of Mr. Malthus, and of this paper. Young persons will offer and receive addresses in the spirit of affected sentiment; and after marriage will have full leisure for repentance.

Respecting the general subject of population, I do not presume to have more than a general opinion. On looking over the very cursory remarks here offered, I thought more than once that I felt the ground beginning to sink; and therefore hurried out of the way of danger. Perhaps some of your correspondents will force me to try the surface again; which I will do

without force, if they will provide me stilts, and dry stockings, in the event of reaching the quicksand. When I began these observations, my chief design was, and chief it remains, to write for the sake of obtaining information from others, who, from their habits of investigation on subjects of this nature, are qualified to repress the dogmatism of all positive and fretful theorists. I have been told that Mr. Pitt's views of population were coincident with the new system. Of course, he regarded the matter as a branch of political philosophy. The readers of your work will connect it with the moral government of God. Far from wishing to violate this hallowed connection, I would endeavour to strengthen it; but by inquiring again, whether the worst supposable consequences of the obnoxious hypothesis may not be as reconcilable with the arrangements of Providence, as the proportion of evil actually known to be infused into the system of this world. Human vindications of the Divine procedure must be founded on Divine revelation, as illustrated by the visible creation.

When Milton ventured to justify Providence, he took care to occupy the vantage ground of Scripture; and the didactic part of his performance is merely a poetical amplification of the simple statements of the Bible. Then came the twin philosophers, Bolingbroke and Pope, with the beggarly elements of human wisdom. Yet the Essay on Man contains many a noble sentiment; and divinity at least as excellent as can be detected in the writings of such of Mr. Malthus's opponents as deny (this is far from being the case, however, with the British Reviewer) the catholic doctrine of original sin, while they revolt at the charge supposed to be brought by his system against the benevolence of the Deity. Let these persons explain how the permission of the crimes perpetrated during the last twenty-three years by revolutionary France, adjusts itself to the scheme of universal goodness; and I will dare to promise them full satisfaction on every branch of the hypothesis, which, right or wrong, has persuaded me to adopt the general sentiments, and, in the present communication, the signature of,

Sir, your *a priori* reader,

A MALTHUSIAN.

To the Editor of the Christian Observer.

My education and habits of life as a tradesman have inclined me hitherto to be but little of a politician. I have in general contented myself with the regular routine of my business; and, excepting the attention which is at times forcibly called to the important occurrences of the present eventful period, I have left state affairs to wiser heads than mine, thankful to Providence that my humble sphere did not expose me to many of those severe trials, which I am sure they must experience, who, being called upon to decide in matters of state, on questions of the most intricate nature, at the same time wish to preserve a conscience void of offence towards God and man.

But it has unfortunately happened, of late years, either from the unbounded spirit of adventure in our merchants, or from the too ready ear which our Government has lent to their statements, that commerce and politics have become so much connected with each other, as to require from the merchant, and those concerned with him, an accurate knowledge of the politics of the day, in addition to that of his own trade. Formerly, it was deemed a relaxation to take up the newspapers occasionally, after the business of the day was over; but now, a man is almost compelled to study them, in order to guard against being led into dangerous errors in his mercantile adventures, by the frequent changes in the measures of Government respecting commerce. I confess, Mr. Editor, this is a matter which, as

an old-fashioned man, I cannot approve of. I think it highly proper that statesmen should make themselves acquainted with the outlines of trade and commerce in general, but I do not like to see too many of our manufacturers and merchants turn statesmen. One cannot help fearing, that, instead of legislating for their country, upon an enlarged principle, their attention may be too much drawn to their own individual interests.

These thoughts have occurred to me, in considering the many difficulties which I have experienced of late in carrying on my own trade, occasioned by the new-fashioned system of commerce; and which I cannot but think would have had no existence, if Government had not been too anxious to please the mercantile part of the nation, at the expense (in my opinion) of sound policy,—I had almost said, at the expense of every principle of morality. You will easily suppose that I allude to the present mode of exporting and importing goods to and from those countries under the controul of France, and which, with regard to us, are in the mongrel character of half friends, half foes. I was much pleased with some remarks which appeared in your work last year, particularly a paper, signed PROBUS, in your number for April 1810*, and have been a good deal struck with the fulfilment of his almost prophetic forebodings respecting many of the "nouveaux riches."

As I before said, Sir, I am no politician; and perhaps it is on that account that I am so utterly at a loss how to account for our Government persisting in sanctioning the present mode of trade. To me it appears, in every point of view, highly impolitic. I think it tends to degrade the character of our merchants and seamen, by accustoming them to every species of fraud and dissimulation; for whatever these Proteuses may think of themselves, I durst appeal to the common sense and honesty, which, thank God, are still left in the nation, whether that man must not be considered as degraded, who, merely for his own emolument, will one day swear himself an Englishman, another day an American, and a third a German, just as the wind blows. Another objection to this trade, in a political point of view, is the disproportion between the imports and the exports, and that the chief profit arising from it goes into the pockets of foreigners. Another political evil, in my opinion, is the great number of foreign seamen, who are by these means educated at our expense for Bonaparte: (I think you did allude to this subject in one of your numbers*). These sailors acquire an intimate knowledge of all our coasts and harbours; and I think an attentive observer cannot but have been struck with the improved appearance of these men in the last few years. I am much in the habit of seeing them, and used to feel some elation in the comparison between them and our British tars; but I assure you I see a wonderful alteration now in their dress and manners, and I hear a good deal of their seamanship; so that I entertain a far more respectable opinion of them as sailors than I ever used to do, and cannot but have my fears that we shall, on some future day, feel the sad effects of this great addition to the resources of our enemy. Besides these objections, it is a matter well worth consideration how far we should be benefited by putting a total stop to the trade. I say benefited, because I believe, in this as in all other cases, it will eventually be found that honesty is the best policy. Your correspondent, MERCATOR†, has some judicious remarks on this head. There are, I believe, few of the articles we now get from the Baltic, which might not easily be raised in our own dominions, either at home or abroad. Surely, if British capital and ingenuity were sufficiently ex-

* P. 218.

* See Vol. for 1810, p. 249.
† Vol. for 1810, p. 217.

erted in Ireland and America, we should have no temptation to resort to such means as are now made use of. I might go on to allude to the supply of naval stores which the enemy receives by the abuse of our licences. It is impossible, upon the present system, but that such abuses should exist; and I fear, from what I have heard, that they exist to a considerable extent, and that the minds of men have become so familiarized with it as to think it no crime. Every thing now-a-days, Mr. Editor, has some soft appellation to disguise its enormity. Forgery and perjury are merely a simulated clearance; and a "slipping voyage" is the technical term for supplies of naval stores conveyed to our enemies; which, if it could clearly be brought home to some of our merchants, would probably give them at least a slipping voyage to Botany Bay.

But I must check myself, or I shall consume both your time and patience, before I come to my main reason for addressing you; and that is, to ask how people in my situation ought to act under the present circumstances. I need not tell you, after what I have written, that I disapprove entirely of the trade in question, and should exceedingly regret having any thing to do with it, *directly*. But *indirectly*, Sir, we all must be concerned in it, in a greater or less degree. The desk, for instance, on which I write, and the candles which give me light, are of Russian produce, besides various other articles commonly used for domestic purposes. The question is, where to draw the line; and I shall feel myself much obliged to any of your numerous correspondents who will give himself the trouble to reflect a little on the subject, and favour me with his sentiments through the medium of your valuable publication.

My business consists in buying hemp and tar of the merchants, and manufacturing them into cordage for the use of the King's navy and the merchant service; and this, I think you will agree with me, is a very honest and useful calling. Occasionally I used to derive considerable profit by importing my hemp and tar direct from Russia myself. The moment, however, I found that this was no longer to be done without fictitious papers, false statements of the voyage intended, a false protest of the pretended loss or capture of the vessel, in order to cancel a bond deceitfully given in Russia, and many other such like deceptions, accompanied, I fear, frequently with perjury,—"standing up to swear all true,"—I did not hesitate to relinquish any concern in this part of the business: but it becomes a serious question with me, whether I ought to go further. There appears, however, no alternative between giving up my business entirely, and throwing myself and family out of employment, or buying my hemp and tar, as usual, in the market, without concerning myself by what means they come there.

I am aware that it will not avail one moment, to state how great the sacrifice must be in the former instance; such as extensive warehouses and machinery unoccupied, and labourers and mechanics deprived of their labour, &c. Still, however, in proportion to the greatness of the sacrifice, should be one's care to do nothing rashly, and to weigh well whether duty really calls for that sacrifice under the circumstances of the case. The matter seems to resolve itself simply into this;—how far a man is called upon to investigate the means by which another obtains his goods. It is vain to disguise my suspicions that dishonourable means must have been resorted to. But, on the other hand, you will please to observe, that these goods are exposed fairly to an open sale in the market, without the least infringement of the laws of one's country. I fear that lies have been told, and frauds committed, to obtain these goods. I fear, also, the same may be said of many other branches of trade. But

am I therefore to refuse the comforts of society, because many tradesmen, in their dealing, set truth and conscience at defiance? Or, will my purchasing such goods of the importer as above stated, leaving to his own conscience to decide on the means he employs in obtaining them, subject me to the charge of being partaker in his sins? Shall I be told, that a receiver is as bad as a thief? or, if so, do you, Sir, consider the two cases as analagous? It is probable that many people will not see much difference between them, but still the line must be drawn somewhere. It is, indeed, possible that goods so exposed to open sale may have been obtained in the most unobjectionable manner; for instance, of the agents to our ships of war who have taken the goods at sea, and had them condemned as lawful prizes. After the first or second hand, such goods cannot easily be known from those obtained by other means. Am I then called upon to discriminate between them, scrupulously rejecting the one and accepting the other?

I must beg your pardon, Mr. Editor, for this long intrusion; but, as I doubt not you have many readers in nearly a similar situation with myself, I hope you will not consider the subject unworthy a place in the pages of the Christian Observer. I shall be very happy, on their account as well as my own, to be favoured with your opinion on the case I have stated.

I am, very respectfully, &c.

A ROPEMAKER.

Wapping, December, 1811.

To the Editor of the Christian Observer.

I HAVE lately found, in the hands of one of my parishioners, an original document, issued by the Pope, in the year 1758, against a professional man of this place, for having renounced the errors of the church of Rome. As many of your readers may never have met with so horrid a specimen of papal excommunication, I will subjoin a copy for insertion in the Christian Observer, if you think it worth observing.

I am, yours,

Hampreston, Dec. 1811. MATT. PLACK.

"*The Pope's Curse, Bell, Book, and Candle, on a Heretic, at Hampreston.*

"By the authority of the blessed Virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse and ban, commit, and deliver to the devil of hell, Henry Goldney, of Hampreston, in the county of Dorset, an infamous heretic, that hath, in spite of God, and of St. Peter, whose church this is, in spite of all holy saints, and in spite of our holy father the Pope (God's vicar here on earth), and of the reverend and worshipful the canons, masters, priests, jesuits, and clerks of our holy church, committed the heinous crimes of sacrilege with the images of our holy saints, and forsaken our most holy religion, and continues in heresy, blasphemy, and corrupt lust. Excommunicate be he finally, and delivered over to the devil as a perpetual malefactor and schismatic. Accursed be he, and given soul and body to the devil, to be bulleted. Cursed be he in all holy cities and towns, in fields and ways, in houses and out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever he does besides. We separate him from the threshold; from all the good prayers of the church; from the participation of holy mass; from all sacraments; chapels, and altars; from holy bread and holy water; from all the merits of our holy priests and religious men, and from all their cloisters; from all their pardons, privileges, grants, and immunities, all the holy fathers (popes of Rome) have granted to them; and we give him over utterly to the

power of the devil; and we pray to our Lady, and St. Peter and Paul, and all holy saints, that all the senses of his body may fail him, and that he may have no feeling, except he come openly to our beloved priest at Stapehill *, in time of mass, within thirty days from the third time of pronouncing hereof by our dear priest there, and confess his heinous, heretical, and blasphemous crimes, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our holy church of Rome, and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest, in his goodness, holiness, and sanctity shall direct and prescribe.

"Given under the seal of our holy church at Rome, the tenth day of August, in the year of our Lord Christ one thousand seven hundred and fifty-eight, and in the first year of our pontificate. "C. R. †"

"8th of October, 1758, pronounced the first time.

"15th of ditto, pronounced the second time.

"22d of ditto, pronounced the third time."

To the Editor of the Christian Observer.

As you have taken several opportunities of directing the attention of your readers to the state of religion among the Irish Roman Catholics, I send you an *exact* copy of a printed notice, which fell into my hands in the latter end of June last; and I trust that its appearance in the pages of your work will have a tendency to increase that interest in behalf of the uninstructed inhabitants of this kingdom which you have so frequently endeavoured to excite.

"It is a pious and salutary thought to pray for the dead, that they may be loosed from their sins."—Mac. ii. chap. xii. ver. 3.

"PURGATORIAN SOCIETY,

"Under the Protection of the most glorious Name of Jesus.

"The stability of this society depends on the punctual payment of your arrears, the sooner to yield relief to the suffering souls in Purgatory, supply the wants of our distressed clergymen, and for the spiritual and temporal welfare of its members; the three principal points of this laudable institution.

"N.B. Subscriptions received in the school-room of Rosemary-Lane chapel, on the first Sunday of each month, from eleven till two o'clock.

"Your arrears are 6s. 6d., being twelve months' subscription, ending June 1811.

"(Signed, by order),

"J. C. Bacon, President.

"You are humbly prayed to continue your laudable exertions (so happily experienced since the commencement of this society) in obtaining new subscribers."

The original of this notice is printed on a square piece of paper, folded like a note, with blank spaces left for the sum in arrear, the number of months' subscription due, and the period when they expire; and these are regularly filled up. I obtained it from a dissenting minister in Dublin, who had it from one of his congregation, that had been educated a Roman Catholic.

The perusal of such a paper as this, is calculated to excite a great variety of reflections, which I shall not attempt to anticipate. We are accustomed to meet with many such specimens of the doctrines taught by the priests, and received by the people; but what must the inhabitants of England think of the state of a religious community, wherein such papers are circulated by the teachers, and such a society supported by the people? Surely darkness covereth the land, and gross darkness the people.

I am, Sir,

Your obedient servant,

D——w, Dec. 1811. Φ.

* At Stapehill there is still a chapel, and a female convent of the order of La Trappe.

† C. R., I suppose, must mean Church of Rome.

REVIEW OF NEW PUBLICATIONS.

The Vision of Don Roderick. A Poem. By WALTER SCOTT, Esq. Edinburgh: Ballantyne. 1811. 4to. pp. 122. Price 16s.

THAT works of fiction, grounded on historical fact, will generally be less interesting than those which owe their birth exclusively to the imagination, is a remark which we believe to be just; and the truth of which, we think, might easily be admitted without an appeal to experience. For it is obvious, that, in productions of which the object is entertainment, whatever tends to circumscribe the field of invention, must, in the same proportion, rob them of the charm which forms their chief attraction.

If Shakspeare had confined himself to the wars of York and Lancaster, his Caliban and his Ariel would never have been called into being. To have "drawn each change of many-coloured life," might still have been his praise; but to "exhaust worlds," and then to "imagine new," are feats beyond the powers of the historical fabulist, because they are not within his opportunities.

Nor does the historical tale possess any advantages sufficient to outweigh this great objection. Even in point of credibility, it has no recommendation; for a partial adherence to fact renders every deviation from it more marked and revolting; and the mind, which, resigning itself to the delights of absolute fiction, can at last almost "hold each strange tale devoutly true," is, in the mixed species of narrative, kept in continual incredulity by the collision between matter of fact and matter of invention.

If these remarks are applicable to all works resting on the joint basis of history and fiction, they are peculiarly so to those in which the history is recent, and the personages of modern date. Such performances have, besides, this additional difficulty to contend with, that they are on the confines of what is ludicrous, and, if not sustained by a strong and steady hand, inevitably descend into burlesque.

It is for these reasons, that, among the poets who have undertaken to celebrate the triumphs of their contemporaries, so few have been found competent to discharge the task with credit to their subject or to themselves. While the insignificant contests of border chieftains, or the predatory excursions of an Indian tribe, have been recorded in the noblest strains of the British Muse, our numerous and animating successes by sea and by land, graced as they are by the lustre of the cause in which they have been obtained, and consecrated by the sympathy of all good men throughout the world, have found no poet* capable of securing to them the immortality which they deserve.

The war in Spain was a subject, therefore, which, with great disadvantages, was still worthy of the powers of Mr. Scott, both in respect of its difficulty, and of the neglect under which it had hitherto laboured from those competent to adorn it with poetry; and we felt, for this reason, a sentiment of regret, when we collected, both from the size of the work before us, and from the avowal contained in the advertisement, that it was meant to be considered as a slight and subordinate production; the sport, rather than

* In making this observation, we do not forget that Mr. Campbell has written some fine stanzas on the Bombardment of Copenhagen; and that the Battles of Talavera is a piece of considerable merit; but we do not think that either of these productions can be considered as of importance or value sufficient to disprove the justice of our remark.

the effort, of the author's genius, and not one of those capital compositions, on the basis of which he rests his fame.

It is impossible, however, that Mr. Scott should write without exhibiting some traits of greatness; and if the present poem is not to be classed among his most powerful performances, it is, at least, such as could have been produced by no other poet of the present day. It possesses (though in a more limited degree than we have elsewhere seen them) the peculiar excellencies which have raised this author above his rivals—an energy without abruptness or constraint, and a rich strain of invention untinctured with extravagance.

The poem opens with an introduction, in which the mountains and torrents of the borders are invoked to aid their bard with inspiration, while he celebrates the recent triumphs of the British army. The mountain spirit directs him to seek a theme among the legends of Spain; and the poet obeys by proceeding to narrate the Vision of Don Roderick.

This tradition is briefly as follows: Don Roderick, the last king of Spain, before the invasion of that kingdom by the Moors, was led, by an ill-starred curiosity, to penetrate into a cave near Toledo, the entrance of which had been closed for ages, and concerning which there was a prophecy, that the king by whom it was opened, "would discover both good and evil things." In this cave he discovered a bronze statue, representing Time, which incessantly struck the earth with a battle-axe, and on the shoulders of which, as well as on the walls of the cave, appeared inscriptions prophetic of the impending destruction of Don Roderick and his kingdom by the Moors.

These slender materials the creative imagination of Mr. Scott has drawn out into a poem of sixty-nine quarto pages, bending them, at the same time, with great skill, to his purpose of celebrating the British campaigns in the Peninsula. In following his narrative, it is interesting to observe the nature and extent of the amplifications with which he has adorned and dignified the narrow basis of the poem.

The reader is first presented with a moonlight sketch of Don Roderick's camp before the walls of Toledo;—a scene conceived with that peculiar elegance, and delineated with that extraordinary felicity of diction, by which the poet of Melrose and Loch Katrine is so eminently distinguished. The monarch is next introduced at his confession before the prelate of Toledo; the penitent hiding, within the folds of his mantle, the fear and remorse depicted on his countenance, while that of the priest grows pale as he listens to the recital of many a deed of darkness. The confession over, the tyrant demands to be led to that "mysterious room" where the fates of the Spanish monarchy were to be developed, and, after a solemn remonstrance from the reluctant prelate, obtains his request.

"Long, large, and lofty was that vaulted hall,
Roof, walls, and floor were all of marble stone,
Of polish'd marble, black as funeral pall,
Carv'd o'er with signs and characters unknown:
A paly light, as of the dawning, shone
Through the sad bounds, but whence they could not spy;
For window to the upper air was none;
Yet by that light Don Roderick could descry
Wonders that ne'er till then were seen by mortal eye." xiii.

The bronze statue, mentioned in the legend, is turned to very good account by the ingenuity of Mr. Scott.

"Grim centinels against the upper wall,
Of molten bronze, two statues held their place;
Massive their naked limbs, their stature tall,
Their frowning foreheads golden circles grace.
Moulded they seemed for kings of giant race
That lived and sinned before the avenging flood;
This grasped a scythe, that rested on a mace;

This spread his wings for flight, that pondering stood;
Each stubborn seemed and stern, immutable of mood.
Fixed was the right-hand giant's brazen look
Upon his brother's glass of shifting sand;
As if its ebb he measured by a book
Whose iron volume loaded his huge hand;
In which was wrote of many a falling land,
Of empires lost, and kings to exile driven;
And o'er that pair their names in scroll expand—
Lo *Destiny* and *Time*, to whom by Heaven
The guidance of the earth is for a season given.

Even while they read, the sand-glass wastes away;
And as the last and lagging grains did creep,
That right-hand giant 'gan his club upsway
As one that startles from a heavy sleep.
Full on the upper wall the mace's sweep
At once descended with the force of thunder,
And hurling down at once, in crumbled heap
The *marble* boundary was rent asunder,
And gave to Roderick's view new sights of fear and wonder." xiv—xvi.

Of these sights of fear and wonder, the first is a dreadful battle between the army of Don Roderick and the Moors, terminating in the defeat of the Spanish monarch, who perishes in flight. Then is exhibited the recovery of Spain by the Christians, and the reign of Superstition, or the period during which, in the language of the poet, the land obeys a hermit and a knight, the one named Bigotry, and the other Valour.

If such allegorical personages are ever admissible, it is surely in a vision, where the events and personages are all of a shadowy and illusory kind; and where the system of symbolical representation harmonizes with the general character of the piece. Not even in this connection, however, nor under the garb of Spenser's metre, can we find much delight in the personification of abstract qualities. They have been so long known to us in their metaphysical capacity, that it is not easy to fancy them in any other. Yet it is impossible to refuse to the following passage the praise of highly poetical spirit.

"Valour was harnessed like a chief of old,
Armed at all points and prompt for knightly gest;
His sword was tempered in the Ebro cold,
Morena's eagle plume adorned his crest,
The spoils of Afric's lion bound his breast.
Fierce he stepped forward and flung down his gage,
As if of mortal kind to brave the best:
Him followed his companion, dark and sage,
As he, my master, sung, the dangerous Archimage.

Haughty of heart and brow the warrior came,
In look and language proud as proud might be,
Vaunting his lordship, lineage, fights and fame;
Yet was that bare-foot monk more proud than he:—
And as the ivy climbs the tallest tree,
So round the loftiest soul his toils he wound,
And with his spells subdued the fierce and free,
Till ermined age, and youth in arms renowned,
Honouring his scourge and haircloth, meekly kissed the ground.

And thus it chanced that Valour, peerless knight,
Who ne'er to King or Kaisar veiled his crest,
Victorious still in bull-feast or in fight,
Since first his limbs with mail he did invest,
Stooped ever to that anchorite's behest;
Nor reasoned of the right nor of the wrong,
But at his bidding laid the lance in rest,
And wrought fell deeds the troubled world along;
For he was fierce as brave, and pitiless as strong." xxviii—xxx.

The next scene described is the usurpation of Bonaparté, under the inglorious reign of "a loose female and her minion." The delineation of the French tyrant is rather below what we should have expected from such a poet upon such a theme. The concluding image, however, is just and fine. After introducing the spectre of Ambition, which incessantly "beckons her votary on thro' fight and storm," it is said,

"No longer now she spurned at mean revenge,
Or staid her hand for conquered foeman's moan,
As when, the fates of aged Rome to change,
By Cæsar's side she crossed the Rubicon:
Nor joyed she to bestow the spoils she won,
As when the banded powers of Greece were tasked
To war beneath the youth of Macedon:
No seemly veil her modern minion asked;
He saw her hideous face, and loved the fiend unmasked." xli.

After this we have the detail of the Spanish war:—the coronation of Joseph, the general insurrection, the Guerillas, Saragossa and Gerona, the exploits of Lord Wellington and of Generals Beresford and Graham: This was certainly the most difficult and dangerous part of Mr. Scott's task, and he has extricated himself from it without disgrace. To do more was perhaps impossible—at least it required his happiest vein, and the most strenuous exertion of his powers; yet, as if to shew that the force of his genius can at pleasure triumph over mean associations, he has ventured to introduce into a scene of very serious and terrible interest, the three cheers of Old England, and with so noble an effect that we do not hesitate to give this passage the preference to any other in the poem.

"While all around was danger, strife and fear,
While the earth shook, and darkened was the sky,
And wide destruction stunn'd the list'ning ear,
Appalled the heart and stupified the eye;
Afar was heard that thrice repeated cry
In which old Albion's heart and tongue unite
Whene'er her soul is up, and pulse beats high,
Whether it hail the wine-cup or the fight,
And bid each arm be strong, or bid each heart be light.

Don Roderick turn'd him as the shout grew loud:
A varied scene the changeful vision show'd;
For where the ocean mingled with the cloud,
A gallant navy stemm'd the billows broad." liv, lv.

After a highly spirited description of the British army, in their several divisions of English, Scotch, and Irish, the poet boldly breaks the chain of his fiction; escapes from Don Roderick, the Prelate, and the Vision; and devotes the remainder of the poem exclusively to the celebration of British valour. We have already noticed some of the beauties of the piece. That our readers may have an idea of its defects also, we copy the following lines, which are not more weak, or of more ordinary manufacture, than many others which we pass over without notice. They contain an address to Massena.

"But thou, unfoughten wilt thou yield to fate
Minion of fortune now miscalled in vain!
Can vantage ground no confidence create,
Marcella's pass nor Guarda's mountain chain?
Vain-glorious fugitive, yet turn again!
Behold where, named by some prophetic seer,
Flows * Honour's Fountain, as fore-doomed the stain
From thy dishonoured name and arms to clear—
Fallen Child of Fortune, turn, redeem her favour here.

Yet ere thou turn'st, collect each distant aid;
Those chief that never heard the lion roar!
Within whose souls lives not a trace pourtray'd
Of Talavera or Mondego's shore!
Marshal each band thou hast, and summon more;
Of war's fell stratagems exhaust the whole;
Rank upon rank, squadron on squadron pour,
Legion on legion on thy foeman roll;
And weary out his arm—thou can'st not quell his soul." *Conclusion*, viii, ix.

And afterwards!

"Go baffled boaster! teach thy haughty mood
To plead at thine imperious master's throne!
Say thou hast left his legions in their blood,
Deceived his hopes and frustrated thine own;
Say that thy utmost skill and valour shown
By British skill and valour were outvied;
Last say thy conqueror was Wellington!
And if he chuse, be his own fortune tried—
God and our cause to friend, the venture we'll abide." *Conclusion*, xi.

We conceive that this is mere rant, without the least pretension to

* The literal translation of Fuentes d'Honoro.

the name of poetry; and if we did not know its origin, should almost suppose it written for the Morning Post.

The Vision of Don Roderick contains many passages of descriptive elegance, much spirited declamation, and many sounding lines. That it has less striking beauties than any of the former productions of its author,—that it is occasionally turgid, and sometimes mean,—that it is deficient in elaboration and polish,—and, above all, that it fails in interest,—are truths which our admiration of the writer need not lead us to conceal; for it is proverbially true, that no man is at all times equal to himself: nor is there any want of precedent among poets, for inequalities of composition infinitely more marked than that which Mr. Scott has exhibited. The great demerit of this piece is its incompetency in exciting and arresting the attention—a fault, the cause of which is easily to be traced in the radical weakness of its plan. It is as difficult to listen with interest to a vision as to a dream, and they both equally demand conciseness in the narrator. If extended to any length, their dulness can only be redeemed by some artifice of plot, and continuity of action. A succession of independent events of real occurrence, such as form the subject of this poem, amounts to nothing more than a history, which is not the better for being told in verse, or introduced through the medium of a fiction.

High as the genius of Mr. Scott must be ranked, by all the lovers of true poetry; and wonderfully endowed as he is with the talent of adorning every subject that falls into his hands; it has been always apparent that he has owed much to his story, and that if he has far exceeded every other poet of his day in the delight which his works have excited, it is partly because his tales have been such as would, independently of the embellishments of his verse, have been productive of entertainment. We consider the poem before us as the first instance in which, instead of being aided by his plan, he has been encumbered by it. This is the severest test to which talent can be exposed, and we think that it has been sustained in the present instance with honour.

Memoirs of the Life of Peter Daniel Huet, Bishop of Avranches: written by himself; and translated from the original Latin, with copious Notes, biographical and critical, by JOHN AIKIN, M. D. 2 vols. 8vo. London; Longman and Co., 1810.

WHATEVER might have been the real motive which impelled Huet to compose his own memoirs, he himself professes to have discovered one, in a desire to disclose the unsound parts of his character; by way of making a kind of oblation to the righteous Governor of the world. Under the influence of affliction, he writes:—"I felt myself summoned by God to scrutinize the engrained spots of my conscience, and most humbly and submissively lay them before his sight. I therefore thought I should perform an useful task in presenting an account of my past years to him, the Witness and Judge of all my delinquencies, and the Author of all grace, goodness, and beneficence, if I may hope to have acquired any merit for my actions in his eyes." (p. 2.) —To this paramount consideration he attaches one of subordinate importance, thus:—"To this motive was added the almost daily reproach of my friends; who, having heard me relate many anecdotes concerning the most learned men of this age, with whom I lived in close intimacy, urged me to undertake such a work." Ibid. Then follows a prayer that the Almighty would bless his undertaking. The comparative efficacy of the two motives announced in the above paragraphs may be determined by the general air of the performance. If the life of Huet be an useful spe-

cimen of spiritual anatomy; then the writer was actuated by the nobler impulse first described. If it be merely an illustration of the importance of a man to himself; in that case, the narrator of his own tale may have had some difficulty in distinguishing the blandishment of some friends and many dependants, from a desire which originated solely in his own mind, to augment the reputation acquired by his writings, by superadding the fame and flattery of his admirers. Here then are two theories, one of which may perhaps be fully developed in the course of this article.

Huet was born in 1630. His father was once a Calvinist. But the mention of this fact deserves to be amplified.

"My father was born and bred in the midst of the errors of Calvinism; yet, through the influence of Divine Grace, and the exhortations, both in person and by letter, of John Gontier, a pious and learned man of the order of Jesuits, he renounced the fatal doctrines which he had imbibed. When his mother, from whom he had derived his erroneous opinions, was attacked by a severe disease that brought her life into imminent danger, the prayers of this excellent person for his parent's salvation, and his urgent exhortations, were so efficacious as to bring her to a sense of the truth; and, renouncing the doctrines of her nefarious sect with her dying voice, she calmly slept in Christ." p. 4.

Gontier, elevated to the most dizzy heights of self-gratulation, by this triumphant refutation of Calvinism, celebrated the whole affair "in a collection of Greek, Latin, and French verses;" (p. 5.) which, *in perpetuam rei memoriam*, were engraved on immortal marble on the lady's tomb, in the church of St. John at Caen; at the expense of her son, who was "an elegant dancer;" indeed, *so* elegant, "that once," says the anti-calvinistic prelate, "when a splendid ballet was in preparation at Caen, and he was confined to his bed with a slight illness, the dancers came to him and constituted him the spectator and sole judge of their intended exhibition." p. 6.

Huet details the adventures of his early years with more prolixity than would be admired even in the present age; when the value of biography seems almost to be measured by the compiler's ability to collect the littlenesses of the cradle, the coral, the nursery, the gingerbread, the school, and so on till the suckling becomes a man. But, peace! we do not wish to raise the ghost of Sam. Johnson.

While Huet was finding his way to manhood,

"There arrived at Caen a company of Dominicans, for the purpose of restoring the relaxed discipline of the order in that town. With the spirit of piety displayed in this new form, I was so much captivated, that I became extremely desirous of being admitted into the society. My own relations, affectionately, yet pertinaciously, detained me a sort of prisoner in their houses; and thus was obviated a design, undertaken, as I supposed, on the Divine suggestion. Even from my early childhood, I was conscious of no obscure wishes to enter into the service of Christ; and I frequently felt the sparks of this pious desire bursting forth in my soul, which were repressed by a vivacious disposition, obnoxious to the light inclinations and feeble blandishments of the world; until at length conquering grace threw the rein over my reluctant spirit, and entirely subjected it to its own dominion." p. 25.

As curiosity allured the degenerate Israelites to attend the instructions of the precursor of the Messiah, though his doctrine, like his vesture and food, was repulsive to a haughty and luxurious nation,—so there has been always something in Monachism, which the young mind finds attractive; and unnatural as it may seem, the attractions are such as might be expected, if they pleased at all, to please any period of life except its vernal season; when pleasure either blossoms or begins to mature its high-flavoured fruit. This is the conquest achieved by the imagination of youth over the experience of age. When Huet had reached the winter, the hard season of life, he was able to interpret the wishes of his earlier days; and he

found his call to religious seclusion to have been nothing better than a boy's fancy. However, there seems to be in the above extract a lurking design on the part of the bishop to secure to himself the credit of having been substantially religious from his infancy. Yet the terms employed to testify the existence of this occult and dormant piety, are so artificial that if the climax be really truth, Truth, in this instance, has condescended to veil her simplicity beneath the drapery of affectation.

Huet's insatiable love of literature introduced him to Bochart: "But as the controversies between the Catholics and Calvinists, of the latter of whom Bochart was minister, were carried on with peculiar warmth; lest those of my persuasion should entertain suspicions of the soundness of my faith, it was agreed between us that I should pay my visits with caution, and for the most part by night, and without witnesses." (p. 36.) Let no controversialist, after reading this, neglect to improve the witching time of night; for now Peter, Martin, and Jack may converse without either speaking or using daggers.

While Huet's nights were given to Bochart, he laboured to accomplish his exterior by commencing a series of attentions to the sex; "to be a favourite of whom," he says, "I regarded as the surest proof of politeness. In this view, I omitted nothing that I thought necessary to ingratiate myself with them: such as care of my person, elegance of dress, officious and frequent attendance upon them, verses, and gentle whispers, which feed the insanity of love: practices which I have, with too little reserve, displayed in a metrical epistle to Menage, well known to the public." (p. 48.) On this ridiculous and pitiable driveling, the keen translator observes: "Nothing costs less to self-love than a confession of this kind; in which the writer, under the pretence of acknowledging some youthful frailties, gives views of himself which he knows to be likely to enhance his character in the eyes of the majority of his readers. The epistle to Menage is here obviously referred to, by way of further information on a subject which he could not decorously dwell upon." If an accurate surveyor of human nature, in its present abject state, were looking abroad for an object which had an undisputed claim to deep commiseration, we should venture to direct his attention to the conduct of a Christian prelate, who, *in his eighty-fifth year*, could not resign the reputation of having enjoyed the average share of sinful pleasure in the prime of manhood; the season when men of the world formally allow themselves and others to drink the Circean cup, not merely as a matter of course, but as a kind of homage fairly due to their general system, and the willing price by which the friendship of their community may be purchased and secured. Huet writes, as though he expected to "breathe a second spring," while he caught a distant prospect of the groves of Daphne; to whose guilty recesses all return was now debarred; not, it should seem, by principle, but by causes which no speculations of his could controul.

Some readers may censure these remarks, as too harsh for the occasion. The translator, we believe, will not concur in that censure. He has known enough of mankind to be aware of the fact, that in many sad instances, the libertine survives the man; and he will account for the unextinguished influence of vice on the mind of one who appears unwilling to renounce sin, even when, in one sense, sin has renounced him. It is a strange circumstance, and wise men will observe it, that libertines themselves have frequently turned with abhorrence from such superannuated offenders as have aspired to totter back again, from the verge of the grave, to scenes where the confession is wrung out, "I have no pleasure in them." Nature feels herself degraded and insulted; and

the very adepts in profligacy are ready to despise gratifications which they discover to be valuable to the fancy of a dying dotard.

In 1652, Huet visited Sweden in order to pay his learned respects to queen Christina. On his return through Holland, he says:

"At Worcum I personally experienced what I had often heard, but regarded as a fiction; namely, that in the Dutch inns, a charge is made to the guest, not only for expenses incurred in his entertainment, but for the noise he makes. For when we were reckoning with our host, he put down to our account the barking of our little dog, and the horse-laughs of our saucy valet. And upon our laughing still louder at the charge, and treating it as a joke, the landlord flew into a passion, and called to his assistance certain rustics armed with axes: 'Here,' said he, 'are those who will make these rascally Frenchmen pay their dues!' We chose rather to submit than to fight." p. 189.

This jocose story will convince every candid reader that Sir John Carr's claim to originality must henceforth be abandoned. He is now convicted of having twitched from a Scandinavian crag all that time has suffered to remain of the mantle of Sir Peter Daniel Huet. But such is now the ingratitude of mankind, that a traveller can compile a quarto. Northern Summer without expressing a single obligation to the man, who not only bequeathed his mantle, but an anecdote out of *My Pocket-Book*, by dropping a leaf of his journal at a Dutch tavern.

After a season, the author's moral feelings revived. He describes the consequence thus:

"It was now some time since I had duly explored the recesses of my conscience, and unfolded them in the Divine presence: for it commonly happens that the pursuit of vulgar objects attracts the mind from the contemplation of the celestial life, and even from a vigorous correction of the manners. For these purposes, a retreat to La Flèche, and the assistance of Mambrun, appeared well calculated. I therefore with great alacrity repaired thither; and after a delightful conversation between us on the state of our concerns, I resolved to set apart an entire week, according to the institution of the blessed Loyola, for the attentive recollection of all the errors of my past life, and the more careful regulation of my future days. And O that I had adhered to my engagements! but I too readily suffered myself to be borne away by the fire of youth, the allurements of the world, and the pleasures of study, which so filled my breast, and closed up all its inlets with an infinite number of thoughts, that it gave no admission to those intimate and charming conferences with the Supreme Being. Under this imbecility of soul with respect to divine things I have laboured during the whole course of my life; and even now, the frequent and almost perpetual wanderings of a volatile mind blunt my aspirations to God, and intercept all the benefit of my prayers. When from time to time God has benignantly invited me to pious exercises for the purpose of confirming in my soul the sense of religion, and washing away the stains contracted from human contagion, I have retired to places suitable to those intentions; either to the Jesuits' College at Caen, or the Abbey of Ardennes of the Præmonstratensian order, one mile distant from Caen, or to our own Aulnai, after I was placed at the head of it. But I frequently experienced a contrary current in the breeze of divine grace; as if the Deity by this indifference meant to punish my immoderate attachment to letters, and my sluggish movements towards divine things." p. 239.

The religion developed in this confession, is that of a person who compels himself to bear in mind, that when a bishop writes his own life, the world will expect him to say something about the object of his profession, as a matter at least of propriety; or demand it as a kind of technical finish to a piece of ecclesiastical biography. But to answer this demand, is embarrassing. A prelate finds himself to be no bishop, but a parade officer; or a civilian in canonicals; or a man of letters living in classical luxury at the expense of the church. Still, there are moments when the soul looks into futurity. The feelings of these awful intervals, together with their immediate consequences, are recalled and described; and the result is made to stand as evidence of the writer's religion. In retracing his adventures, Huet

remembers, that he had paused for a whole week to refit his moral powers; and the period appears to have been accurately adjusted to the degree of impurity which it was judged expedient to remove. But the influence of the principle obtained by this process was limited by the walls of La Fleche. The aspirant returned to the world; and the world returned to him.

It can scarcely be necessary to remind the reader of the fanciful character of the piety which Huet mistook for practical godliness: "Intimate and charming conferences with the Supreme Being*!" In no human writings, excepting perhaps the dramas of Kotzebue and the novels of Miss Owenson, can easily be detected such strange phraseology. The bishop must be supposed to mean the exercise of religious affections. Throughout the whole narrative, he seldom speaks of sacred things in the language of Scripture. Every subject is secularised.

In 1670, he was appointed sub-preceptor to the Dauphin (father of Fenelon's Duke of Burgundy), and filled that situation for ten years. About this period he compiled his great work, the *Demonstratio Evangelica*; and superintended the Delphin edition of the classics, originally projected by the Duke of Montausier. Whosoever expects to find any anecdotes of the French court, or any detail of the mode of education adopted by Huet, will be sadly disappointed by this preceptor's perverse silence. As Falstaff had a kind of alacrity in sinking, Huet has a kind of alacrity in reducing interesting topics to incurable insipidity; and more frequently in omitting them altogether. He is a true Baratarian physician; for as soon as the table is covered with delicacies, in comes the bishop, touches every dish, tureen, and goblet; and in a twinkling, they all disappear! The guests,

——— at the full feast are famished,]
And wonder why.———

Studies connected with his elaborate defence of Christianity once more awakened his conscience, and stimulated a long-formed desire to go into orders. Bossuet was consulted how this desire might be realized. The most serious view of the project seems to have presented itself in the difficulty which attended the transition from a court dress to the costume of an ecclesiastic. Bossuet advised the transition to be rapid; but the subject of the experiment thought differently; and by an inverted process, gradually reduced himself from a perfect *rana* to the unfinished figure of the tadpole. But hear him:—"I was of opinion that I should not suddenly change my habit, but by degrees; daily shortening my hair, and bringing the rest of my dress to a more sober form. This was at length approved by Bossuet; and the matter was so dexterously managed, that although I had hitherto appeared in a garb suited to a court life, and rather in the military mode, the alteration was scarcely perceived." (Vol. ii. p. 178.) An achievement thus splendid drew after it long streamers of glory. He had already received the clerical tonsure; he was initiated into the inferior orders of the church; and in his forty-sixth year became a perfect ecclesiastic. "He appears," observes the translator, "to have taken ordination like a nauseous dose; that is, swallowed it down as quickly as possible, in order to get rid of the taste." He was soon after appointed abbot

* We give the translator credit for a faithful version. But in looking through these volumes, we frequently wished to have consulted the original, to which we had no access. Fidelity alone can account for some of the odd expressions, belonging, we should have thought, to no language whatever. The annotations are a specimen of the prevailing literature of times when we are all expected to know all persons and all things superficially, and nothing profoundly. Dr. Aikin selected the work as affording a good basis for the literary history of the age in which Huet flourished;—the best apology for having turned into English so dry a book.

of Aulnai, where he wrote Latin verses, observed eclipses, weighed air, and examined the Cartesian philosophy.

In 1692 he was consecrated bishop of Avranches, a city in lower Normandy; but the situation, he says, disagreed with him; and in seven years he abdicated the see, on the plea of ill health. The annotator tells a different story. According to him, Huet was too fond of books to be fit for an active station. When persons came to him on business, they were constantly told, that the bishop was at his books, and could not be disturbed; upon which one of them said, "Why did not the king give us a bishop who had finished his studies?" Huet now retired to the abbacy of Fontenai, conferred upon him on resignation of the bishopric. Here was to be his heaven. But no sooner was he comfortably settled, than there seemed to be a general insurrection against his peace. His successor at Avranches, and the representatives of his predecessor at Fontenai baked him fore and aft. Father La Chaise, appointed arbitrator in his disputes, behaved with downright severity. The very tenants of the abbatial farms were only to be subdued by parliamentary interference.—Huet died at Paris on the 20th of January, 1721; having almost completed his ninety-first year.

Every attentive reader of this book, will readily perceive, that by far the greatest part of it might much better have been written by the bishop's secretary. If a person profess to write *his own* life, the public has a fair right to know a little of the author's interior; for all the rest is "known and read of all men." He imposes upon himself a moral obligation to tell what none else can tell; but if he virtually disowns the obligation, the public will express their sense of injury and disappointment by suspecting the offender to have disclosed all that could be exhibited with credit. Consequently, he is regarded not as a good and true historian, but as an apologist; or as one who *will* be heard first, that he may prejudice the jury before they call for the witnesses. There is indeed a method by which some self-biographers have passed themselves for confessors; but they have had the sagacity to make their confessions of sin *set off* what they assume to be their virtues; the lustre of the latter being heightened by contrast. They will consent to allow one part to be evil, on condition that you will own the other nine, or forty-nine, or ninety-nine, (the quantities vary), to be substantially good. The dishonesty of self-biographers offends the moral feelings, by depriving the thoughtful reader of that peculiar instruction which is imparted, by comparing the moral operations of another mind with his own. Anxiety for himself as a probationer for eternity will create what may be called a sanctified curiosity to be informed by what process of spiritual degradation a man brings himself deliberately to present the world with a false account of his own motives of action, and, while he professes to let them into a secret, is, in reality, laughing at their credulity. There is an elaborate hypocrisy in this case, which may alarm such persons as recollect our common origin.—The intellectual reader will be galled, by feeling himself swindled out of the opportunity which self-biography affords, of observing the subtle operations of the will, when conscience struggles with passion, and pride with sensuality, and when the occult causes of actions, unaccountable to all but the actor, are developed by the only person who could indulge him with the disclosure. Not that the actor can, as such, give the truest account *always*; but a quick-sighted judge of human nature will find some instructive amusement in watching another's efforts to tell what he thinks about himself; when, like Cowper's sheep at the lime-kiln, he knows not what to think.

A most unreasonable quantity of

Huet's memoirs is engrossed by a *catalogue raisonnée* of his literary associates: They seem to have sat for their pictures, that the bishop might hang his gallery to repletion; and then walk up and down this temple of fame, communicating and receiving greatness. To be sure, if vanity were justifiable, no lover of sound learning would quarrel with him for exulting in an intimacy with such men as Bochart; but the bishop, like numbers of our fellow mortals, makes his familiars stepping stones to importance.

He appears to have been credulous. One reason for this infirmity may perhaps be found in his want of a practical knowledge of the world, which he chiefly knew from books; and he was not free from what was once a vulgar prejudice, that whatever is *in print* must be true; that is, in his case, of course, if supported by a great name. His Swedish journey subjected him to one or two palpable *hoaxes*. And there is a story about his having been half gulled by an alchemist, (Vol. ii. p. 26.)

The character of this prelate is a striking and an affecting illustration of the difference—we adopt the language of a living philosopher—between being the dignified advocate of Christianity, and its humble disciple. He published a work abounding with deep erudition and sound reasoning; which the learned of all nations have combined to admire. Men of letters, to-day, have written commentaries on a voluptuous classic; and to-morrow, on an apostolic epistle. In each case, they frequently write as though there were no difference between sacred and profane literature. The salvation of the soul is as an accident to the substance. The truth of the Gospel is demonstrated; and its doctrine practically denied. The infidel is confuted by the unbeliever. Huet expresses no *personal interest* in the Gospel. "He dies, and makes no sign!" His references to "the God and Father of our Lord Jesus Christ," are little superior to what a theist might make to a metaphysical deity, unrevealed and inaccessible, the unknown God of the Pagan world. The *extremus labor* of a Christian bishop might have been excused, even by the bigots of infidelity; had it contained the dying thoughts of a sound believer in Christ Jesus. As it is, the enemy may perhaps exclaim, "Are *these* thy triumphs, Christianity?" We answer, "No: we refer you to something more substantial. Look at the examples of practical religion which repeat the apology of the early Christians: *Non magna eloquimur sed vivimus.*"

Some persons may acquit Huet on the score of old age; a season when men have a prescriptive right to be garrulous. The question, however, is not, whether their talk may be redundant; but whether their talk ought not to discover that serious subjects are wrought into the texture of their minds, and cause them, sometimes at least, to be redundant on religion. The last years of holy persons may indeed betray infirmities connected both with their spiritual and secular habits; yet the divine principle, even though oppressed by much intellectual debility, manifests its existence and efficacy too. From them the Christian paradox receives useful illustration: "As dying, and, behold, we live; as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things."

Our report of the work under review has been undertaken with reluctance; both on account of the innate disagreeableness of the book itself, and because it was but barely just to the Bishop of Avranches to refrain from visiting him while the recollection of the *noctes cœnæque deum* spent at Cambray*, made us impatient of all other society. Certainly, the nights and suppers at Avranches are purely human.

Fenelon—oh the freshening influence of that name!—differs from

* Christian Observer for November, 1810, pp. 667—709.

Huet, as the beams of a vernal morning from the night exhalations of a morass. In the first, Christianity did indeed display her triumphs; from the other, she extorted the heartless compliments of ceremony and office. Could any mortal homage have increased her native dignity, she would have been indebted to Fenelon for a boon unconsciously bestowed; while Huet would have offered an unaccepted sacrifice, though assumed by himself to be costly and meritorious. The two characters stand opposed to each other, as a sublime degree of spirituality is contrasted to the worldliness of a man who considers Christianity as a material out of which he may erect vast structures of intellectual fame. The contemplation of these is a compensation for his having agreed to be a believer. With a contractor of this kind, the question is, "What shall I be profited, if I lose the world, and save my own soul?" The reply is ready; "I have no occasion to lose the world; for I will contrive to make it all my own by causing religion to be the prime source of my reputation; and thus opposites shall for once be reconciled." Fatal sophistry! but so we deceive, and are deceived.

We feel a very strong desire that Fenelon also had written his own life. As to poor Huet, he has done the deed; and, with Shakspeare's Thane, we can truly say, "This is a sorry sight!" The portraits of both prelates hang side by side in our cabinet; and when to our fancy, the Gallican Church presents her matron form, we think of Hamlet's filial remonstsance,——

> Look here, upon this picture, and on this;
> The counterfeit presentment of two brothers.
> See what a grace was seated on this brow;—
> A combination and a form indeed,
> Where every God did seem to set his seal,
> To give the world assurance of a man.
> This was your husband. Look you now, what follows;
> Here is your husband; like a mildewed ear,
> Blasting his wholesome brother.

Neither the purity of Fenelon, nor the delinquency of Huet, can be attributed to their church. In that communion, as in other divisions of the Christian world, the personal sanctity of *eminent* saints seems to indicate the inefficacy of all human modifications of the Gospel; that is, as distinguished from the immediate teaching of the Holy Ghost, who chooses, as it were, to be sometimes equally independent of the best and worst instruments. Not that the circumstance here supposed, should be so abused as to make creeds a matter of indifference; for the force of a principle must be measured by its known operation on the mass, and not by its assumed influence on individuals. Whoever refuses to concede this, may be referred to the undisguised profligacy of manners prevailing among the higher and middle ranks in Popish countries. Compare this with the general decorousness of the same classes in this island, or in any portion of the world, where Christianity has been suffered to diffuse her own doctrines without molestation. The scale of morals will be found to correspond to purity of faith; and, if amidst the corruptions of Rome, some have walked with undefiled garments, we do not forget that this degenerate communion has never formally renounced the elementary doctrines of the Gospel. They are indeed found in combination with baser matter; but expert analysts have succeeded in decomposing the mass; and, after examination, have *chosen the good part*. In all religious communities there will be a *profanum vulgus*, which will take its faith upon trust; that is to say, will have no faith at all, although offensively impatient with any party but its own. This is not Popery, nor Protestantism, but human nature in religious masquerade; sometimes in a black, then in a purple domino; and in fact, in every colour and costume which can be invented. Fenelon never assumed a character. His own supported

itself. Huet was driven to personate one to which he was unable to impart spirit and nature. He wore the mitre with such counterfeit dignity, and waved the crosier with so clumsy a grace, that many who watched his feats at the masquerade, wondered he should have chosen the very character which he was irresistibly fated to spoil.

Christian Liberty; a Sermon preached at St. Mary's, before His Royal Highness the Duke of Gloucester, (Chancellor of the University), and the University of Cambridge, at the Installation, June 30, 1811. By Samuel Butler, D.D. late Fellow of St. John's College, and Head Master of Shrewsbury School. Shrewsbury, Eddowes; London, Longman. 12mo. pp. 129. 1811.

In the month of June, 1811, as the public well know, the Duke of Gloucester was installed Chancellor of the University of Cambridge; a distinction which he justly merited, both on account of his public conduct and his private virtues. Our readers will also remember, that on the occasion of his installation a prodigious concourse of people of both sexes, and of all ranks, assembled within the precincts of the Alma Mater. Amidst other points of assemblage, a great part of this multitude came together at the University church, to hear Dr. Butler address them in his ministerial character. Prepared for the nature and extent of his audience; expecting to address thousands of the young, the fashionable, the dissipated; selected by the University as a sort of organ of their embodied opinions; carrying, as it were, their reputation, for a day, in his hands; he thought proper to deliver the present discourse. It might have been expected, that a preacher, raised to such a vantage ground, would have eagerly embraced the opportunity of fighting the battle of Religion; that he would have defended her cause, where she was most rudely assaulted; that he would have fortified some weak point in our own camp; or seized some advanced post of the enemy. We too fondly hoped, that, suiting the topic to the audience, the preacher would teach the worldly, the dissipated, the thoughtless, the perils of worldliness, of dissipation, and of neutrality. But whether it was that the elevation of some pulpits, like a station on the Alps, gives a clearer and more commanding view of the valley below; or whether the magicians of that astrological university conjured up some phantom before the eyes of the preacher, we know not. Certain it is, he did not see his audience with our eyes, or contend with an enemy who appears to us to have any real existence. But these are points rather to be proved than asserted; and although it will be at the expense of carrying our readers over ground they have often trod, they will, we trust, forgive, and, as far as they can, accompany us, while we review the work before us. If the hydra has seven heads, it must be beheaded seven times.

The text of the sermon is from Gal. v. 1: "Stand fast, therefore, in the liberty wherewith Christ hath made us free;" and the sermon is, as the text promises, a defence of Christian *liberty*—employing the term, however, as will be seen, in a very peculiar sense. It opens with declaring, p. 9, that "even in infancy the *germ* of this passion (for liberty) is *developed* among the earliest operations of the human will." The author proceeds to shew, in a well written passage, that St. Paul did not, in his submission as a Christian, forget his rights as a citizen. He then states his intention to inquire "whether the restraints and austerities which *some* teachers (whom he does not name) would engraft upon religion are consistent with the doctrines or practice of Christ and his apostles." He states also, that he shall pursue this inquiry, not by examining "particular and detached texts," but by regarding the

"general tenor of Scripture," and more especially the "recorded actions of Christ." And laying down as a principle of interpretation, "that the precepts of the apostles may, in all intricate and disputable cases, be best understood by unequivocal and direct reference to the actual practice of our blessed Lord," he contrives, very conveniently, to free himself from the "bondage" in which the Epistles of the New Testament were not unlikely to hold him.

Dr. Butler gives us, at p. 14, a catalogue of things and qualities interdicted in Scripture. The enumeration is as follows: "Absurd and extravagant gestures which may attract notice, gloominess or dejection of countenance, affected professions of humility, severe, censorious, and uncharitable judgment of our neighbours, strict and literal interpretations of metaphorical phraseology in contradiction to the spirit and general meaning of the context, usurped spiritual pre-eminence, blind and infatuated zeal for proselytism, moroseness, pride, and selfishness." Why the author has collected all these atrocities into a catalogue, it is difficult to say. Certain great writers, indeed, as poets and botanists, have their catalogues. Other writers also, as Dante, love to conjure up and hold converse with the most tremendous images. In human nature itself, moreover, there is an occasional love of the horrible: this passion may, for the moment, have seized our author. Whatever be the solution of the difficulty, however, we can discover no rational cause why the character of our Lord should be contrasted with the fictitious personage compounded of these qualities. Cicero says, indeed, that there is no opinion so absurd which some philosopher has not been found absurd enough to defend; but certainly we will venture to affirm, that the name of the writer who defends qualities such as these is not yet upon record, much less has it an English termination, or a modern date.

In justice to Dr. Butler, as well as to ourselves, we will now lay a rather lengthened extract before our readers. We prefer doing this to giving them a brief abstract of the passage, because we are anxious, that if the comment should not be borne out by the text, they may have the means of rectifying our misconceptions.

"With regard to the practice of our Saviour," observes the preacher, "we may remark, that his first miracle was performed for an occasion of festivity; we find him also constantly partaking of social intercourse with those about him, and so far was he from recommending or performing any acts of ascetic* mortification, that he was reproached by the over-righteous sect of Pharisees as 'a glutton and a wine-bibber, a friend of publicans and sinners.' We find no particular acts of penance enjoined by him; no rigorous austerities recommended, no ceremonious strictness of outward deportment practised by him; on the contrary, HE who was greater than the greatest, and wiser than the wisest, and holier than the holiest of the sons of men, lived among them as one of themselves. Not distinguished from the truly pious worshipper by unsocial gloom, or by uncharitable censoriousness, or by forbidding severity, or by haughty abstraction; but visibly and uniformly distinguished from the superstitious or hypocritical Pharisee by rational cheerfulness, by engaging affability, by active and unwearied benevolence, carrying his piety onward from words to things, and employing it to regulate every act of life; and by its mild, steady, but unobtrusive and unostentatious influence, to direct and sanctify the performance of every social duty. Thus He threw fresh radiance and fresh endearments around the sacred duty of Charity itself, by uniting the occasional exercise of it with our convivial enjoyments; for he instructed his followers, when they prepared a feast, to call the blind, the poor, and the maimed; and he added, that however unable such persons might be to return the kindness

* We are no friends to acts of *ascetic* mortification: but we should be glad to know in what precise light Dr. Butler views the facts of our Saviour's fasting forty days in the wilderness, and of his retiring to a mountain to pray; His intimation, that "this kind goeth not out but by prayer and fasting;" and the rules He lays down (Mat. vi.) to regulate the practice of fasting. Does Dr. Butler suppose that fasting does not imply mortification?

they had received, yet they who thus mingled courtesy with bounty, and made things temporal subservient to things spiritual, should meet with a recompense at the resurrection of the just.

"May I be permitted to remark, that an *adumbration* of this conduct is to be found in the life of him whom Plato describes as the most *just* man he ever knew, and whom we are accustomed to consider as one of the *wisest* philosophers of the heathen world. Increasing his usefulness without diminishing his dignity, Socrates associated with the lost sheep of the gentile flock; even with courtezans, libertines, and sophists; and by expedients the most gentle, he endeavoured to rectify their errors and correct their irregularities; did not our Master, for the same benevolent purpose, mingle in familiar converse with publicans and sinners? Socrates, on the most serious topics, drew his images from surrounding scenery and the objects of common life; have not the most judicious and learned expositors observed the same beauties in the discourses of Christ? Socrates condemned the mischievous subtleties of those declaimers who displayed their ingenuity and fondness for paradox, in separating the useful from the honourable; did not our Lord in the same manner combat the doctrinal refinements of those teachers, who not only tore asunder what God had joined together in the religion of Moses, but set the ritual above the weightier matters of the law, and made of little or no effect some express prohibitions in the Decalogue, especially those which are pointed against perjury and adultery? Socrates, as Cicero justly remarks, brought down philosophy from the skies to the bosoms and business of men in social life; did not our Lord, in a yet nobler strain of simplicity and sublimity, inculcate the first and second great commandments; and when revealing or enforcing the will of his Father, did he not uniformly appeal to those clear and salutary apprehensions of right and wrong which the hand of God has deeply engraven upon the tablet of the human heart?

"Plato, we may farther remark, and Xenophon, however dissimilar from each other in the colour of their style, the choice of their subjects, and the purposes for which they recorded the opinions and actions of Socrates, yet seem to have been equally impressed with these characteristic qualities to which I have adverted, in the daily life of the Grecian sage. In the same manner the Evangelists, however they might differ from one another in the sources of their knowledge, or in the peculiar temperaments of their own minds, uniformly ascribe to their Master, the marked and entire exemption from affected singularity and exterior austerity, which I consider not only as shedding additional graces on his personal character, but affording additional evidence for the divinity of his mission." pp. 15—19.

In this passage, there are some sentences in which we cordially concur with Dr. Butler. We concur with him in admiring the uniform courtesy, the active and unwearied benevolence of our Lord. But when it is said of him, that "he lived among the sons of men as one of themselves," we cannot but apprehend that Dr. Butler has formed a very inadequate conception of the character both of our blessed Saviour and of the world which he came to redeem. "Ye are not of the world," says Christ to his disciples, "even as I am not of the world. If ye were of the world, the world would love its own; but now the world hateth you." And he tells them not to marvel at this, because "it hated me before it hated you." Deferring for the present our further observations on this subject, we would only ask Dr. Butler, whether he thinks to establish the fact of our Saviour's conformity to the world, by the reference he has made to the particular description of guests whom he recommended to his followers as the partners of their convivial hours? Whatever it might have been in the days of Christ, we apprehend that this species of feasting is not very common in the convivial circles of the present day; and that if it were, those persons would be the very last to object to it, whom this sermon so vehemently condemns as fanatics, puritans, austere, unsocial. We would humbly submit to the decision even of Dr. Butler, which class of men most abound in the luxury of feeding the hungry and clothing the naked, of being eyes to the blind and feet to the lame, of cheering the afflicted and instructing the ignorant:—the vilified preachers and professors of "evangelical religion," of "vital

Christianity;" or those who, like Dr. Butler, delight in holding these men up to the scorn and derision of the world. He may be able, we doubt not, to solve this question, without extending his view beyond the limits of Shrewsbury itself.

A parallel between our Saviour and Socrates is not a new idea. It was attempted by Rousseau before Dr. Butler was born. And how much superior, in justness of conception, as well as in strength and beauty of colouring, is the parallel of the infidel philosopher to that of the Christian divine, may be seen by turning to our volume for 1810, p. 272, where the former is inserted. In one respect, however, Dr. Butler's parallel is perfectly original. He is, we believe, the first person who has attempted to vindicate the conduct of Socrates in associating with *courtezans*, by the example of Christ; or who has attempted to stain the purity of our Saviour's character, or to degrade the standard of Christian practice, by so indecent (we had almost said profane) a comparison. We earnestly request that such of our readers as are sufficiently acquainted with classical literature to institute the examination, would turn to the eleventh chapter of the third book of the Memorabilia of Xenophon, and we are persuaded that they will not think our reprehension of Dr. Butler misplaced. The very title of the chapter, we should have thought, would have precluded any Christian scholar, much more any Christian divine, from the possibility of being guilty of a profanation so gross and revolting. The title of it is, "Cum meretrice Theodota de arte hominum alliciendorum disserit" (Socrates, viz.). Doubtless many who heard Dr. Butler preach, and many more who have since read his sermon, have taken it for granted, that, when he ventured to recommend the conduct of Socrates in associating with courtezans, as being an adumbration of that of our Saviour, he must have alluded to instances in the life of that philosopher of his having laboured to reclaim the vicious, or to console the penitent with the hope of pardon. For ourselves, we know of no such instances. But what will be his surprise to find that the intercourse of Socrates with courtezans, as it is here recorded by Xenophon, was of the most licentious and profligate description; that part of the enjoyment of this likeness of the holy Jesus, arose from gazing at the exposed person of Theodota, as she was modestly lending herself as a model to the painters, οις εκεινην επιδεικνυειν εαυτης οσα καλως εχει; — that his whole conversation with her is directed to the perfecting of this courtezan in the arts of seduction; and that not even one remote hint drops from him calculated to impress her with the dishonourable nature of her pursuits? And yet Dr. Butler dares (is it possible not to feel indignant?), from the University pulpit of Cambridge, not only to hold up the conduct of Socrates, in *thus* associating with courtezans, to the admiration of his audience, but to represent it as a fair parallel to that of our Saviour. Had a man wished insidiously to undermine every sentiment of purity, in the minds of the lettered youth who filled St. Mary's on this occasion, could he have pursued a more effectual course than this? These young men would naturally look to the same work to which we have referred, for an elucidation of Dr. Butler's estimate of the character of our Saviour, and of the *liberty* which he allows to his followers; and what would they find? They would find that, under the name of Christian liberty, a licence was given them to indulge in the most polluting intercourse.—We are not charging Dr. Butler with having actually intended this; but the effect is the same as if he had intended it. It certainly is much to be lamented, that a man who possesses so little moral discrimination, or, to speak more properly, so defective a moral taste, as to be capable of confounding the conduct of Socrates in "his associations with

courtezans;" with that of Christ, in calling sinners of this class to repentance, and consoling the weeping penitent; should be charged with the tuition of so many of our youth, and should also be numbered among the ministers of the Church of England*. Her foes are indeed they of her own household. But we proceed.

Dr. Butler, after having stated with tolerable correctness the nature of the liberty which the Christian dispensation imparts, draws from his statement this general inference: "Hence whatsoever tends to confine the operation of the Christian religion, to cramp it with needless austerities, to make it burthensome or unamiable in the sight of mankind, must be contrary to the very spirit of Christianity, and to the benevolent designs of its blessed Author." Now to this inference we decidedly object, as false, unscriptural, and mischievous. We admit, indeed, that to the true Christian; to him who has been "renewed in the spirit of his mind," and become "a new creature;" with whom "old things have passed away, and all things are become new;" who is therefore not "of the world," even as his Master was "not of the world;" who, no longer "carnally minded, which it is death to be," has attained through Divine grace that "spiritual mind which is life and peace: we admit that to him Christianity presents no needless austerities, nothing burthensome, nothing unamiable. His heart is cast in the mould of the Gospel. He loves the holy law and the holy service of God: and guided by the example and strengthened by the grace of Christ, and animated by the hope which He has inspired, he is ready, like him, to deny himself, to endure the cross, and to despise the shame. But Dr. Butler's words would imply that the spirit of Christianity is such as will accord with the views of mankind at large. What, then, is meant by the self-denial which is universally enjoined in Scripture; by the crucifixion of the flesh, with all its affections and lusts; by the mortifying of our members which are in the earth; by our even *dying to the world*, an attachment to which is represented as "enmity against God?" What is meant by the solemn engagement which we all make at the baptismal font, to renounce the world, the flesh, and the devil? Is there nothing arduous in the performance of this vow? What, also, is meant by the reiterated exhortations to "watch and pray," to "strive to enter in at the strait gate," to "press forward towards the mark," with which the New Testament abounds; and by the promises of Divine aid which are annexed to these exhortations, since "without Me ye can do nothing?" What, we would ask, Dr. Butler, is meant by all this, if it was the *design* of Christ to make his religion such that mankind should fall in love with it, as it were, spontaneously, and at first sight? Let Dr. Butler fairly make the trial: let him go to the first ten or twenty men he can think of, who are in the habit, after the example of Socrates, and, as he allows it to be profanely implied, after the example of a greater than Socrates, of "associating with courtezans:" let him preach the Gospel to them;—"Repent and be converted;—flee youthful lusts;—whoremongers and adulterers God will judge;—cleanse your hands and purify your hearts, ye sinners;—for

* If any thing were wanting to justify the severity of these remarks, it might be found in a note at p. 53, where Dr. Butler quotes, with marked approbation, the following passage from Erasmus: "Vix mihi tempero quin dicam, sancte Socrates, ora pro nobis;" and again, "At ipse mihi sæpenumero non tempero, quin bene ominer *sanctæ animæ* Maronis ac *Flacci*." To the *holy* Socrates we have already adverted. But to apply the term *holy* to Horace, is a prostitution of it, of which we apprehend that no man *could* be guilty whose moral taste had been formed by the New Testament. It will be a consolation to the "modern Puritan" to find, that the accusation brought against him as *over-righteous*, is preferred by one who appears to contemplate with admiration the *purity* of Horace.

know, that he who even looketh on a woman to lust after her hath already committed adultery with her in his heart, and that no unclean person shall inherit the kingdom of God:—therefore turn from your evil ways, that your souls may live, and accept the pardon, the grace, the peace of the Gospel."—How does he suppose they would relish such a doctrine? Would they or would they not deem the preacher needlessly austere, and his injunctions burthensome and unamiable? Will Dr. Butler deny, that to preach thus would be to preach the Gospel? Or, allowing this, will he deny that such preaching would meet with much contrariety in the hearts and lives of a great part of our population, and especially of our youth? And if so, has Dr. Butler, or has he not, been guilty, in the representation which, in this sermon, he has given of Christianity, of misleading those whom he is especially bound to guide into all truth? *We* think he has; and in this opinion we are confirmed by what follows:

"Let us suppose a sensible heathen were told that the first man having transgressed a positive command of God, was subjected thereby to a curse inflicting death and multiplied sorrows on himself and his posterity. Let him then be told, that by the Christian dispensation this curse was removed in all its fatal consequences, and happiness and immortality restored to man. Would he not immediately perceive and acknowledge the *benevolence* of this dispensation? Let him, while this *natural* impression is fresh and vivid, be farther made acquainted with the precepts* of that dispensation: Would he not say, in all that I learn and hear on this subject, I find new confirmations of the benevolence of God. The new law which he has given, contains nothing which does not harmonize with the great act of mercy and goodness from which it originated; nothing that does not suppress terror*, and encourage confidence, that does not awaken love and soften apprehension, that does not enkindle gratitude and enliven hope†. I am indebted, he might say, to God, for life and being, in the midst of a world stored with every thing adapted to the wants and happiness of my nature, and for a rule of life tending as well to secure that happiness as to exalt my gratification in the enjoyment of all the temporal blessings around me." pp. 23, 24.

The author here supposes a heathen to be told, that the "first man, having transgressed a positive command of God, was subjected thereby to a curse inflicting death and multiplied sorrows on himself and his posterity;" and to be told also, that "by the Christian dispensation, this curse was removed in all its fatal consequences;" and he then asks "whether the heathen would not acknowledge the benevolence of this dispensation?" We answer, Perhaps not, for he might, like many others, to whom the moral law of God is unpalatable, have condemned, first, the issuing such a law, and, secondly, the infliction of its penalties. But, in our view, the statement of the author would afford the heathen a very inadequate conception of the evils consequent upon the fall. Were "death and multiplied sorrows" the only consequences of that event? Did no moral evils result from it; no depravation of the nature of man? Even when he would do good, was not evil (henceforth) present with him? Did he not reduce himself by his disobedience to a state in which his bias and determination, as it were, was to what is bad?—Neither would the second clause of the author's instruction to the heathen be more accurate. Does Christianity remove *all* the "multiplied *sorrows*" of man? It provides, indeed, a balm for all. It weighs them down, as it

* For example, "Love your enemies, bless them that curse you," "deny yourselves," "take up your cross," "crucify the flesh," "love not the world; neither the things that are in the world," "cut off the right hand, pluck out the right eye," &c. &c. &c.

* "*Nothing* that does not suppress terror!" "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels,—where their worm dieth not, and their fire is not quenched."

† "Many will say to me in that day, Lord, Lord," &c.—"and then will I profess unto them, I never knew you," &c.

were, and reduces them to the mere dust of the balance, by the eternal weight of glory which it places in the other scale. But is the best Christian exempt from sorrows? Is not his state represented as a state of trial; a race, a warfare, a life of self-denial, taking up his cross, and bringing his body into subjection? So much for the author's accuracy as a divine. True it is, indeed, that Christianity is a benevolent system; that, like its disciples, whatever house it enters, it says "peace be unto that house;"—but, then, the character of her benevolence is not faithfully delineated here. The painter has not left her in her naked majesty and beauty, but has patched and painted her to suit the heathen taste.

"But what," asks the author, "would this heathen say, if, after thus far soothing his benevolence, and thus far kindling his piety, we were also to tell him that his rational enjoyment of temporal blessings will ruin his eternal happiness"—"that he may see the birds exulting in their liberty; the beasts bounding over the plains, &c.; but that he (man) alone must grieve for his unworthiness in voluntary and mysterious gloom; that the senses with which his Creator has framed him, are but the instruments of his ruin in the hand of the tempter, and that his desires, which are the natural and only spurs to action, are to be subdued into supine indifference and listless insensibility. Tell him farther, that when he has done and willed to do all that man is capable of doing; when, by a life of mortification and melancholy and entire abstraction from all worldly interest, he has wrought himself into habitual and invincible apathy; when he has accustomed himself to look with sullen and sour disgust upon the pleasures, and with carelessness, or, it may be, with scorn, upon the employments, and, as I should call them, the duties of social life, his labour, 'even in the Lord,' may yet have been 'in vain;' that as to him, Christ may in vain have shed his blood upon the cross, and that the God, whose mercy is over ALL his works, may have secretly and irrevocably doomed *him*, even before his birth, to everlasting perdition, from which no contemplations, however serious, upon the attributes and works of the Deity, no belief, however sincere, in his revealed word, no thanksgivings for mercies already received, no prayers for protection and succour, no remorse for sins past, no resolutions or efforts for amendment in time to come CAN rescue, I had almost said the hopeless, helpless, guiltless victim:—and that nothing but certain tumultuous, irresistible, inexplicable intimations can afford him any safe and well-grounded assurance of pardon or reward." pp. 24—26.

The author thinks that every man, "gifted with the feelings of humanity, would shrink from such a doctrine and discipline." In this we very cordially agree with him; but not so in the declaration which follows, that "for the prevalence of such doctrine, and the vindication and praise of such discipline, he need only appeal to the observation of those who hear him." If he designed to "appeal to the observation" of the *beau monde* by whose magic circle he was chiefly environed, we, who live in London, do assure him, who lives at Shrewsbury, and therefore can know little about the matter, that the repose of our various modish chapelries, is never molested by this species of hornet. If he meant his university audience, our eye has also rested pretty constantly upon the pulpit of St. Mary's, and we certainly have heard neither this discipline vindicated nor these doctrines broached. If he appeals to the members of the univerity who listened with such profound attention to Dr. Buchanan, at the Commencement 1810, we should expect them to rise up in a body and challenge his accuser to make good his charges. If, once more, he appeals to the hearers of Mr. Simeon (whose university sermons we have more than once judged it right to notice), we are persuaded that the quickest eye at a likeness can discover no resemblance here. Besides, the doctrine and discipline which Dr. Buchanan and Mr. Simeon are in the habit of vindicating, are placed distinctly on record in their own numerous publications. Where, indeed, is the writer in the universe, with the exception of the author, who ever darkened paper with such words as these: "no belief however sincere, no thanksgivings, no prayers, no remorse, no

resolutions or efforts for amendment, *can* rescue, I had almost said (he has quite said) the hopeless, helpless, guiltless victim?"

Dr. Butler, however, does not leave us in doubt respecting the persons whom he intended to characterise by this extraordinary description. He lets us know distinctly that they are "the evangelical clergy." Here, however, we would observe, that, after the wrong which Dr. Butler has done to the character of our Saviour, we cannot wonder that the tendency of his sermon should be to vilify and degrade his servants. "It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household." If a man can so mistake our Lord's principles of action, as to represent the conduct of Socrates in associating with courtezans as an admonition of that of Christ, we cannot wonder that he should find a parallel (for, after this, no parallel can be extravagant) between those "modern Puritans," as he calls them, "the evangelical clergy," and the adherents of the Church of Rome. In order to assist the parallel, he begins by declaring that the great and characteristic blessing of the Reformation, was the removal of needless and burthensome ceremonies, of an usurped dominion, &c. of authority, &c. &c." Now we unquestionably owe much to the Reformers for the restitution of a simple and spiritual form of worship; but do we owe them nothing more? Was the emancipation from absurd ceremonies really the "chief and characteristic blessing of the Reformation?" Did Luther call it the "articulus stantis aut cadentis ecclesiæ?" Or was it not the *doctrine* of "justification by faith alone," which he so named; that very doctrine with which the evangelical clergy are sometimes charged as their crime, and their "foul disgrace;" that, doctrine which, at all events, it will not be denied that they hold and preach? Now then, supposing them to be (as the author extravagantly enough does suppose) guilty of endeavouring to impose a sort of papal and monkish ritual upon the world, might not their firm adherence to the grand distinguishing doctrine of the Reformation be fairly set against this proof of their papacy? Could Luther be called from the throne, which we trust he occupies in heaven, to organize a church on earth, would he launch his thunders at the heads of those who were the champions and apostles of his chosen doctrine? Would he predict the revival of popery under their administration? Would he not say—"This, this was the great and characteristic blessing of the Reformation, that men were again taught to seek their salvation at the foot of the cross?" Would not his discovery of their fidelity to this great article, persuade him to a generous interpretation of their sentiments and conduct as to other points? Would it not spread a sort of glory round their heads, in which the minor defects of their features would be lost? If so, Luther and Dr. Butler do not see with the same eyes, or interpret upon the same principle. But we must repeat it, it was not to be expected that one who could so entirely mistake the character of Christ, should rightly appreciate that of his servants. This must be our answer to much of what the author has written between pages 28 and 35, and in which we scarcely know which to admire most, the general boldness of the author's fabrications, or the occasional levity and profaneness of his statements. We had almost said, that, as respects the clergy called evangelical, there is not one word of reality in the whole representation; and if we had said so, we are not sure that we should have had any thing to retract. We do not, however, charge Dr. Butler with intentional misrepresentation. We can account for his grossest mistakes

without thus usurping the office of his own conscience. Such of them as may not be fairly explained on the principle of sheer ignorance of the subject on which he writes, may, we think, be referred to that defect in his moral taste, to which we have already adverted, as lying at the root of some of his other misrepresentations.

The substance of the several succeeding pages may be summed up in the imputation, that the evangelical clergy are even worse than the papists—for whereas the latter "appeal to antiquity for the vindication of their creed, the former vindicate theirs solely on the score of its *novelty*." The same charge is reiterated in the notes, where a passage from Erasmus is extracted, which we suspect did not merely suggest itself in defence of the allegation, but suggested the very allegation itself. Now of this charge, as of much that precedes it, we are compelled to say, that it is wholly unfounded; and we here publicly defy the author to produce a single passage from the works of the clergy he calumniates to maintain it. If he cannot do this, ought he not either to retract his charge, or to be content that some men should have so little charity for him as to accuse him of wilfully misrepresenting his brethren? *We* can tell Dr. Butler that the *specific* ground on which the objects of his vituperation rest their vindication; and he could not open one of their books without seeing this; is not the *novelty*, but the *antiquity* of their opinions. Their appeal is uniformly made to the Scriptures, to the authorised formularies of the Church of England, and to the writings of her blessed reformers and martyrs.

We really cannot consent to pollute our pages with any more of the slanders which more or less fill those of the author, till he comes to the distinct charge in p. 41, "that strong indications of even more than contempt for literature, are occasionally manifested in the writings and discourses of the fanatics of the present day." We ask, in what writings, and in what discourses, are they to be found? It is true, indeed, that a few sentences (and to these we suspect the writer refers), which may lead to a construction of this kind, may be found in a sermon of Mr. Simeon's, reviewed by us in our last volume, p. 304, where we spoke of it more harshly, perhaps, than it deserved. A liberal adversary, (we are sorry ever to use this epithet in opposition to that which we think more appropriate to Dr. Butler,) upon finding that every other page of Mr. Simeon's writings breathed a contrary spirit; that he cultivated literature himself; that he recommended the pursuit to others; that he displayed in his printed sermons no inconsiderable share of learning; would have referred these few sentences, at the worst, to some unguarded moment; or, which would be the candid course, have interpreted them by the peculiar circumstances of the audience which he addressed. When a large body of men are occupied in one pursuit, they are likely to be absorbed by it; therefore, in every university, it may be conceived, that in the pursuit of learning every other object will be apt to be forgotten. Above all, religion, which, from our natural corruption, is least likely to present any powerful magnet to the mind, is likely to be abandoned. And more especially if there arises any distinguished teacher, who, himself possessing much learning, unduly exalts it; who, occupied in sacred criticism, forgets too often the subject matter of the criticism; who, bordering continually upon sacred ground, seldom enters it; who, holding his lamp to the vestibule of the temple, lets no ray of it fall upon the interior; who, by degrees, is doing that which, however unintentionally, has a tendency to withdraw the minds of Biblical students from doctrines to words, and from the obvious meaning to the various readings of the passage;—we can conceive that a man zealous for his God, and for his young and lettered countrymen,

should lift up his warning voice, and, in a strain which other circumstances would not justify, insist upon the comparative insignificance of literature. If we are not mistaken in the dates of the lectures of Professor Marsh, and the guilty sermon of Mr. Simeon; we imagine that the one may serve as a sort of key to the other. But whatever might be the opinion, or the literary heresy, of an individual, his offence must not be visited upon a large body. To say nothing of Mr. Simeon himself, was Mr. Milner, the ecclesiastical historian, or is his brother, the Dean of Carlisle, a despiser of knowledge? Or is Dr. Jowett, or Professor Farish, or Mr. Faber, to be classed among the religious Goths and Huns of the nineteenth century? Is Mr. Wilberforce the foe of eloquence, or Mrs. More the extirpater of wit? Are the sermons of Gisborne and of Cooper, breathing as they do the purest evangelical religion, inferior in point of composition to any of the age?

There is nothing in the discourse before us which is more remarkable than this, that while the author professes to regard with peculiar abhorrence the vices of "acrimonious consoriousness and austere intolerance;" yet if we were asked to characterise his own production in a single sentence, we should think these very terms the best adapted to convey to our readers some idea of its qualities; and if the terms "profane levity and unfounded assertion" were superadded, we do not know that any thing would be wanting to complete the description. We do not mean, however, to enter the lists with him in favour either of Calvinists or Methodists, excepting to say, that he misrepresents both. He seems to attribute to John Wesley, and his followers, the errors (if errors they be) of Calvinism, although their decided hostility to that system is well known, and although Wesley himself was the ablest oppugner of its peculiar doctrines which the last century produced. Nor is he less mistaken as to the opinions of Calvinists: he attributes to them notions which, we will venture to say, are no where recorded, except, perhaps, in the annals of Bedlam. Of this, at least, we are confident, that they are not to be found in the writings of any divine of the Church of England to whom Dr. Butler would give the appellation of *modern Puritan*. We again, therefore, call on Dr. Butler either to name the writings which contain these obnoxious opinions, or to retract his charges, under pain of being accused of intentional misrepresentation.

Our author, in one of his notes, has attacked Dr. Buchanan for appearing to favour Unitarianism, by remarking in his sermons, entitled the Eras of Light, that "the true criterion of the faith of a Christian at this day is to acknowledge the continued influence of God the Holy Spirit;" a remark which obviously means no more than this, that as there are many in the present day who will readily acknowledge the love of God the Father, and the mediation of God the Son, but who are nevertheless very averse to the admission of the continued influence of the Holy Spirit in sanctifying the hearts of believers, it becomes especially important to insist on this last truth. Indeed, the language of Dr. Butler, in this very publication, is of a nature which seems to call for some such remark as that of Dr. Buchanan: "Let us bear in mind," he says, "that the age of miracles has long ceased, and that we are now left to the *common operations of reason* and investigation, for advancement in our *religious* as well as all our other intellectual improvements." p. 114. How widely different from this language is that of the Church of England! What is the language of her liturgy? "Send thy *Holy Ghost*, and pour into our hearts," &c. "Thou *alone* canst order the unruly wills and affections of sinful men." "O Lord, from whom *all good things do come*, grant to us, that, by *thy holy inspiration*, we may think those

things that be good." "Grant us by thy Holy Spirit to have a right judgment in all things." "*Without thee, nothing is strong, nothing is holy.*" "Lord of all power and might, who art the Author and Giver *of all good things*, graft in our hearts the love of thy name, increase in us true religion," &c. "Grant to us the spirit to think and do always such things as be rightful; that we, *who cannot do any thing that is good without thee*, may by thee be enabled to live according to thy will." "*Of thy only gift* it cometh that thy people do unto thee true and laudable service;" and "Forasmuch as *without thee we are not able to please thee*, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts." "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."—And what say the Articles on this subject? They tell us, that "Works done before the grace of Christ, and the *inspiration of his Spirit*, are not pleasant to God;" and that "godly persons are such as feel in themselves *the working of the Spirit of Christ*, mortifying the works of the flesh, and drawing up their mind to high and heavenly things."—Still more in point, if possible, are the Homilies of the Church. "It is *the Holy Ghost, and no other thing*, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise, of their own crooked and perverse nature, *they should never have.*" "As for charitable and godly motions, if man have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus." Homily for Whitsunday, ed. 1802, pp. 389, 390.—Can it be that Dr. Butler is a minister of the church which thus speaks; the same Dr. Butler who seems to contend (p. 119) for the divine inspiration of some of the Greek and Roman classics, and yet tells us, as one having authority, to bear in mind that we are *now* left to the common operations of reason and investigation for advancement in religious improvement? We must leave it to him to explain this paradox.

We deem it incumbent on us to notice another misrepresentation of Dr. Buchanan's meaning. In the same sermons Dr. Buchanan had said, that "the usual name of reproach" for religious men "at this day is *methodist*;" and that this name "is now applied to any man of pure and unaffected piety, and is, in short, another term for Christian." Dr. Butler is very angry with him for saying so, and, in the warmth of his displeasure, misrepresents what he has said. He assumes that Dr. Buchanan's proposition amounts to this, that all men of pure and unaffected piety are methodists (p. 109); whereas Dr. Buchanan only says that they are so called; and that, in the phraseology of the irreligious, methodist is, in short, another name for Christian. *We* believe that Dr. Buchanan has not much overstated the matter, although of late the current term of reproach has been somewhat varied, and "Calvinist," or "modern Puritan," is occasionally substituted, as the pages of Dr. Butler bear witness.

We had resolved, in the outset of our review, to carry on a sort of flying warfare with the author through the whole of his notes, as well as his sermon. But, really, the number of objectionable passages deters us. Not only is there much wrong; there is scarcely any thing right. To attack every fault would exhaust all the small shot of our critical canister, wear out our readers and ourselves, and perhaps, after all, not materially affect the author, who may now be healing his wounded reputation as a divine, by the issue of another play of (we presume Saint) Æschylus.

We pass over, therefore, among many other passages, what he quotes, at p. 112, as a fine observation, but which we always thought a most peri-

lous and even heretical apophthegm, of his master, Erasmus: "ubicunque pura mens est, ibi Deus est;"—also the high commendation bestowed, at p. 119, on a quotation in which Erasmus contends for the divine inspiration of some of the classical writings, "cum illa scriberent numen aliquod bonum agitaverit;"—as well as a note extracted from that distinguished writer, Jeremy Taylor (whose quiver, we regret to say, occasionally furnishes an arrow to a bad cause), in defence of dice, &c. horse-racing, cock-fighting, the fight of quails and partridges, bull-baiting, &c.—on all which we had projected some remarks. After the quotation from Bishop Taylor, to which we have alluded, we entirely lose sight of Dr. Butler; for, leaping into a sort of classical car, constructed of an infinity of hard names, Greek and Latin, cut short, for the confusion of us unlettered readers, he disappears in a cloud, with "Casaubon. Animadv. in Athenæum, and Valcken. ad Theocr. Idyll." (p. 129.) We trust that he was found, or picked up, after his flight, at Shrewsbury.

There is, however, one passage in this publication which we have thought it right to reserve for a more extended comment. It occurs at p. 92, and is as follows:—

> "In the sermons which I myself preach, and read, and hear, there is always an express mention of the name of our Holy Redeemer, or a reference to his Gospel, for the purpose of illustrating some doctrine, or enforcing some practical duty, or confirming the deductions of reason from the attributes and works of God. When, therefore, the *last* appeal is thus made directly or indirectly to the authority of Holy Writ, by the preachers of the Established Church, when questions purely scriptural are often discussed by them, when every discourse is preceded by a supplication, in which the name of Jesus is reverentially introduced, and by that very form of prayer which he has himself commanded and taught us to employ, what, I would ask, is the ground for the loud and frequent accusations brought against us as preachers *not* evangelical?"

The author here puts a question which ought to be answered: "What is the ground for the loud and frequent accusations brought against *me* as a preacher *not* evangelical?" Had we been told by whom these "loud and frequent accusations" were brought, we could better have replied to the query. It is possible, for instance, that the antinomian followers of Mr. Huntington might use this language to all who would insist on the regulation of the heart and life by the precepts of Scripture. Real churchmanship, in like manner, might possibly bring down the tremendous imputation of "not evangelical" from some classes of bigoted dissenters. "Not evangelical" also may be the title by which a good still papist might designate a sound protestant. But if the author desires to know why we should a little question his pretensions to it, we shall endeavour, very faithfully, to give the reasons. The author refers to his own sermons as evidence of the fairness of his claim to this title; and as that before us evidently contains a pretty full developement of his principles, and probably not an unfavourable specimen of his manner, we shall satisfy ourselves with the induction of particulars which it supplies. Our readers, we trust, will excuse our touching briefly on some points to which we have before adverted.

In the first place, then, we should complain that this sermon displayed a very inaccurate statement of some of the fundamental doctrines of Christianity. When he speaks of the fall, for instance, merely as productive of "death and multiplied sorrows," we should say that the catalogue of consequences was deficient by the almost endless list of moral evils by which society is scourged. The "death" spoken of in Scripture, as the general lot of man, is not merely the death of the body; for, says the apostle to living men, "You hath he quickened who were dead in trespasses and sins." Nor was bodily sorrow the only evil engendered by the fall; for, says the same inspired writer, "In us, that is, in our flesh,

dwelleth no good thing." In like manner, we should complain that the statement of the author is no less defective upon the doctrine of the Divine Agency. But on this point, as well as the former, we have already sufficiently enlarged. Now the creed of the author thus either opposing or falling short of Scripture, upon two points of paramount importance, could it be a matter of surprise if persons who profess to adhere closely to the Bible, should refuse to associate the epithet of "evangelical" with the name of Dr. Butler?

If we proceed from the investigation of his creed to that of his scale of religious and moral practice, as exhibited in this sermon, we think that we should still be equally justified in refusing him the title of evangelical. *That* cannot be an evangelical standard of practice which differs from the model exhibited to us in the conduct of Christ himself, or from the rules which he laid down for the conduct of others. But such is the standard of the author. He neither inculcates the devotion by which our Lord was so strikingly characterized, nor even tolerates the self-denial which Christ so continually enjoins. Dr. Butler's Christian, for what we can see, might be sensual, self-indulgent, worldly, a "lover of pleasure;" whilst the evangelical Christian must be spiritual, must "take up his cross," must "not be conformed to this world," must be a "lover of God." What, then, becomes of the Doctor's complaints at any negation of his title? The very papers and witnesses by which he endeavours to substantiate his claim bear testimony against him. His own sermons, like some other men's swords and pistols, are the instruments of his ruin. In our critic's eye, we can see him sit, like another Cato, with the fatal roll before him. But before he again pronounces the fatal "it must be so," "I *must* sign the death-warrant of my theological reputation by publishing another sermon," let him remember that an awful *felo de se* awaits the Christian, to which those "divinely inspired" Greek and Roman sages were not exposed.

But to speak more seriously, we think well of Dr. Butler's solicitude to obtain the name of evangelical. It is, we conceive, an honourable title; and we shall be sincerely glad to attend him to this font, and to see him baptized with this baptism. If, therefore, he will do us the favour of listening to us for a few moments, we will tell him the measures by which he may infallibly obtain the name.

Let him begin by giving his most serious attention to the whole of the New Testament; not only to the Gospels, but to those of the Epistles of the companions and followers of Christ which he appears so completely to have overlooked in his discussion of the Christian character. Let him, with earnest prayer to God, study, in these several works, the Christian creed and practice. Let him endeavour to seize upon the prominent ideas exhibited by our Saviour and his apostles; upon the master feelings which employed the affections and prompted the conduct of the early Christians. Let him satisfy himself, as the serious inquirer will, we think, always do, that the leading topics there are the redemption of a lost world by the blood of Christ, and the sanctification of a corrupt nature by his Holy Spirit; that every thing else serves as a sort of scaffolding for these, is framed and fitted so as to display them in their proper symmetry, and in their strongest point of vision. Having satisfied himself of the paramount importance of these doctrines, he will feel that a Christian minister must make them the key-stone of his whole spiritual erection. These doctrines he must preach, he must make plain to the understanding, he must press upon the conscience, he must carry home to the hearts and affections of his hearers.

At this point he will perhaps think it worth while to stop, and to ask himself, whether the evangelist, the delegated herald of these truths, has leisure, especially in addition to the occupation of a school, to be the la-

borious editor of a Greek tragedian? He may then, perhaps, be tempted to substitute Paul for Æschylus, and for the "Prometheus vinctus" the deliverance of man. Let him learn that the Christian minister is to "give himself wholly to these things,"—to be "instant in season, and out of season,"—to preach as a dying man to dying men,—to keep back no part of the "whole counsel of God,"—to "spend and be spent" in the service of his crucified Master:—and under this impression let him preach the plain, practical, awakening truths of the Gospel; let him institute schools, visit the poor, withdraw himself from all occupations which may divert him from these objects, abandon all amusements which are calculated to desecrate him in the eyes of his hearers; to divest him of any of the sanctity which awes the bad, the seriousness which convinces the wise, the spirituality of mind which, like a sort of sacred radiance, at once discovers the messenger of Heaven. Let him carry down this zeal and sanctity even into the common walks of life; there also "warning the unruly, comforting the feeble minded, supporting the weak." Let him consider himself as a man pledged, like another Hannibal, though at a higher altar, and by a more noble destination, to fight the battles of his God. Let him "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord." Let him give his classical zeal a spiritual direction; and if he must imitate the heroes of the heathen world, let him do that for his God which they sometimes did for their country.—Let him transfer to the altar of Jehovah, some of the fire which occasionally burned upon the altars of their superstition. Let him remember that they had gods of the "hearth" and of the "table," as well as of the temple; and thus learn, even from heathens, to "eat and to drink" in the name of God, and with a reference to his glory. Let him remember, that one of his own heroes deemed his gods the best treasure of a ruined city, and bore them, as such, from its flaming walls. Imitating this model (since these must be his models), let him rejoice to lose all, if he may but "win Christ, and be found in him." Let him thus act; and then, if he do not gain the title of an evangelical minister, he will, at least, have this satisfaction, that he deserves it. After this transformation, whatever others may do, we at least shall rejoice to hail him in his new character, and bind a better wreath than that of the Capitol, or even of the senate-house, around his brows.

Before we conclude our review, it may be necessary to apologize for the severity of the terms in which we have thought it right to pass our judgment upon the sermon before us. Considering, however, both its matter and its manner, we did not see how we could avoid the plain dealing we have used. The refinement of the age, indeed, has done much for the manners of controversialists. Of late the assailants, even of the evangelical body, have carried on their attacks under a masked battery. They have struck (if Messrs. Crib and Molineux will, without making an acknowledgment in their professional manner, allow us to borrow a metaphor from them) with the gloves on. There has been something subdued and measured in the charges they have advanced. But, on a sudden, up starts the author in one of the most public spots in the nation, throws away the gloves, and aims, 'sans ceremonie,' to deal his black eyes and bloody noses upon all the miserable wights who chance to bear the title of evangelical. Where, where was the pipe of the Gracchi to have tempered the wrath, the tone, the language, of this child of the Gracchi? This new, and most unwarrantable mode of attack, required to be met, not indeed with the same weapons, but by a distinct exposure of the real weakness of the assailant.

We must further request those who may still be disposed to con-

demn the severity of our censures, to remember, that Dr. Butler has been guilty, in the present instance, of wasting, or rather abusing, one of the grandest opportunities of doing good which could be presented to a human being. Placed at the fountain head of religion in the land, where he was called upon, like the prophet, to remove the bitterness of the water, to sweeten it of all bigotry and error; he refused the office, and cast in herbs additionally bitter and pernicious. Placed with half the noble youth of the country at his feet, in the centre of action, and with an instrument of the largest power in his hand; when called upon to check the movements of dissipation and self-indulgence; he only taught his ardent hearers to do that upon principle, which their corruption had before impelled them to do from inclination. It is our consolation, however, that the late conduct of many of these distinguished youths, in the erection of an auxiliary Bible Society at Cambridge, proves at once their rejection of this new apostle, and their determination, in despite of his reasoning, to "deny themselves," in order that they may serve their God and benefit the world.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—The Second Part of Dr. Clarke's Travels, comprehending Greece, Syria, and Egypt;—In two 8vo. vols. a Voyage to the East Indies, in the years 1802 to 1806, giving an account of the Isles of France, Bourbon, Java, &c.;—Strictures on reading the Church Service, by the Rev. W. Faulkner of Worcester;—The Father's Reasons for being a Christian, by the Rev. C. Powley;—Letters on Sicily, by Dr. Irvine (by subscription);—And a new Edition of the Greek Grammar, and English Scripture Lexicon, by the Rev. Greville Ewing of Glasgow, in one volume, royal 8vo. of about 400 pages.

Mr. Wilson, who has already stereotyped several hundred volumes of the books of the greatest sale, has proposed to print a stereotype edition of the British Essayists in thirty volumes, for six pounds.

Sir R. Phillips proposes to print by subscription, in 70 volumes 8vo., a volume to be published monthly, a new and enlarged edition of the great Universal History, with maps, &c., at 12s. a volume.

The vegetable wax from Brazil has undergone a very rigid examination by the Royal Society, who have accurately analysed it, and also ascertained its chemical properties. The trials which have been made to ascertain its fitness for candles, are said to be satisfactory. The addition, it appears, of from one-eighth to one-tenth part of tallow is sufficient to obviate the brittleness of the wax in its pure state, without giving it any unpleasant effect.

A general Bill of all the Christenings and Burials, from Dec. 11, 1810, to Dec. 10, 1811.

Christened in the ninety-seven parishes within the walls, 879.—Buried 1164.

Christened in the seventeen parishes without the walls, 4480.—Buried, 3479.

Christened in the twenty-three out-parishes of Middlesex and Surry, 11,242.—Buried, 8742.

Christened in the ten parishes in the city and liberty of Westminster, 4044.—Buried, 3758.

Christened: Males	10,443	In all 20,645
Females	10,202	
Buried: Males	8868	In all 17,043
Females	8175	

The Hulsean prize has this year been adjudged to Francis Cunningham, Esq., fellow commoner of Queen's college. The subject was, "A Dissertation on the books of Origen against Celsus, with a view to illustrate the argument, and to point out the evidence they afford to the truth of Christianity."

The subject of the Hulsean prize for the present year is "an inquiry into the religious knowledge which the heathen philo-

sophers derived from the Jewish Scriptures."

The following subjects are proposed for the Chancellor's prizes at Oxford for 1812: For Latin verses, "Coloni ab Anglia ad Americæ oram missi." For an English essay, "On Translation from dead Languages." For a Latin essay, "Xenophontis res bellicas, quibus ipse interfuit, narrantis, cum Cæsare comparatio."

Sir Roger Newdegate's prize for the best composition in English verse, not containing more than fifty lines: *Apollo Belvedere.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Love to Christ: a Discourse delivered at Coventry, June 11, 1811, before the Unitarian Trust Society established in Birmingham, for Warwickshire and the neighbouring Counties. By James Hews Bransby. 1s.

The Circular Letter of the Rev. Robert Luke. 1s. 6d.

A Treatise on the Government of the Church: compiled from the most celebrated Divines. By Edw. Barwisk, A. B. T. C. D. 4s.

Third Report of the Committee of the London Society for promoting Christianity among the Jews. 2s. 6d.

A Defence of the Ancient Faith; or Five Sermons in Proof of the Christian Religion. By the Rev. P. Gandolphy. 8vo. 5s.

Letters to a Friend on the Evidences, Doctrines, and Duties, of the Christian Religion. By O. Gregory, LL. D. 2 vols. 12mo. 14s.

An Entire New Version of the Book of Psalms; in which an Attempt is made to accommodate them to the Worship of the Christian Church. By the Rev. W. Goode, M. A. 2 vols. 8vo. 1*l.* 1s.

The Excellence of the Liturgy. By the Rev. B. Woodd, M. A. 1s. 6d.

A Body of Divinity, wherein the Doctrines of the Christian Religion are explained and defended. By I. Ridgley, B. D. 8vo. Vol. I. 9s.

A Sermon preached in the Cathedral Church of Chichester, August 8, 1811. By W. S. Goddard, D. D. 2s.

A Sermon preached in the Parish Church of St. Michael's, Lewes, before the Right Rev. J. Buckner, D. D. July 18, 1811. By the Rev. R. Ellison, M. A. 2s.

A Sermon on the Salvation which is in Christ only. By the Rev. E. T. Vaughan, M. A. 1s. 6d.

A Sermon on the great Duty of bringing Children unto Christ; preached in the Parish Church of Hornchurch, June 23, 1811. By the Rev. M. Horne. 1s.

MISCELLANEOUS.

Memoirs of the Life of Prince Potemkin, Field-Marshal and Commander-in-Chief of the Russian Army. Comprehending Original Anecdotes of Catherine the Second and of the Russian Court. Translated from the German. 8vo. 8s.

Biographie Moderne; or, Lives of Remarkable Characters who have distinguished themselves from the Commencement of the French Revolution to the present Time, in which all the Facts which concern them are related in the most impartial and authentic Manner. 3 vols. 8vo. 1*l.* 11s. 6d.

Postscript to Trotter's Life of Fox. 8d.

A Brief Inquiry into the Merits of the Bill for the better regulating, &c. Parish and other Registers. By the Rev. W. C. Frith, LL. B. 1s. 8d.

The Asiatic Annual Register, for 1809. 21s.

Evenings' Amusements, for 1812. By W. Frend. 5s.

Instinct displayed, in a Collection of well-authenticated Facts; exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By P. Wakefield. 12mo. 5s.

Lines, sacred to the Memory of the Rev. J. Grahame, Author of the Sabbath. 8vo. 2s.

Substance of two Speeches, made by the Right Hon. N. Vansittart, May 7 and 13, 1811, on the Report of the Bullion Committee. 5s. 6d.

Jollie's Cumberland Guide and Directory; containing a descriptive Tour through the County, and a List of Persons in public and private Situations in every principal Place in the County: also a List of the Shipping. 8vo. 6s.

A Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the Year 1808, 1809. By J. Morier, Esq. 4to. 3*l.* 13s. 6d. with 25 Plates, bds.

Travels in the Island of Iceland, during the Summer of the Year 1810, with 15 Plates. By Sir George S. Mackenzie, Bart. 4to. 3*l.* 3s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Report of this Society, for the year ending at Ladyday 1811, has reached us. It contains an account of the Society's Protestant missions for the year 1810, of which we purpose, as usual, to give an abstract.

The Rev. Messrs. Kolhoff and Horst, in a letter dated Tanjore, January 30, 1810, report, that they and their fellow-labourers had had many opportunities of explaining the important truths of our holy religion to heathens and papists, and of inviting them to accept the grace of God shewed to us in Christ Jesus. They had also inculcated on their congregations and schools the great importance, the necessity, and the inestimable advantage of living according to the Gospel of Christ; and they pray that God may bless their poor labours, and render them effectual by animating every one of their hearers to work out their salvation with fear and trembling.

Among the different casts, those called Telunger are more inveterate against Christianity than any other, except the Bramins. A man of this cast, admitted into the congregation some years since, had evinced the sincerity of his professions, not only by leading a Christian life under many sufferings, but by his endeavours to convert his family to Christianity; in which he has happily succeeded. Among all the catechumens, the family of this man had given them the greatest satisfaction by their love of the truth and their devout frame of mind.

Among the deaths that had occurred, and were greatly regretted, were two catechists, Dhewarayayam and Arcelappen. They had both been converted from paganism and trained up and employed as teachers, by the late Rev. Mr. Swartz. Although their talents were not so brilliant as those of some other native labourers, they were faithful in improving them, and had made themselves greatly esteemed by the heathens, as well as among Christians, by their Christian disposition, their unfeigned piety, and their prudence and zeal. "The country priest Sattiananden, who was still employed on the Tinnavelly province, as well as all the other teachers, had faithfully assisted them in church and schools, and in going abroad and preaching Jesus Christ, among believers and unbelievers."

"The number of communicants had greatly increased. All of them had been fully instructed and those admitted for the first time attended a special preparation of a month or more, and were afterwards carefully examined. If any of them had been at variance with others, and not fully reconciled (a case which did not often occur), they were not allowed to partake of the Holy Sacrament. Whoever had turned his back on this divine ordinance, when in health, was seldom admitted to it on his sick bed. Such a patient, however, was visited and exhorted unremittingly to cry to God for mercy and forgiveness through Christ. "Those who had not received the sacrament for a year or upwards previous to their death, and died impenitent, were interred at a distance from other Christians and without the burial service."

The missionaries acknowledge with gratitude the mercy of God in inclining the Court of Directors to raise their allowance for the schools from five hundred to twelve hundred pagodas annually. The news had reached them when overwhelmed with anxiety, and the supply relieved them from the necessity of contracting new debts, in order to maintain the many native labourers in the Tinnavelly district, for which the annual produce of Mr. Swartz's legacy was insufficient.

The progress of Christianity, and the conversion of the heathens resident at a distance from any of their congregations, having obliged them to increase the number of their native teachers, to enlarge the old places of worship, or to erect new ones, and to visit them from time to time, their funds were unable to bear those expenses, but "*they trusted that the Lord of the harvest would incline the hearts of his servants, the Honourable Society, if possible, to enable them vigorously to carry on his work in that nation.*" On this account, they were anxious for a printing press at Tanjore. The brethren at Tranquebar had assisted, as much as was in their power, but their supplies were utterly insufficient. "*Their want of Bibles, Testaments, Psalters, and other religious books, was greater than they could describe.*" If it were in their power to furnish at least every Protestant family with a copy of the Scriptures, and other good books, numbers of infidels and Roman Catholics would be benefited; "*the*

distance of most of their mission places from Europeans being of considerable advantage for the conversion of the natives. If Malabar types could not be procured, they might still do much good by printing Portuguese books, there being great numbers of Roman Catholics of that cast."

A letter from the Rev. Mr. Kolhoff, dated Tanjore, 29th August, 1810, communicates the death of Mr. Horst. The learning and abilities of this worthy missionary, his ardent desire to prove useful, the fervour and delight with which he ever pursued his work, and the essential services he had rendered to the mission, had given Mr. Kolhoff great cause to lament so early and unexpected a death, which had deprived the mission of a faithful pastor, and a numerous family of a kind parent and affectionate husband. It was particularly afflicting, in the present dearth of missionaries, to lose one who was likely to prove a great blessing to the missions. His sufferings had been very severe, but he endured them with the patience and firmness of a Christian. His humble submission to the will of God was truly awakening, and the peace he enjoyed to his last breath was a lively example of the incalculable happiness that attends a life of godliness. The thought of his family, whom he should leave without any provision, was the only thing which afflicted his mind. A few days before his death, he requested Mr. Pohle and Mr. Kolhoff to intercede with the Society in favour of his wife and six infant children. The small property left to his family was insufficient to provide the necessaries of life.

The business of the mission continued to be carried on as usual. Sattianaden had been visiting the congregations in the province of Palamatta, where he had been of much service. His health, however, being on the decline, new assistance had become absolutely necessary; and Mr. Kolhoff, therefore, begged the Society to permit the ordination of some of their native teachers, and to grant them salaries.

The Society, having taken Mr. Kolhoff's suggestions into consideration, have agreed to grant Mrs. Horst and her family the hundred pounds which they were about to send to her husband, "trusting that God will be pleased to furnish them with additional aid from other quarters;" and also, that one or two of the native catechists should be ordained according to the rites of the Lutheran church, when salaries should be given to them also, as has heretofore been done.

Mr. Pohle, in a letter, dated at Trichinopoly, March 3, 1810, mentions, that in the preceding year there had been in that place 28 baptisms, including heathens; 42 Portuguese and 206 Malabar communicants; the number of the congregation being 168 Portuguese and 304 Malabars; and at Dindegal, 17 Portuguese and 28 Malabars. In the English garrison, there had been 44 baptisms and 70 communicants. His six native fellow-labourers in the mission continued as heretofore, four as catechists and two as schoolmasters. Beside these, there were two English schoolmasters. All went on well.

Mr. Pohle mentions, that it was expected that the British and Foreign Bible Society would establish a printing press at Tanjore. Speaking of the death of Mr. Horst, he observes, that the senior judge, and the resident at Tanjore, had been making a contribution for the relief of the widow and children. Mr. Pohle besought the Society to aid the same charitable design, Mr. Horst having been eighteen years a servant of the mission, and four years one of the Society's missionaries.

Mr. Pohle, after mentioning with thankfulness the safe arrival of the annual stores and presents for the mission, adds, "Would to God that we could also receive new missionaries! I am upwards of sixty-six years old; my strength faileth me, and I may soon be gone, and the mission be an unprovided orphan, whereof to think only is painful to me. May the Lord hear our prayers, and help us, for his mercy's sake."

"It is with regret that the Society have still to report, that they have not been able to obtain any suitable supply of new missionaries: Hopes, nevertheless, are still entertained, and efforts used, for the accomplishment of this design, in behalf of their Indian missions*."

Letters from Mr. Pæzold at Madras state, that in the Malabar congregation at Vepery every thing was perfectly quiet. The European invalids at Tripnatore having applied to him for an English schoolmaster to instruct their children, he had sent one, together with a suitable supply of books. He had also sent a Malabar schoolmaster to the same place, for the instruction of a considerable number of native females, reported to him as married to Christian soldiers. Some of them had wished to embrace the Christian religion.

The Danish missionaries, in a letter dated

* How is it that this Society should, for so many years, have been unable to procure a single missionary; while every other missionary society in the kingdom has been able to procure as many as they can support?

at Tranquebar, March 27th, 1810, state, that Mr. John had lost his sight, but by the grace of God was still able to preach alternately in the Portuguese and Malabar churches. The monthly allowance from Government, of two hundred pagodas, had been found insufficient to support these charity schools, deprived, as they still were, of remittances from Denmark and Germany. They had therefore diminished the number of children in the Malabar schools, but retained the usual number in the Portuguese schools. They had, however, increased the children in the school at Velipattam, and begun a new one at Porreau. Their well-informed and faithful senior catechist, Savary-rayen, as acting country priest, had been sent to visit the country congregations, and had given them much satisfaction by his reports. They had been much gratified by a visit from Mr. Kolhoff; and they had thereby had the opportunity of an interesting conference with him, on the various and important affairs of their respective missions, and on the means of preserving unity among themselves.

We have omitted, for the present, all notice of what is inserted in this Report on the subject of the Syrian Christians. The reasons for this omission may appear hereafter.

The plan which we announced, in our volume for last year, p. 58, to have been adopted by this Society, of forming diocesan and district committees, has been attended with considerable success; thirteen diocesan and thirteen district committees having been formed; which, it is stated, have proceeded to pursue the methods recommended by the parent board, for extending the usefulness and increasing the influence of the Society, and for promoting the co-operation of the clergy and other friends of the church throughout the kingdom. It has been resolved by them—to apply to the neighbouring clergy who are not members of the Society, and also to the opulent laity of the Established Church, requesting them to become members;—to request the officiating clergy to make annual collections for the Society;—to request the clergy and others to inquire into the state of instruction of the poor in the prisons, hospitals, workhouses, and almshouses in their respective parishes, and how far there exists in them, or among the labouring poor generally, any want of Bibles, Testaments, and prayer-books, and where any such want is found, to supply it gratuitously;—and with a view to defray the expense of supplying such wants, to promote parochial and other subscriptions for procuring books at the reduced prices of the Society.

Encouraged by the exertions, thus made by the diocesan and district committees, to promote the designs of the Society, the Board in London has established a Committee of Correspondence, which is to sit during the summer recess. Since the adoption of this new plan, that is, from July 1810, to Nov. 12, 1811, the Society has received an accession of not fewer than 1300 members; and a hope is expressed, that a plan so well calculated to further the designs of the Society, may experience a much more considerable extension. It is certainly very gratifying to witness the revival of zeal which has taken place in this Society.

In the course of the year, the Society has distributed 10,224 Bibles, 16,242 New Testaments and Psalters, 20,555 Common Prayers, 20,908 other bound books, and 145,123 small tracts.

HUNTINGDONSHIRE AUXILIARY BIBLE SOCIETY.

On the 31st of December, at the town-hall at Huntingdon, in a numerous and respectable assembly, the president, his Grace the Duke of Manchester, being unavoidably absent, Lord Viscount Hinchinbrook was called to the chair, and opened the business by declaring his firm conviction of the magnitude and importance of the object for which they were assembled.

The meeting was enlivened not only by the eloquence of the three Secretaries of the parent institution, but by the animated addresses of Lord Carysfort, S. Knight, Esq. and J. Hammond, Esq.; of the Reverends Pope, Bourdillon, Longmire, and Martyn, of the established church; of the Reverends Arrow, Morell, and Crisp, dissenting ministers; of the Rev. F. Calder, of the methodist connection; and of Mr. Wm. Brown, of the society of Friends. More than 700*l.* has been already received.

REGIMENTAL SCHOOLS.

In our number for November, p. 751, we noticed the orders which had been given by the Commander in Chief for the institution, universally throughout the army, of Regimental Schools for the instruction of the children of the soldiery, to be conducted on Dr. Bell's plan, as exemplified at the Military Asylum at Chelsea. On the 1st instant, the following additional General Orders on this subject were issued from the Horse-Guards:

"With a most earnest desire to give the

fullest effect to the benevolent intentions of Government in favour of the soldiers' children, to which his Royal Highness the Prince Regent has, in the name and behalf of his Majesty, given the royal sanction, the Commander in Chief calls on all general officers, colonels of regiments, and commanding officers of corps, to take under their special superintendance the regimental schools belonging to their respective commands; and his Royal Highness is persuaded, that, bearing in mind the important benefits which these institutions, under proper guidance and management, are calculated to produce to the individuals themselves, to the army, and to the nation in general, they will consider them as deserving their constant personal care and attention.

"It will rest with the children themselves, when arrived at a proper age, to adopt the line of life to which they give the preference; but it is extremely essential that their minds should be impressed with early habits of order, regularity, and discipline, derived from a well-grounded respect and veneration for the established religion of the country. With this view, the Commander in Chief directs, that the regimental schools shall be conducted on military principles; and that, as far as circumstances will permit, their establishment shall be assimilated to that of a regiment, and formed on a system invented by the Rev. Dr. Bell, which has been adopted with the most complete success at the Royal Military Asylum.

"His Royal Highness has directed, that extracts shall be made from Dr. Bell's 'Instructions for conducting a School, through the Agency of the Scholars themselves,' which, having received Dr. Bell's approbation, are subjoined, as the best directions his Royal Highness can give for the conduct of the regimental schools of the British army.

"It is necessary to observe, that although, in the instructions, boys only are mentioned, yet the female children of the soldiery are also intended to partake of the benefits of this system of education, wherever the accommodations, and other circumstances, will permit.

"The Commander in Chief considers it peculiarly incumbent on the chaplains, and other clergymen engaged in the clerical duties of the army, to give their aid and assistance to the military officers in promoting the success of these institutions, by frequently visiting the regimental schools of their divisions and garrisons; by diligently scrutinising the conduct of the serjeant schoolmasters; examining the progress and general behaviour of the children; and reporting the result of their observations to the commanding officer of the regiment.

"It must ever be remembered, that the main purposes, for which the regimental schools are established, are, to give to the soldiers the comfort of being assured, that the education and welfare of their children are objects of their sovereign's paternal solicitude and attention; and to raise from their offspring a succession of loyal subjects, brave soldiers, and good Christians."

These General Orders are followed by instructions with respect to the details of Dr. Bell's system, which we may take another opportunity of inserting. The whole closes with the following injunction: "The attention of every person directing and superintending the school is particularly called to watch over the moral and religious conduct of the children; and to implant in them, as well by daily practice as by perfect instruction in the books recommended for that purpose*, such habits as may best conduce to guard them against the vices to which their condition is peculiarly liable: in particular, the most rigid observance should be enforced of the grand virtue of truth, both for its own sake, and as supplying one of the readiest means of correcting vice of every kind. On this ground, a lie should never be excused; and a fault, aggravated by a lie, should always be punished with exemplary severity. Those portions of their religious books should be strongly riveted in their minds, which warn against lying, swearing, theft, idleness, provoking conduct, and the use of improper expressions one towards another; and which are fitted to impress on them, from their earliest years, the principles of our holy religion, as established in this kingdom, being the surest means of promoting their success, in their various pursuits in this world, and of insuring their everlasting happiness."

* Viz.—Ostervald's Abridgments of the Bible, The chief Truths of Religion, The Catechism, Prayer-Book, and Bible.

VIEW OF PUBLIC AFFAIRS.

Our review of Public Affairs for the present month must be much more brief than we had intended. We had hoped, by throwing a quantity of matter into the Appendix, to have brought up our arrears, particularly under the head of Religious Intelligence; a department of our work which we know to be particularly interesting to our readers in general; and thus to have obtained space for a more extended consideration of general politics. But the events in the religious world are so important, and follow each other in such rapid succession, that we have been obliged to give to them the room we had allotted for Public Affairs.

SPAIN.

On the Spanish Peninsula, there have been some very important occurrences. The army of Lord Wellington has made a forward movement; and, on the 9th instant, it invested Ciudad Rodrigo, after having carried, in a most gallant style, a strong redoubt which had been thrown up for the defence of the place. It is expected that Ciudad Rodrigo will fall before any force can arrive to its succour.—General Hill, with his column, has driven the French every where before him, and entirely cleared the country in the neighbourhood of Merida.—A force of 10,000 men having laid regular siege to Tariffa, garrisoned only by about 1000 British and 800 Spanish troops, under Colonel Skerrett, a practicable breach was soon effected, the place being defended only by an old wall. The enemy twice advanced to the assault, but were repulsed on both occasions with considerable loss; and on the night succeeding the last assault, they silently decamped, leaving their cannon, and a great part of their stores, behind them. Our loss has been small.—To counterbalance these brilliant exploits, it appears that Suchet had forced the Spanish lines before Valentia, dispersing the army of Blake, who, with part of it, has taken refuge in that city. No account has yet been received of its fall.—The Guerillas are still active, and, in many instances, signally successful.

RUSSIA, &c.

It has been confidently stated, that peace has taken place between Russia and the Porte; but no official intelligence has been received of that event. The Government of Sweden seems disposed to maintain friendly relations with us, if possible.

UNITED STATES.

The proceedings of Congress, relative to the differences between Great Britain and the United States, are marked by considerable violence. War is loudly talked of, in case we do not immediately repeal our obnoxious Orders. Our Government says, "Shew us the proof that Bonaparte has repealed his decrees: shew us even the official act of repeal: you may then, but not till then, call upon us to repeal ours." This, however, does not satisfy America; and, if we may judge from the tone of their proceedings, war is now scarcely to be avoided.

JAVA.

Intelligence has been received of the complete conquest of the island of Java, after a succession of very brilliant and almost chivalrous exploits on the part both of our army and navy. General Jansens at length capitulated, with the residue of his force, and obtained terms for that part of the island which was not already in our possession. These terms are so little disadvantageous to us, that we presume they will be extended to the whole of the island.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

Parliament met on the 7th inst. The Prince Regent's speech was read by commissioners. It begins with lamenting the continuance of his Majesty's indisposition, and the disappointment of the hopes that had been cherished of his recovery; and recommends that a suitable and ample provision should be made for the King during his illness, and means taken to preserve to him a facility of resuming his royal functions, in the event of recovery. The speech then adverts to the effectual defence of Portugal, and the brilliant enterprise of General Hill in Estremadura; and extols the valour of the British and allied forces, and the consummate judgment and skill displayed by Lord Wellington in the conduct of the cam-

paign. In Spain, the spirit of the people is represented as unsubdued, and the guerilla system of warfare, aided by our navy, and promoted by the force we have on their frontier, has been extended and improved, and this even in provinces chiefly occupied by the French forces. The Prince Regent hopes to be enabled by Parliament effectually to support the contest. The achievements of the British arms in the Indian Seas are spoken of in terms of appropriate commendation, whereby security has been given to the British commerce and possessions in India, and the colonial power of France has been entirely extinguished: and it is recommended to Parliament to consider "the propriety of providing such measures for the future government of the British possessions in India, as shall appear from experience, and upon mature deliberation, to be calculated to secure their internal prosperity, and to derive from these flourishing dominions the utmost degree of advantage to the commerce and revenue of the United Kingdom." The differences with America are stated to be still unadjusted; the difficulties caused by the affair of the Chesapeake have, however, been removed; and the Prince Regent assures Parliament, that every means of conciliation will be used consistent with the Crown's honour and the rights and interests of the empire. The attention of Parliament is again called to the finances of Ireland, which are stated to have improved in the last year. The speech thus concludes:—"The Prince Regent is satisfied that you entertain a just sense of the arduous duties which he has been called upon to fulfil, in consequence of his Majesty's continued indisposition. Under this severe calamity, his Royal Highness derives the greatest consolation from his reliance on your experienced wisdom, loyalty, and public spirit, to which in every difficulty he will resort with a firm confidence, that through your assistance and support he shall be enabled, under the blessing of Divine Providence, successfully to discharge the important functions of the high trust reposed in him, and, in the name and on the behalf of his beloved father and revered sovereign, to maintain unimpaired the prosperity and honour of the nation."

In the House of Lords, the address was moved by the Earl of Shaftsbury, and seconded by Lord Brownlow, and it passed without a division; Lord Grenville entering his protest against the present system, both of commerce and finance, and severely condemning the conduct pursued with respect to Ireland.

In the House of Commons, the address was to have been moved by Lord Jocelyn and seconded by Mr. Vyse; but Sir Francis Burdett rose without any previous notice, and after a long speech, in which he went over the various topics on which he is accustomed to dwell, moved a long address, in which all those topics were enumerated; he was seconded by Lord Cochrane. This reduced Lord Jocelyn to the necessity of moving his address as an amendment. It was carried by a majority of two hundred and thirty-eight to one.

An examination of the physicians in attendance on his Majesty has been taken by both Houses of Parliament. The result is highly unfavourable. By all of them, his recovery is pronounced to be very improbable; and by one or two, a still stronger expression was used to denote the absence of hope. On receiving the Report of this examination, the House of Commons proceeded to arrange his Majesty's household and civil establishment, the whole of which it is intended to transfer to the Prince Regent; granting him, at the same time, 100,000*l.* for the purpose of defraying the expense attending his exercise of the regency during the last year, and for which no provision was made. For the care of his Majesty's person, and the household which he will require, and which is to be under the management of the Queen, 100,000*l.* per annum is to be allotted, together with an addition of 10,000*l.* a year to her Majesty's allowance.

Resolutions have been adopted in the House of Commons for stopping all distillation from grain in Great Britain, from the 15th of February next until the 31st of December, and for regulating the duties on sugar wash. This restriction not extending to Ireland, it became necessary to prohibit the importation of spirits from that country.

Lord Folkstone having brought under the notice of the House of Commons some cases of severe oppression, which had occurred in consequence of the proceedings of some of the inferior ecclesiastical courts, a disposition was manifested by the House to apply some remedy to the evil; and Sir William Scott has consented to prepare a bill which shall have the effect of reforming the administration of those courts.

A Committee of the House of Commons has been appointed to consider the state of the Police.

By the returns under the Population Act, laid on the table of the House of Commons, it appears that there has been an increase of our population, since the last Census was

taken, to the astonishing extent of one million six hundred thousand souls. We hope to be able to lay an abstract of the returns before our readers in some future number.

DOMESTIC INTELLIGENCE.

We are happy to state, that the 5th day of February is appointed to be held as a day of public fasting and humiliation. We understand that it is the intention of many clergymen, in and near London, to make a collection on that occasion for the Naval and Military Bible Society, whose exclusive object it is to supply our naval and military force of 450,000 men with Bibles. By a recent inquiry, it appears, that, of the seamen who can read, only one in six has a Bible; and there are now upwards of 20,000 sailors who have applied to the Society for Bibles; with whose request, owing to the state of its funds, the Society finds it impossible, without further aid, to comply. The army is equally, if not more, destitute. While we are annually expending such immense sums in preparing the weapons of destruction, let us not grudge to our countrymen, who stand for our defence in the perilous edge of battle, the means of spiritual health and salvation.

NAVAL INTELLIGENCE.

We are deeply concerned to state the loss of no less than one ship of 98 guns, two of 74, and one sloop of war, on their return from the Baltic. One of the 74s, the Hero, and the sloop of war, the Grasshopper, were wrecked on the coast of Holland. The whole of the crew of the former, and a great part of that of the latter, perished. The St. George, of 98 guns, and the Defence, of 74, were driven ashore on the Danish coast, and the crews of both, amounting to near 1400 men, were drowned, with the exception of six men.

ECCLESIASTICAL PREFERMENTS.

Rev. John Tench, B. D. Great Rollright R. Oxon.

Rev. John Parsons, M. A. Oborne V. with Castleton, Dorset, *vice* Digby, deceased.

Rev. David William Garrow, M. A. and Rev. John Welboe Doyle, B. A. Chaplains in Ordinary to the Prince Regent.

Rev. T. T. Haverfield, B. C. L. Chaplain in Ordinary to the Duke of Sussex.

Rev. W. J. D. Waddilove, M. A. Prebendary of Ripon, Yorkshire.

Hon. and Rev. Armine Wodehouse, M. A. Barnham Broom R. with Bixton and Kimberton annexed, Norfolk.

Rev. Sherard Becher, M. A. East Markham V. with West Drayton, Notts.

Rev. J. R. E. Nelson, Congham St. Mary R. with St. Andrew, Norfolk.

Rev. W. Clarke, M. A. Sheckling V. with Burstwick, Holderness, *vice* Smith, deceased.

Rev. J. Mackreth, Ottingham Perpetual Curacy, Yorkshire, *vice* Smith, deceased.

Rev. Thorpe Fowke, M. A. All-saints V. Sudbury.

Rev. W. Karslake, Colmstock V. Devon.

Rev. J. Thexton, Beetham V. Westmor.

Rev. Jonath. Holmes, Kildale R, Yorkshire.

Rev. Mr. Mansfield, Chaplain to the Hon. Society of Gray's Inn, *vice* Raine, deceased.

Rev. Charles Plumptre, Houghton R. Durham, *vice* Byron, deceased.

Rev. George Heywood, B. A. Ideford alias Iddesford R. Devon, *vice* Bradford, deceased.

Rev. Thomas Melhuish, sen. St. Ervan R. Cornwall, *vice* Molesworth, deceased.

Rev. Thomas Melhuish, jun. Ashwater R. Devon, *vice* Melhuish, resigned.

Rev. F. Belfield, jun. M. A. Tormoham and Cockingham Perpet. Curacies, Devon.

Rev. W. Bolland, M. A. vicar of Swineshead, Frampton V. Lincolnshire, *vice* Wheldale, resigned.

Rev. Robert Hales, M. A. Herringswell R. Norfolk.

Rev. Andrew Quicke, B. A. Ashbrittle R. Somerset, *vice* Veale, resigned.

Rev. John Rouse, St. Breock R. Cornwall.

Rev. Oliver Rouse, Tetcott R. Devon.

Rev. Mr. Perney, Oxendon Perpetual Curacy, co. Glouc. *vice* Bradstock, dec.

Rev. J. H. Hall, Risley and Breaston Perpetual Curacies, Derbyshire.

Rev. George Stanley Faber, B. D. rector of Redmarshall, Long Newton R. Durham.

Rev. Mr. Cleaver, Newton R. Montgomeryshire, *vice* Lewis, deceased.

Rev. Dr. E. Barry, rector of St. Mary's, Wallingford, St. Leonard's R. in the same town, with Satwell Chapelry annexed.

Rev. O. Cooper, Otterden R. Kent, *vice* Hawker, resigned.

Rev. C. Ord, M. A. vicar of St. Mary's, Lincoln, Gretton V. with Doddington, Northamptonshire.

Rev. J. Chilton, B. A. Easton R. Suffolk.

Rev. Luke Booker, LL. D. vicar of Tedstone Delamere, Herefordshire, Dudley V. Worcestershire.

Rev. J. F. Williams, B. A. Buckland Denham V. Somerset.

ANSWERS TO CORRESPONDENTS.

PASTOR; I. L.; J.; and the corrected edition of a Hymn by E—T D. R. will be inserted.

PHILOCARITES; CHRISTICOLA; and Βραδυπους, have been received.

We beg to inform MARGARET DULL, that although the British Review is *a* Quarterly Review, it is not *The* Quarterly Review. The works are perfectly distinct.

It is not consistent with the general plan of our work to insert the letter of OPPRESSORUM AMICUS.

AN IMPARTIAL OBSERVER complains of us, we apprehend, without reason. We still think the attention which Lord Sidmouth has paid to the state of religion in this country, as well as many of his projected improvements, particularly with respect to the building and appropriation of places of worship, highly "*laudable*." It is not thence to be inferred, that we coincide with his Lordship in every thing which he proposed to effect with respect to the Toleration Act.—Our Correspondent assumes, that we have left it doubtful whether *dissent* or *riot* be the greatest evil, because we happen to have recommended an evening service in the church, on this ground, among others, that it will tend "to counteract the growth of riot on the one hand, or of dissent on the other." Now it surely is not to be inferred from this, that we consider "riot and dissent" as evils of the same kind, or of the same degree. It is impossible to have read our work, and to think so. There is a difference between a typhus fever, and a tooth-ache; yet both are evils to be deprecated. So, though we infinitely prefer dissent to riot, we should like much better, in a parish committed to *our* care, to have neither. We certainly are no friends to dissent, as such; although we think it far better that men should be good dissenters than bad churchmen; and although we most cordially rejoice in beholding the union of churchmen with dissenters, for purposes in which they can conscientiously unite. But will our Correspondent himself say that there is no description of dissent, the growth of which in a parish it would be desirable to use such means as we recommend for stopping, even although those means should tend to stop the growth of riot also? What would even he say, in the case of an attempt to establish an Antinomian "interest" in a parish; or to form a society of Universalists, or Socinians, or Swedenborgians; or to gain adherents to Johanna Southcot? Would it be allowable to consider such cases of dissent as evils, the growth of which a minister might labour by all *lawful* means to repress? And supposing the case to be ever so favourable, in respect to the doctrines taught and the practice inculcated, can a faithful pastor, who is conscientiously devoting himself to the care and improvement of his flock, regard without uneasiness the progress of dissent and separation among them? We believe that no persons would feel the separation and disunion of their flocks more keenly than dissenting ministers themselves would do.

A valued Correspondent objects, and we think justly objects, to the reference occasionally made in the Advertisements on our blue Cover to "the principles of the Christian Observer." And he says, "It is often asked, What are those principles? Are they those of the Church of England? If so, why give them any other name? If otherwise, then I have done with the Christian Observer." We have only to observe, that it lies with the advertisers, and not with us, to discontinue such a mode of expression; and we sincerely wish they may discontinue it. But if they do not, *we* should think it hard that any one should thence infer that the Church of England and the Christian Observer are at variance. The Bishop of Lincoln has given us *his* interpretation of the principles of the Church of England; Dr. Haweis and the Editors of the Evangelical Magazine, have given us another; the Christian Observer agrees with neither, in the view which it takes of those principles. Now is this work to be condemned, because a person, wanting a situation, chooses to tell the public, and pays money for the privilege of telling them so, "I wish to afford you the means of appreciating my sentiments in religion. They are those of the Church of England, as held, not by the Bishop of Lincoln or Dr. Haweis, but by the Christian Observer?"

THE

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RELIGIOUS COMMUNICATIONS.

SOME MEMORABLE THINGS, ESPECIALLY OF THE LAST YEARS AND HOURS OF THE LAST COUNTESS OF SEAFIELD.

(*Continued from p. 6.*)

"THE Countess of Seafield continued in a tolerable state of health for about a year after her former sickness; and she was then seized again with the same malady, and had the sentence of death in herself, that she might not trust in herself, but in God who raiseth the dead. She was deeply sensible how far short she had come in answering her former call from God and her engagements to him; and she had recourse to his infinite mercy, begging he would yet spare her to recover strength, before she went hence. Her prayer was again heard, and her spitting of blood was stayed. Recovering some degree of bodily health, and being desired by her lord to see him at Edinburgh, public affairs requiring his return to court, she went thither and staid for some time. She was here seized with a violent cough, which continued till she was delivered of a son. For a few days after this, she was more easy; but in a little time, the cough and the hectic returned with more violence than ever.

"Soon after her return home, being low in health and in agony of mind, she happened to read that passage of Holy Scripture, 1 Thess. v. 16, 'Rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you.' She was thereby greatly comforted; and the duty of continual resignation to the will of God, and of continual prayer to him, was thereby so pressed upon her that she was led to more frequent prayer, and to the entire surrender of her heart to God. She complained, indeed, of frequent distractions, but she begged that He would accept the will for the deed; and in all her agonies and troubles she was enabled to resign herself to the Divine will, and to comfort herself thus: 'His wrath endureth but for a moment. In his favour is life. Weeping may endure for a night, but joy cometh in the morning.'

"Some weeks after she was brought to bed, being under great pain and weakness of body, and agony of spirit, she asked her son, what apprehensions he had of death, when of late he was so low in his health at London and given over by the physicians; whether he thought he should then die. He replied, that he had not at that time any positive impression on his spirit that he should then die, as she seemed to have, but was very uncertain what the event might be. On this, she asked what he then thought of himself in case he should die. To which he answered, that when he considered his own great impurity, and called to mind many instances of it, and also of his great ingratitude to God, notwithstanding God's tender and continual care of him, he judged that it was hardly possible he should ever be admitted into his presence, or have any communion with him; but that when he was in these thoughts, he happened, in reading his Bible, to meet with this passage of Scripture; 'But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope

of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that we may live with him;' that this immediately encouraged him to hope that, through the merits of Jesus Christ, his sins might be done away, and greatly comforted him; and that afterwards, looking a little farther, he observed these words, 'Rejoice evermore: pray without ceasing: in every thing give thanks: for this is the will of God in Christ Jesus concerning you:' which words suggested to him how great reason he had to be thankful for whatever might be the will of God concerning him, since God had ever been so good to him notwithstanding his ingratitude and impurity; and since his will could not but be the best; that therefore he should never let grief or melancholy prevail over him, but should comfort himself with his being commanded to rejoice evermore, and in every thing to give thanks; and that in all his infirmities of body and heaviness of mind, and temptations from the devil, the world, and the flesh, he should always have recourse to the remedy which God himself had prescribed to him, viz. to pray without ceasing. He added, that on many occasions afterwards, when he happened to be in any of those circumstances, the remembrance of these passages of Scripture had comforted and supported him. On this his mother expressed a great deal of joy, and said, that when she herself, in the last winter, had been weak in health, and in great anguish of mind on his account, the same passages of Scripture had greatly refreshed her spirit. She confessed she had been far from rejoicing in God's will, and praying without ceasing; but she hoped God would mercifully look upon her infirmities, while she resolved, forgetting what was past, to do the best for the future.

"She had now a prospect of her approaching end, and applied wholly to prepare for it. She abandoned the concern of all other things, and was taken up wholly with the thoughts of death and eternity. She often said, that it was a quite different thing to meditate on death at a distance, and to behold it just at the door. She was struck with a deep sense of her unfaithfulness to God, of the mispending of her time, of her having been an unfaithful steward of what he had committed to her trust, of her unfaithfulness to her former calls and solemn engagements, and that now, when the cry was to go out and meet the bridegroom, she might have had oil in her lamp, but she had slumbered and slept. She continued for several days in great distress of mind, judging and condemning herself, confessing that she had sought to please herself more than God, and that self-love and the cares of the world had occupied her thoughts more than God, and that she was not worthy of any regard from him. Thus she poured out her soul before God day and night, through a deep sense of her sins and a dread of the Divine judgment, often saying, 'There is no peace to the wicked, saith my God.' And being told by some who visited her, that no repentance was acceptable to God, but that which flowed from the true love of God, and not from self-love and the dread of hell; and she, doubting if her's was any thing else, was ready to despond. And when to comfort her it was told her that she had led a very virtuous life, and so had no reason to entertain such fears, she said it was far from being so, and that she had sought only to please herself.

"Being in this state, and bewailing to one her sinful condition, and that although God had preserved her from gross and scandalous sins, yet when she placed herself in God's presence, and beheld his purity, she saw in herself nothing but vileness, having sought only to please herself, and not God; it was said in reply, that she had reason to bless God, who had opened her eyes to see her own sinfulness, and that this was a token of his great mercy to her, though her sins were great and

many, yet the Lord was 'not willing that any should perish, but that all should come to repentance.' 'He came not to call the righteous, but sinners to repentance.' She saw with what compassion Jesus treated sinners, while he was upon earth. 'Daughter, be of good comfort: thy sins are forgiven thee.' 'But,' said she, 'I have mispent all my life; and now no more time remains for me.' It was told her, that neither the greatness nor the multitude of sins would exclude from God's mercy those who should seek him and turn to him with all their hearts; and that although her time was now short, yet she ought to consider that not only they who were called at the third, sixth, and ninth hours received their penny, but he also who was called at the eleventh. She said, that 'God had some years ago mercifully called her, and had she answered that call, she might have been a grown Christian before now, but she had slumbered and slept.' It was told her, that she had great reason to deplore this; but such was the infinite goodness and mercy of God that he continued yet to call her: 'Behold, I stand at the door and knock; if any man will hear my voice, and open the door, I will come in unto him.' 'O my God,' she said, 'I would open my heart wholly to thee: come and take possession of it.' Some, it was further argued, who had been powerfully called, and yet had afterwards not only slumbered but fallen into grievous sins, have been again called and found mercy. David had been called in his youth, yet afterwards fell into grievous sins; but God had mercy on him, and granted him the grace of repentance and pardon. Peter was called to be our Lord's disciple, and followed him, but yet afterwards denied his Lord; and when his Lord looked on him, he went out and wept bitterly: and we see with what compassion our Lord treated him: he did not so much as upbraid him with his sin, but said, Simon, son of Jonas, lovest thou me? feed my sheep.' 'I do not,' she observed, 'in the least distrust the mercy, the boundless mercy and compassion of God, but the deceitfulness of my own heart, which makes me think I am penitent, when perhaps it is only the fear of hell which affects me; and should I recover again, I should again slumber and sleep.' You have indeed reason to distrust yourself; it was said to her; and we are bid to work out our salvation with fear and trembling; but he that will judge you is the Lord who died for you. Therefore you are to resign yourself wholly to your merciful God and Saviour, and to labour, by his grace, to have the present temper of your heart all contrition, all love, all adoration. God of his mercy has given you this disposition at present, and he will not break the bruised reed, nor quench the smoking flax, until he bring forth judgment unto victory. He now has given you a heart to adore and love him, and to abhor and hate yourself for having been so undutiful to him. It is God who worketh this holy disposition in your heart, and will perfect it unto the end: and as to your fear, in case your health be restored, of returning to a state of slumber, the Lord will either strengthen you to resist temptations, if he see it for his glory to continue you longer in this life, or he will remove you out of the hazard of temptation. 'His will,' she said, 'be done! I have often entreated the Lord to give me a token of his favour before I go hence; but he leads me through this dark path of the valley and shadow of death.' It was replied to her, You have no reason to murmur for this, but to bear it with patience. You are not worthy of any comfort here; and therefore, if he think not fit to grant you any in this dark path, his will be done. If he see it expedient for you, he will not fail to grant it at last; but this is the time of your trial, and God sees it fit to visit you, not only with bodily affliction, but also with affliction of spirit, for your greater purification, and to wean your heart from

the love of the world and of yourself, and to make you more humble, and to let you see the vanity of all earthly things, which can give no ease to a wounded spirit, and to make you thirst the more earnestly for God, and feel that nothing can satisfy you without him. Besides, the graces you are to labour after are Faith, Hope (not Assurance), and Charity. So in the midst of this darkness, you must still hope in God, even against hope, resign yourself wholly to him, and ardently love him. They tell of one of the fathers of the desart, that a devout young man having committed himself to his conduct, to be trained up by him in a divine life, the devil, transforming himself into an angel of light, appeared to the father, and bid him be no longer solicitous in training up that youth, for he was ordained for eternal torment. The old man was exceedingly distressed at this; which the youth observing, entreated to know the cause of his grief, and having learnt it, he said, 'O let not this trouble you, good father, for whatever may become of me hereafter, I will only set myself to love my God the more ardently while here, and to praise him and rejoice in his goodness.' At last, the old man was convinced it was a delusion, and was comforted. The countess then said, 'O my good God, I will ever praise thee; I will never cease to praise thee; I hope only in thy mercy, and in the merit of my blessed Redeemer; I resign myself wholly to thee; I will never cease to love thee; O take the full possession of my heart, and let never any creature enter there any more.' You must not, it was again said to her, be discouraged if the Lord should not presently grant your request. Remember the Canaanitish woman. Jesus at first seemed to take no notice of her, and, when prevailed upon to speak to her, he seemed to deny her request. Yet this was but to make her faith and prayers the more ardent. Be not then discouraged, but wait for God: blessed are all they that wait for him. 'O what reason have I,' she said, 'to wait for my God, who has waited for me so long, whose patience and long suffering have been so great towards me. Yes, my God, I will wait: thy will be done, not mine!' Besides, it was added, you must not despond, though God should not think fit to grant you any token of his favour in this world; for our Lord Jesus, to support his followers under such inward darkness and trials, was pleased, even upon the cross, to suffer the eclipse of the light of his Father's countenance, so that this inward cross of spirit was more painful than the outward one; which made him cry out, 'My God, my God, why hast thou forsaken me?' If he who knew no sin yet became sin for us, underwent such agonies to bring us to God, why should we think it strange if God should see fit thus to bruise us, that the old man, self, and corrupt nature may be crucified in us. On this, the countess said, 'O my Saviour, was this thy state? O why should I complain, who deserve not the least favour? Did Jesus on the cross cry out, as one forsaken of his God, and shall I complain at wanting the sense of his favour? O my God, I resign myself wholly to thee: thy will be done, not mine. Thou canst do nothing amiss. I cast myself down at his feet: if I perish, it shall be there. Though he slay me, yet will I trust in him. I will never cease to praise him, never cease to love him.'

"These conversations passed about ten or twelve days before her departure out of this life; and it pleased God to give her from that time a more quiet resignation to his will, and a humble hope in his infinite mercy, and her heart seemed always with God and in a divine frame. She had a profound view of the purity of God, combined with a deep sense of her own vileness; and these considerations made her sometimes despond, as being wholly unfit for communion with God. But she would be again comforted, and say, 'Yet my tongue shall never

cease to praise him while I have a being.' She had deep views also of the approaching judgment, so that when spoken to about worldly affairs, she would say, 'What signifies all this to me? I am shortly to appear before my Creator and Judge.'

"After having been asked about her spiritual state, or after silent prayer to God, she would sometimes express great spiritual delight; but she would then check herself, under an apprehension that she was deluding herself, and say, that it was nothing but passion (meaning natural emotion) in her, and not a true settled principle of religion, for she had often had such fits of devotion before. She therefore begged earnestly that God would settle a solid principle of religion in her heart; that Christ might dwell in her heart by faith, and she might be rooted and grounded in divine love."—"She never tasted any thing without begging God's blessing, or having some ejaculation, as, 'Most blessed God, I do not deserve this, who am an unworthy wretch; but thou art good and dost good: Lord, give me thy blessing with it.'"

"She had a deep sense of her sins, and was desirous to take shame to herself, and to acknowledge them before all, expressing great indignation against herself on account of them. 'What value I,' said she, 'my reputation? I will confess my sins, for they are great and many. I am sorry that any one should have thought me good. I loath and abhor myself for my sins.' There were two sins which she especially acknowledged with great grief and indignation against herself. One was, the mispending of her time, in being so much taken up about the cares and concerns of the world; the other in extending her pity, and her hands so little in the relief of the poor. She said, that when first married to her husband, their circumstances were but mean in the world; yet God had since blest them with a plentiful fortune, and that she had not, as she ought to have done, clothed the naked, and fed the hungry, and relieved the miserable; and though it was true she looked upon herself as entrusted with all by her husband, yet both of them ought to have considered that they were but stewards entrusted by God, and she might have relieved the necessitous without wronging her husband. She entreated, that whoever thought themselves wronged by her, they would let her know it, and she would make reparation according to her power. When any of the neighbours came into the room where she was, she would ask them if she had wronged them in any thing, and desired to know it, that she might repair it. She called for some written obligations she had received of several persons, and cancelled them, delivering them up to them.

"She was most patient in her trouble, had nothing of fretfulness, but was calm and easy to all about her. She refused no medicine that was offered to her, however disagreeable to the taste, and although she had a strong aversion to all drugs. She laboured in every thing to deny herself.

"She expressed an ardent love to God, and desired to be wholly his, and prayed that he might take the entire possession of her heart. She would often say, 'O my God, take thou the full possession of my soul: shed abroad thy love in my heart: fill it with thy love: let there be no room for the world: let nothing of this world obtain admission, O thou my God, my Lord, my all!' She often repeated these words, 'peace on earth, good will to men. O how great is thy good will towards men!' She said she loved all the world, all mankind, all her neighbours, and only hated herself."

(To be continued.)

To the Editor of the Christian Observer.

I VENTURE to offer to you, for insertion in your valuable publication, a

comment on one of those interjected clauses (Rom. v. 15, 16, 17), of which St. Paul makes so much use, and which, in many instances, taking their rise from his animated conceptions of the divine scheme of man's redemption, are not the least important parts of his writings. At the same time, their twofold character, as being both separate from and allied to their respective contexts, subordinate to these and complete in themselves, renders them liable to a difficulty of interpretation.

The guilt and condemnation brought upon mankind by the sin of Adam, have their counterpart in the righteousness and justification superinduced by the atonement of Christ. If the former, by inconsideration, perverseness, and self-indulgence, attached to his posterity the displeasure of their Creator, and a disposition of resistance against his authority; the latter, by forethought, rectitude, and suffering for the sake of others, procured for his followers reconciliation to their heavenly Father, and a disposition of conformity to his will. "For as by the disobedience of the one man, the many were made sinners; so also by the obedience of the one, shall the many be made righteous."

But though the demerits of the first Adam, and the merits of the second, the misery occasioned by the one, and the happiness wrought by the other, are thus to be contrasted rather than compared; what the one is in respect of evil, such contrariwise being the other in respect of good; yet, on taking into the account by what method the conduct of each tended to its opposite end, occasion is found for comparison, and the result shews that the advantage, in point both of energy and precision, is altogether on the side of the efficiency of good. Now, the transgression of the first man may be considered as an insulated sin, which, without any further effort on the part of the perpetrator, but merely by being left to take its natural course, spread through and tainted all his posterity: whereas the atonement of Christ may be considered, not as opposed to this single sin in the man that committed it, and then left to its natural course, but rather as set in array against this sin both in the first man and in all his descendants; each one of whom being personally and individually a sinner, each one must be regarded as having need of a special interposition for his salvation; and whoever, therefore, obtains salvation, as indebted for it to the special interposition of Christ. "And not as (is) the transgression, so also (is) the free gift. For if by the transgression of the one the many died, much rather the grace of God, and the gift by grace of the one man, Jesus Christ, abounded unto the many."

But further: the atonement of Christ may be considered not only as set in opposition to the one original sin committed by the first man, and carried on by all his posterity, but also as making head against it in all its multitudinous consequences, when, under various forms, it has been repeated and re-repeated continually by each individual. Hence there is no man but must confess, that having been guilty of sins without number, for each of which he is subject to condemnation; if he be accounted righteous before God, it must be, that for each particular sin of which he has been guilty, a particular satisfaction has been made by Christ. "And not as by one that sinned (is) the gift; for the judgment (was) from one (transgression) unto condemnation: but the free gift (is) from many transgressions unto justification."

As, then, the transgression of the first man, though thus comparatively inert and undistinguishing in its operation, has yet power to infix in those who feel its malignancy, the corroding fear of eternal death: how much rather may the atonement of the second man, thus absolutely in its operation energetic and appropriative, implant in those who, by

experience of its present effects, have reason to believe that it is exerted for themselves; that it enters into their own businesses and bosoms; how much rather may it implant in these the living and invigorating hope of life everlasting! "For if, by the transgression of the one, death reigned by the one; much rather they that receive the abundance of grace, and of the gift of righteousness, shall reign in life by the one, Jesus Christ."

F. T.

To the Editor of the Christian Observer.

YOUR correspondent, LAICUS, in the exposition which he has given in your number for October last, of Matt. vi. 23, appears to me to have misconceived the force of the passage; and the translation which he offers, is founded upon a manifest distortion of the original.

He renders the Greek as if it stood thus: εἰ ἔχ αὐτο τὸ φῶς σε σκότος ἐστὶ, πόσον τὸ σκότος τὸ ἐν σοι; whereas the reading is, εἰ ἔν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον; the literal translation of which is that given in our common version, viz. "If therefore the light that is in thee be darkness, how great is that darkness."

The expression, "the light that is in thee," is, it must be confessed, somewhat equivocal; and hence, probably, arose Laicus' misapprehension of the passage: but a very slight alteration in the turn of the words may, I think, clear away all difficulty even to a mere English reader. If they were rendered "the light within thee" (as I think they should be), would not the obscurity be removed? For the whole passage would then run thus: "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also.—*The light (or lamp) of the body* is the eye: if, therefore, thine eye be single, thine whole body will be full of light (or be enlightened); but if thine eye be evil, thy whole body will be full of darkness (or be in darkness). If, therefore, *the light within thee* be darkness, how great is that darkness?" In other words, "If the *bodily eye* be sound or vitiated, the *whole body* is accordingly surrounded with light or darkness. How much greater and more momentous, then, is the darkness which arises from the corruption of the *mind's eye;* that *internal light*, on which depends our choice of *spiritual* good or evil!" The leading antithesis appears to me to be not so much between φῶς and σκότος, as between ὁ λύχνος τῦ σώματος, and τὸ φῶς τὸ ἐν σοὶ; the latter phrase being, I conceive, equivalent to τὸ φῶς τοῦ πνεύματός σε.

D. M. P.

Sedburgh, 28th Nov. 1811.

To the Editor of the Christian Observer.

SHOULD the following hasty remarks be worthy of a place in your Magazine, the author will feel honoured by your insertion of them.

It may not be uninteresting to your readers to observe the *very different* comments of Bishop Wilson and Bishop Tomlyn on Matt. ix. 13, "I am not come to call the righteous, but sinners to repentance." Bishop Tomlyn (vide Refutation, &c. 2d edition, p. 13), says, that "the righteous," here spoken of, are "those who are truly and sincerely righteous; who have truly reformed their lives; who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and acceptable in the sight of God; in which sense Job was righteous*, and eschewed evil; Za-

* Job, however, does not seem to have regarded himself as one of those righteous

charias and Elizabeth were righteous, walking in all the commandments of the Lord, and Simeon; and so they needed not that repentance, which consists in the change of the life from a course of sinning to a living unto God." The bishop had said, in the outset of his observations on the passage in question (p. 11), "I am aware that commentators, who wish to reconcile this passage to the *Calvinistic* system, explain the word 'righteous' by those who consider themselves righteous."

Now, as Bishop *Wilson* has never yet fallen, I believe, under the *atrocious* charge of Calvinism, but is regarded as a sober-minded man by all who pretend to piety, I will subjoin his interpretation of the words before us, and let your readers decide which of these *directly opposite* expositions is to be preferred. Bishop Wilson says (vide Works, 8vo. 3d edition; and 1st vol. Sermons, p. 341, Serm. xvii.), "'I came not'" (says he), "'to call the righteous,' such *as think themselves* safe, 'but sinners to repentance.'"

The bishop goes on to observe, in the page following: "This was the case of the church of Laodicea; Thou sayest that thou art rich and wantest nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked." "This" (continues Bishop Wilson), "is a sad case, and yet it is the case (God knows) of too many Christians, as appears plainly by that great unconcernedness to be seen in the lives of Christians; who generally satisfy themselves, and place their hopes of safety and happiness in being *free from scandalous sins*, such as the magistrate would punish; in observing the *outward* duties of Christianity, such as the most *unconverted** person may perform, without being sensible of the bondage of sin; and that religion must *mend** their corrupt nature before they die, or they must never expect to be saved."

I am, &c.

PASTOR.

To the Editor of the Christian Observer.

THOUGH I was pleased with the ingenious paper of T. Y., in your number for December, I must confess it has appeared to me that the most palpable difficulty on this subject, and which strikes the unlearned infidel with the most peculiar force, is the apparent contradiction *in terms* (which T. Y. does not obviate) in the two accounts: the former asserting, that "Jacob was the father of Joseph;" and the latter, that "Joseph was the son of Heli." This is considered as an absolute contradiction, since the same man cannot have two fathers; and therefore no ingenious hypothesis, to shew that one line is meant to trace the descent of Joseph, and another of Mary, can obviate the verbal difficulty. I think, however, a little attention to the Greek text of St. Luke will satisfactorily do it. It runs thus, exactly as printed in the edition of Robert Stephens, of 1549: "καὶ αὐτὸς ἦν ὁ ἰησους ὡσεὶ ετῶν τριάκοντα αρχομενος, ὢν, ὡς ὠνομίζετο, υἱὸς ἰωσὴφ, τοῦ ἡλί, τοῦ μαΘὰτ, τοῦ λευὶ." And I would propose thus literally to translate it: "And Jesus himself began to be about thirty years of age, being, as was supposed †, the *descendant* of Joseph, of Heli, of Matthat, of Levi," &c. It is certain the Greek text does not (as our translation, I think, injudiciously does) *assert*, or, properly understood, *imply* any thing as to the relative connection between Joseph and Heli, but only the connection (according to supposition as to one,

persons who had no need of repentance, when he says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: I abhor myself, and repent in dust and ashes."

* This was written *before* the Bishop of London's last Charge appeared, which wages war with "*conversions*."

* "*Renew*" should be substituted for "mend."

† This qualification is evidently meant to apply to Joseph only.

and really as to the other), between Christ and them both; much less does it assert, that Joseph was the son of Heli. It is true, Stephens's edition, above quoted, gives some countenance to our translation, by putting no comma after ἰωσὴφ, so making "υἱος ἰωσὴφ τοῦ ἡλὶ" run on together, as here printed; but this circumstance can, at best, only indicate what might have been Stephens's private judgment; but *that* we know how to estimate by the injudicious manner in which his subsequent edition of the New Testament, printed in 1551, frequently divided the text into verses, which had not been done before that period, and is not done in the above quoted edition of 1549 (see Marsh's Michaelis, vol. ii. p. 528.) But I have looked into four other Greek Testaments, each of which has a comma after the word ἰωσὴφ, and three of them are very good editions; the first, the London edition of 1633; the second, the Cambridge edition of 1665, by J. Field; and the third, the London of 1727, from the press of Knaplock, Tonson, and Watts. I have rendered the word υἱος, "descendant," not only because it often has that sense (see Matt. i. 1, 20; xxii. 42, 45; Rom. ix. 27; Heb. vii. 5; see also Parkhurst, Voc. Υἱος), but because the connection evidently requires it. I must further notice, that our translation is, in this place, more deceptive than in any other, inasmuch as it does not print in Italics *the whole* of the words which are supplied, but only "the son," leaving us to conclude, that, in the original, there are words corresponding with "which was;" but this is not the case. It is impossible to conceive that there can be a real contradiction between the two evangelists, because the words in Luke, "as was supposed," bear an evident allusion to the miraculous conception, as recorded by Matthew; and there can be no reasonable doubt but Luke's account was meant to trace the genealogy through Mary, who was the *real* mother of Christ, as Matthew had done with respect to Joseph, who was his *supposed* father: yet it is material to shew that the very words of Scripture do not place an express negative on this construction; and this, I submit, is above effected.

K.

FAMILY SERMONS. No. XXXVIII.

Col. iii. 2.—"*Set your affections on things above.*"

THAT man is fallen; that his nature is changed from what it was, when he first came out of the hands of his Maker, is not only told us with great plainness in Scripture, but is most clearly to be drawn also from its doctrines and precepts. Consider in this view the precept in the text. Why should it be necessary to urge men to set their affections on things above? Is there ever any occasion to raise their desires after earthly things? Does the heir to a valuable estate, for instance, feel indifferent to it? So strong indeed are our desires after earthly things, as to require that the law should say, "Thou shalt not covet." But who is in danger of too eagerly coveting what is heavenly? This shews what is in man. The soul would not move upwards to that glorious and excellent state above, so heavily and unwillingly, were not its moral feelings depraved. Hence arises the importance of the Apostle's exhortation; and certainly, under the proof we have of the natural tendency of our hearts to the earth, we ought to say with David, when we consider this subject, "My soul cleaveth unto the dust; quicken thou me according to thy word." With this view of ourselves, and depending on the promised assistance of the Holy Spirit, let us now inquire; 1st, What are the things above? 2d, What it is to set our affections upon them. 3d, The motives and encouragements we have to do this.

I. "*The things above*" are things spiritual, in opposition to things car-

nal; things heavenly, in opposition to earthly things; they are things eternal, as opposed to what is only temporal. Thus much is in general meant by "the things above." They refer to the kingdom of grace here, and of glory hereafter. But it will be proper to narrow this wide view of the subject, and to consider that part of it to which the words of the text seem more immediately to refer; I mean, the joys and employments of those who are admitted into the kingdom above. "Set your affections on things above;" set your affections on heaven, on its happiness, and its services. Would we rightly know (though it be through a glass darkly) what these are, we must with heart and mind thither ascend where Christ has gone before, and there continually have our conversation. They are the pleasures which are at his right hand for evermore; the joyful adoration which is constantly paid to God and to the Lamb; the palms, the harps, the songs of the blessed, whose robes are washed white in the blood of the Lamb; the society of angels and of the spirits of the just; the absence of all pain and grief, temptation and sin; the sight of God as he is; entire conformity to his image; and unerring obedience to his will. These things, productive as they are of the highest happiness, and such as eye hath not seen, nor ear heard, nor man's heart hath conceived, are but a faint representation of "the things above," on which we are commanded to "set our affections."

II. But what is it "*to set our affections*" on these things? To set our affections upon them implies, first, that we view them as realities. We must believe that things exist, that they are real and substantial, before we shall be induced to seek after them. It is the child, not the man, who chases the rainbow. It is the certainty that he has a home which makes the traveller in distant lands sigh to return to it. We must have "the evidence," a conviction of the real existence, "of things not seen," in order that we may be induced to set our hearts upon them, and toil through every difficulty to obtain them. Who would sail with a daring adventurer in search of new islands or new continents, and encounter the storms and perils of the ocean, with his life and all his property embarked in the enterprize, if he did not believe the reality of the object of his search? It is the same with us. Unless by faith we behold things invisible; unless we can believe that there are things above worthy of our pursuit, our desires must necessarily be cold, and our endeavours devoid of earnestness and sincerity.

2. But what hope could any man who knows himself, his weakness and sinfulness, have of entering into heaven; and what inducement, therefore, could he have for setting his affections upon it, and labouring to attain it, if it were not represented in Scripture as a free gift, purchased by the death, and bestowed by the grace, of his Redeemer and Intercessor? But for this, the obstacles to his reaching that pure and holy place would appear to be such as could not be overcome. His state would be hopeless, and he would see it to be so. For how could he make that the object of his affectionate desire and pursuit which he was persuaded could not be attained? Hope is the very spur of all exertion. We may indeed suppose a selfish man to desire heaven as a place of deliverance from sorrow and anguish, though not as a place of deliverance from sin, and a scene of holy employment. A heaven of holy obedience and grateful adoration can be desired only by humble and holy men. And yet such persons would give up the pursuit of it in despair, were they not told of their gracious Advocate in the courts above, who, after having obtained eternal redemption for his people, had gone before to prepare a place for them, and by his Spirit was now conducting them thither, that where

he is, there they might be also. The throne of a holy and heart-searching God, who cannot look on sin without abhorrence, and who has declared that he will by no means clear the guilty, would be too awful an object for such to think of approaching it, did they not know that Jesus Christ, their atonement, and their intercessor with God, is also exalted to the throne in heaven, and "is able to save them to the utmost that come unto God by him."

3. To set our affections on any thing must imply preference and esteem. This is the condition of our nature. We cannot, then, set our affections on heaven, unless we prefer it to earth. The man whose heart is fixed on "things above," must have a lively view of the comparative emptiness and vanity of things below. He must have entered into the spirit of our Lord's solemn question, "What shall it profit a man if he should gain the whole world, and lose his own soul?" In how many different lights does our Saviour place the excellency of the kingdom of heaven, in order to increase our esteem of it, and our desires after it. It is "a pearl of great price;" "treasure hid in a field;" a place of perfect security, "where no thief approacheth, neither rust corrupteth;" a place of transcendant glory, where we shall be "as the angels." He warns us also deliberately to count the cost, declaring that the kingdom of heaven suffereth violence; and that it is the violent, those who so prize it as to be willing to make the most strenuous efforts for that end, who at length reach it. Is not all this intended to shew us, that unless we value heaven so much as to be willing to submit to any sacrifices, however painful, and to make any exertions, however difficult, rather than come short of it, we cannot consider our hearts as properly set upon it, nor ourselves as likely to attain it?

III. We proceed to consider the motives and encouragements we have thus to act. It ought to be a great inducement with us to set our affections on things in heaven, to consider that, by our calling and profession as Christians, we are bound to renounce those on earth. The apostle Paul frequently insists on this. "Ye are dead," dead by your very profession, to this world; "buried with Christ by baptism unto death." We have also each of us contracted an express and solemn obligation to this effect. We have promised to renounce the pomps and vanities of this wicked world. As many as have been baptized have thereby confessed themselves to be strangers and pilgrims upon earth, and have declared their determination to seek a better country, even a heavenly. There are, indeed, many hindrances to this course. The world, the flesh, and the devil stand opposed to it. But then our everlasting all depends upon it; and though our difficulties are great, our means of overcoming those difficulties are more than sufficient, if we will but avail ourselves of them. The Throne of Grace is open to us: we are invited to come to it boldly, there to obtain grace to help us in the time of need. Christ, our forerunner, has already entered within the veil; and we are allowed to fix our hope on him as an anchor to our souls, to keep us stedfast in our heavenly course. Jesus, who is the Saviour of his people, who has shed his blood to redeem them, who is their Head and Representative, the Author and Finisher, the Captain of their salvation, rules over all things in heaven and in earth. All powers and principalities submit to his authority. The hosts of heaven fall prostrate at his feet. All the powers of darkness tremble before him. Though we are weak, he is strong; though we are unworthy of the Divine regards, yet he pleads for us, and his merit is infinite.

And here let us faithfully ask ourselves, on what our affections are placed. Are we living to God, or to ourselves? Do we seek our own things, or the things of Jesus Christ?

These are momentous questions. Time is hastening on; and we are dying, accountable creatures. Let us not flatter ourselves that God will condemn us only for gross and notorious sins. If we do not supremely love Him, and endeavour to advance His glory, we shall in the end be numbered with those who have forgotten God. "The wicked shall be turned into hell, with all the nations that forget God;" that neglect to pay him the homage of hearts filled with his love, and devoted to his service. The rich man who lifted up his eyes in torment, and his companion in misery, who comforted his soul with the thoughts of his goods laid up for many years, may have led, for any thing we know to the contrary, what the bulk of mankind would call harmless and innocent lives. Their crime seems to have been, that, instead of being spiritually minded, they were selfish and sensual. They set their affections on the things below, not on those above; and thus they perished for ever. And thus will it be with all those who tread in their steps, who choose this world for their portion. They have chosen a hard service, and a most unsatisfying portion. They are preparing for themselves the bitterness of disappointed hope. "It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: and when a thirsty man dreameth, and behold he drinketh; and he waketh and behold he is faint, and his soul hath appetite." Let us awake, then, from our dream of fancied security, to contemplate the awful realities of a death and judgment to come; and let us lift up our hearts unto the Lord. Heaven is surely worth our seeking. "One day in those courts is better than a thousand days of worldly joy;" and it is to an eternity of such blessedness that we are called to raise our hearts. In the view of it, let us adopt the language and cherish the feelings of David, when he thought on the house of his God, and on the delights of communion with him. "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

I am anxious to enforce the necessity of thus setting our affections on things above. It will not avail us that we are merely free from gross sins, that we are regular in the outward duties of religion, unless our whole lives are regulated by the word of God, and the temper of our minds is holy, heavenly, spiritual; unless we are anxiously praying and labouring to be delivered from the bondage of a corrupt nature, and to be admitted into the glorious liberty of the children of God; unless our desire and strenuous aim be, that Christ may dwell in our hearts by faith here, and that we may dwell with him hereafter. We may not be vain, or slothful, or dissipated; we may be friendly and humane in our disposition; we may be mindful of many social and relative duties; we may attend with regularity the public worship of God; we may establish the worship of God in our families; we may instruct our children and our servants; we may join in many good and charitable and even pious works; we may be the professed admirers of pure and evangelical religion; we may be all this: and, indeed, we must be all this, if we have any claim to be regarded as Christians: but, I repeat it, we may be all this, and yet come short of the kingdom of God. All is unavailing without that spiritual mind which is life and peace, without that faith which worketh by love, without that deadness to the world and the things of it, and that holy elevation of soul, which are especially implied in the words of the text. "Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." And then "when Christ, who is your life, shall appear, ye shall also appear with him in glory."

How inconceivable must be the misery of that man, who has been flattering himself with the hope of heaven, until he arrives at heaven's gate, and finds it barred against him. The conviction that he has been deceived, at once bursts upon him in its full blaze. "Lord, Lord, open unto us!" "I know you not whence ye are; depart from me into everlasting fire, prepared for the devil and his angels."

But let us turn to contemplations of a more cheering kind; to the view of those who, having set their affections on things above, at length arrive on the borders of that world on which their hearts have been fixed. Behold holy Simeon, on the eve of his departure from this life: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Consider the faith, the hope, and the love of the martyred Stephen: "Lord, lay not this sin to their charge; Lord Jesus, receive my spirit. Behold I see the heavens opened, and Jesus standing at the right hand of God." Hear St. Paul in the view of his dissolution: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the righteous Judge will give me in that day, and not to me only, but to all them that love his appearing." Nor have there been wanting those in every age of the church who have manifested, in the hour of death, the unspeakable advantage there is in having set their affections during life on things above. And even if this were not the case, even if they should have no opportunity of leaving their dying testimony to this truth, it is not on that account the less certain. To those who have really set their affections on things above, however clouded their departure hence may be, an abundant entrance will assuredly be administered into the everlasting kingdom of their God and Saviour. This is true, as God himself is true. He has pledged his own faithfulness and truth, that those who are thus wise shall shine for ever as the brightness of the firmament.

And, finally, let us bear it in mind, that we must not only desire and wish for heaven, but we must pursue it with earnestness and constancy, in the way which God hath appointed, and with clear apprehensions of its real nature. Let us seek it as the free gift of God through Jesus Christ; as a temple where God, and also the Lamb, are served and worshipped for ever; as a place where nothing enters that defileth; as a complete deliverance from sin as well as sorrow. Let us gladly forsake every thing, however sanctioned by custom, however dear to us by habit, which would retard us in this pursuit; and let us follow Christ. Let us act, in regard to heaven, as we do in the case of those things below which engross our affections; renouncing whatever might prevent our attaining them; despising reproach; submitting to labour and toil; exercising forethought, care, vigilance, perseverance. If we would get to heaven, let our employments now be heavenly; let us act with heaven in our eye; let us meditate upon it; let us talk of it; let us not only pray, "Thy kingdom come," but let our efforts also be directed to this end. If we thus "labour to enter into that rest," we may be confident that He, whose only gift it is that our hearts are thus far set on things above, will carry on his work in us, until we are made meet to partake of the glorious inheritance of his saints.—Now unto him who alone is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

In reading the tenth volume of South's Works, which I lately borrowed of a friend, I was very much

struck with the forcible language he used in speaking of "Original Sin," in a sermon on Rom. vi. 23, "The wages of sin is death." Should the extract I have sent you be deemed suitable to your invaluable Magazine, I hope you will insert it. It comes from one who wishes the Christian Observer to be read without prejudice by every clergyhman of the established chuic.

A CLERGYMAN OF THE CHURCH OF ENGLAND.

"Original Sin." It may seem strange, perhaps, that sin bears date with our very being; and indeed, in some respect, prevents it;—that we were sinners before we were born; and seem to have been held in the womb, not only as infants for the birth, but as malefactors in a prison;—and that, if we look upon our interests in this world, our forfeit was much earlier than our possession. 'We are' (says the Apostle) 'by nature children of wrath,' Ephes. ii. 3. Not only by depravation, or custom, and ill-contracted habits, but by nature; the first principle and source of action. And nature, we know, is as entire, though not as strong, in an infant as in a grown man. Indeed, the strength of man's natural corruption is so great, that every man is born an adult sinner. Sin is the only thing in the world which never had an infancy, that knew no minority 'Tantillus puer, tantus peccator,' says St. Austin. Could we view things 'in semine,' and look through principles, what a nest of impurities might we see in the heart of the least infant! like a knot of little snakes wrapt up in a dunghill! What a radical, productive force of sin might we behold in all his faculties, ready upon occasion and the maturity of age, to display itself with a cursed fertility! There are some, I know, who deny that, which we here call original sin, to be indeed properly any sin at all; and will have it, at the most, not to be our fault; but our infelicity. And their reason is, because nothing can be truly and properly sin which is not voluntary; but original corruption in infants cannot be voluntary, since it precedes all exercise of their rational powers, their understanding, and their will. But to this I answer, that original corruption, in every infant, is voluntary, not indeed in his own person, but in Adam his representative; whose actions, while he stood in that capacity, were virtually, and by way of imputation, the acts of all his posterity: as amongst us, when a person serves in parliament, all that he votes, in that public capacity or condition, is truly and politically to be esteemed the vote of all those persons, for whom he stands and serves as representative. Now, inasmuch as Adam's sin was free and voluntary, and also imputed to all his posterity; it follows that their original corruption, the direct and proper effect of this sin, must be equally voluntary; and being withal irregular, must needs be sinful. Age and ripeness of years does not give being, but only opportunity to sin. That principle, which lay dormant and inactive before, is then drawn forth into sinful acts and commissions. When a man is grown up, his corruption does not begin to exist, but to appear; and to spend upon that stock which it had long before. Pelagius, indeed, tells us, that the sons of Adam came to be sinners only by imitation. But, then, I would know of him, what those first inclinations are which dispose us to such bad imitations? Certainly that cannot but be sinful which so powerfully and almost forcibly inclines us to sin. We may conclude, therefore, that even this original, native corruption renders the persons who have it obnoxious and liable to death. An evil heart will condemn us, though Providence should prevent its running forth into an evil life. Sin is sin, whether it rests in the inclinations, or shoots out into the practice: and a toad is full of poison, though he never spits it."—South's Works, vol. x. pp. 315—317.

To the Editor of the Christian Observer.

I BEG leave to solicit answers to a few questions, through the medium of your excellent publication, if they are such as you shall think compatible with its object, and worthy the attention of its readers.

Justin Martyr affirms, as most who have read his works will recollect, that the Jews *expunged* passages from their sacred writings, which bore testimony to the vicarious sufferings and death of Jesus Christ; and, among them, the following very striking passage: "When Ezra celebrated the passover (as is related Ezra, ch. vi. 19), he spake (says Justin) thus: 'And Ezra spake unto the people, and said, This passover is our *Saviour* and our *Refuge:* and if ye shall understand and ponder it in your heart, that we shall afflict *him* for a sign; and if afterwards we shall believe on *him;* this place shall not be desolated for ever, saith the Lord of Hosts. But if ye will not believe on *him*, nor hear *his* preaching, ye shall be a laughing stock to the Gentiles *.'" Now, if this has, as Justin affirms, been expunged from the Septuagint, the Jews have taken equal care to strike it out of their Hebrew copies likewise; for I am not aware that it exists in any copy extant. But what I wish to ask is,

1st. Is Justin's assertion confirmed by any other author of equal antiquity?

2d. Was it denied by any Jew of that period?

3d. Is the passage to be found in any ancient copy?

The only place, I conjecture, in which there is any chance of finding it, is in the *Buchanan* manuscript. Mr. Yeates, who has already given us such an interesting account of this manuscript, will perhaps have the goodness to communicate the requisite information on this point.

* Just. Martyri Opera ab Abertfur. vol. ii. p. 196.

My next question is of far less importance than the preceding ones; but as I know not where to obtain information respecting it, you will, I trust, allow me to ask it here. From Mat. xxvii. 52, 53, we learn that *after* the resurrection of our Lord, "many bodies of the saints which slept arose from their graves," which, as it would seem, had been thrown open by the earthquake at his crucifixion, "and went into the holy city, and appeared unto many." It does not seem, from this phraseology, that they *continued* in the city; what, then, became of them?

I am, &c.

ACADEMICUS.

To the Editor of the Christian Observer.

I BEG leave, through the medium of your publication, to spread abroad the following observation of Mr. Scott. "I have seen some copies of the Prayer-Book printed by Mr. *Reeves*, in which the word '*help*' is substituted for '*health*.' I hope it is an error of the press, and not intentional: for certainly no authority, except that of king, lords, and commons, in parliament assembled, is competent to make this alteration." —This error *is continued* through every edition I have seen subsequent to the year 1802. These editions, from size, type, paper, and binding, are the fashionable Prayer-Books. But I more particularly wish to draw the notice of your readers to another omission of some magnitude: In the Prayer-Book printed by Mr. Reeves, in 1806, at the end of the Second Collect at Evening Prayer, he has omitted "*the merits of*" Jesus. All who feel their want of spiritual *health*, and look to *the merits* of Jesus Christ for everlasting righteousness, will naturally be dissatisfied with such alterations.

A.

MISCELLANEOUS.

The following communication has been made to us by a much esteemed friend; and in compliance with his wishes, as well as from sincere respect to the memory of the deceased, we take the earliest opportunity of inserting it.

SOME ACCOUNT OF THE LIFE OF THE LATE REVEREND DR. KERR, SENIOR CHAPLAIN OF THE PRESIDENCY OF MADRAS.

Richard Hall Kerr, was the elder of the two sons of the Rev. Lewis Kerr, and was born in Dublin on the 3d of February, 1769. It would appear that several of his ancestors had been brought up to the sacred profession of a clergyman. Dr. Kerr's grandfather, at an early period of his life, held a curacy in the bishoprick of Clogher, and married the eldest sister of his diocesan, Bishop Sterne; whose extensive and munificent charities have justly entitled him to be enrolled among the principal benefactors of his Country*. Dr. Kerr's father, who recently died at an advanced age, had, while young, the misfortune to sustain a severe injury of the leg; and it became necessary that he should, in consequence of it, submit to amputation as the only means of preserving his life. He married the

* "John Sterne, Bishop of Clogher. The Sternes were originally of Mansfield in the county of Nottingham; and this prelate was, I presume, of the family of Richard Sterne, who died Archbishop of York in 1683, aged 87; and the son of English parents, though born in Ireland, from whom also descended the late Lawrence Sterne, that eccentric genius, more commonly known of late years, by the familiar name of Parson Yorick. Dr. Sterne was Swift's immediate predecessor in the deanery of St. Patrick's, Dublin; and on a resignation thereof, by compromise in his favour, was, in May 1713, promoted to the bishopric of Dromore: from which he was, in March 1717, translated to Clogher, where he died in June 1745, at the age of 85. The generosity, hospitality, and charity of Dr. Sterne, were unbounded. The deanery house of St. Patrick, the palaces of Dromore and Clogher, and cathedral of Clogher, are lasting monuments of his munificence; and shew us what bishops can do in the cause of religion when they have no families to support*. But even there we must not stop—they may do more: for he erected the university printing-house of Dublin: and bequeathed all his books to St. Sepulchre's Library, of which they had not duplicates. He acted as his own executor by giving his relations and friends most of the legacies he had designed for them; but the bulk of his fortune (full 30,000*l.*) he left to public institutions. Among these benefactions were ten exhibitions to the University, of 50*l.* per annum each; Mercer's hospital, 200*l.*; St. Stephen's hospital, 40*l.* for a chaplain; Dean Swift's hospital, 600*l.*; towards the spire of St. Patrick's cathedral, 1000*l.* Such acts as these confer honour on our Protestant prelates."—*Mr. Noble's Continuation of Granger*, vol. iii.

But notwithstanding all this munificence, it becomes necessary, on the present occasion to observe, that his sister having married without his consent, Bishop Sterne was so highly incensed at this neglect, although she had been his favourite sister, as never afterwards to notice her. The paternal estate of Bishop Sterne was Belough, situated in the county of Dublin. After his death, it was enjoyed by his nephew Richard Hall, who, dying unmarried, left, together with his maiden sisters, legacies to a very considerable amount to Dr. Kerr's father. On the death of Richard Hall, the Belough estate became possessed by the trustees of St. Stephen's Hospital, in whose hands it still remains. Dr. Kerr's father was the heir-at-law, and was perhaps the person who ought to have possessed the estate; but he never adopted any measures to establish his right to it, being averse from engaging in the vexatious, expensive, and uncertain process of a tedious litigation.

* The author of the Continuation of Granger, we presume, from this insinuation, was a Roman Catholic. Editor.

daughter of Colonel Lynden, a gentleman who had resided many years at Gibraltar, and who was unfortunately drowned in returning thence to England. Though he entered into holy orders, he never held any preferment in the church. With less worldly prudence than is consistent with a due regard to his own interest and the welfare of his family, he was invariably respected for his upright and independent conduct; for the unaffected simplicity of his manners, and for his actively benevolent disposition. In the course of a long and eventful life, he presided over several respectable seminaries of education in Dublin and its vicinity; but his exertions were constantly more beneficial to others than to himself. His reputation, however, as a teacher, was always eminent; for, with a profound knowlege of the mathematics, he blended a refined taste for the beauties of Grecian and Roman literature.

The subject of this sketch was educated under the tuition of his father, until he attained the age of fourteen years. He was then admitted a pensioner of Trinity College, Dublin; and on the 27th February, 1788, he took his degree of Bachelor of Arts in that university.

About this period, his father became involved in pecuniary embarrassments, and the family was in consequence plunged into deep distress. Mr. Kerr, deeply affected with this reverse of fortune, and desirous to relieve his father from expenses which he was no longer able to support, quitted college and formed the design of settling in America in the medical profession. With this view, he engaged in a course of study and professional attendance at the hospitals of Dublin and London; but the exigencies of his situation did not admit of his devoting to these studies sufficient time for maturing the attainments which he felt to be necessary, in order to a conscientious discharge of the duties he had proposed to undertake. He accordingly relinquished this design in favour of another pursuit, and embarked for Virginia on Good Friday, 1788: but he had scarcely arrived there before he was attacked with an obstinate intermittant fever, the long continuance of which impaired his constitution; and it was to the effects of this disorder that he was wont principally to ascribe the ill health to which he was ever afterwards subject. To this visitation of Providence, he was also wont with fervour to attribute the mental revolution which disposed him to undertake the sacred duties of a profession to which his whole life was thenceforth exclusively devoted. It was in consequence of these deep and serious impressions that he returned to England early in 1789, and, thence passing over to Dublin, resumed his studies in the university. On the 21st October, of the same year, he was ordained deacon by Dr. Crigan, bishop of Sodor and Man; and on the 1st November, that prelate appointed Mr. Kerr his domestic chaplain. This venerable dignitary of the church, who is still living, was the friend of Mr. Kerr's father. His lordship honoured the son also with his friendship, and on various occasions gave him unequivocal proofs of warm and unalterable attachment*.

The most scrupulous view of his

* In an account of the Isle of Man, published in the Monthly Magazine for September 1802, this accomplished and venerable prelate is thus spoken of.

"The bishop is near sixty; in his countenance, benevolence and penetration are strongly marked; at times the latter is peculiarly severe, and at such moments it is difficult to bear steadily the scrutiny of his eye. He has great dignity in his deportment, especially when he addresses a stranger; his manners are the most finished, his conversation is replete with fashionable anecdote, and his style of expression is uncommonly fluent and elegant. His family are amiable and highly accomplished; as may be supposed, when it is known that his lordship himself undertook the principal care of their education."

new duties could not, however, render him insensible to the distresses of a father; and if Providence should not enable him to alleviate, he was determined, at least, not to add to his embarrassments. Our Indian settlements appeared to be a field well suited to the combined duties which pressed upon his mind; and having obtained letters of recommendation to gentlemen of respectability at Bombay, he accordingly embarked for that settlement, and arrived there on the 5th June, 1790. Neither the hopes of filial piety, nor the objects of a vocation to which he felt the most serious impulse, were much promoted by the first results of this voyage.

Soon after his arrival in India, he was appointed to superintend the Portuguese College at Mankeim, in the island of Bombay; a situation which, although by no means congenial to his wishes, he held during the space of nearly two years. After that period was elapsed, despairing of obtaining an appointment that would enable him to accomplish these objects, he determined to return to Europe; among other purposes, for that of obtaining priestly ordination, to which, when he embarked for India, he had not attained the requisite age to be admitted.

It being understood that the Perseverance frigate was shortly to be dispatched to England, Mr. Kerr solicited the appointment of chaplain to that vessel, chiefly with the view of being enabled to return home without expense. But another of our Indian settlements was destined to be the scene of his future labours; and the Perseverance, having sailed from Bombay in 1792, proceeded, contrary to his expectation, first to Madras, and arrived there on the 3d June.

At this settlement, he was attacked by a severe fever; in which he long lingered, friendless and forlorn, at St. Thomas's Mount near Madras, and the ship sailed to England without him. On his recovery, however, he was enabled, by the kind aid of the Hon. Basil Cochrane, whose official connection with the navy introduced him to his acquaintance, to establish a seminary on a respectable and extensive scale in the Black Town of Madras. To this object he exclusively directed his attention; and he had the satisfaction, in a very short time, of succeeding in it beyond his expectations.

Hitherto we have seen Mr. Kerr struggling against adverse fortune with laudable perseverance. But his industry, his good sense, and his exemplary demeanour, could not fail to attract notice, and attach to his interest friends respectable from their worth, talents, and official employments. Occasionally solicited by the resident clergymen, he officiated in the church of Madras; and Sir Charles Oakley, at that time the governor, was so gratified with his discourses, and held his character in such high estimation, that, unsolicited by Mr. Kerr, he resolved to appoint him one of the East India Company's chaplains. This appointment accordingly took place on the 10th April, 1793. He now discontinued his school, and shortly afterwards proceeded to join the 4th battalion of European infantry at Ellore, at that time the principal station in the northern territories subject to the Government of Madras.

Arrived at Ellore, he evinced his zeal in his sacred profession by a sedulous attention to its duties. He was the first clergyman who had been stationed in that part of the Company's dominions; and, as might be expected in a society which had long been deprived of a spiritual instructor, he found that the observances of the Sabbath were entirely disregarded, and, in general, all the established rites of religion. To overcome this prevailing indifference to Divine institutions, and to excite and keep alive in his congregation that devout and reverential feeling which constitutes one of the chief benefits resulting from religious ordinances, he conceived no measure

would be so effectual as that of erecting a building exclusively for the performance of Divine worship. Having communicated his sentiments on this subject to the principal officers of the district, he was encouraged, in February 1794, to address the public and solicit contributions towards erecting a church at Ellore. His exertions to promote the subscription were unremitted; and for this purpose he undertook a journey through the Northern Circars, performing divine service at every station. A considerable sum was thus obtained through his individual exertions, which, with the addition of 1000 pagodas contributed by the Government, was deemed adequate to defray the expense of the building; the erection of which together with a free school adjoining were begun about that period.

On the 16th August 1794, Mr. Kerr was married at Madras to Miss Eliza Falconer; a lady who, with an excellent understanding and a cultivated mind, blended every feminine virtue. With such a companion he had the prospect of every happiness which the matrimonial state can confer, and never was there a union crowned with more perfect harmony.

In the endearing society of his amiable consort, in providing materials for his church, and in the performance of his ministerial functions, his time was for a while delightfully occupied. In January 1795, he received the distressing intelligence that the Court of Directors had thought proper to annul his appointment as a chaplain in their service; a resolution adopted not from any personal objection to Mr. Kerr, but because the appointment had been conferred upon him in India, and not, as is usual on such occasions, by the Directors in England. To his merits, Lord Hobart, then governor of Madras, was not a stranger; and his lordship was pleased in this instance to suspend the execution of the order, and await the result of a further reference in Mr. Kerr's favour to the authorities at home.

In February he received instructions from Government to desist from his preparations for the church, it having been determined to remove the troops from Ellore to Masulipatam. Mr. Kerr had reason to regret this arrangement; for, in the expectation that Ellore would continue to be a principal military station, he had expended a considerable sum in building a suitable house for the accommodation of his family. Mrs. Kerr's health had sustained a severe shock about this period; and his anxiety for her recovery, his apprehensions respecting the confirmation of his appointment, the welfare of all most dear to him being deeply involved in the decision, together with the loss attendant on the removal of the garrison, owing to the great depreciation in the value of property in consequence of that event, were so many circumstances conspiring to render his present situation peculiarly distressing. But

"——— Fortunaque perdat
Opposità virtute, minas."

And besides the consolations he derived from religion and the applauding testimony of his own mind, he received, in this period of adversity, seasonable relief of another kind.

A friend, who appears to have been well acquainted with his embarrassments, sympathizing in his distress and solicitous to relieve it, forwarded to him by the post a letter, of which the following is a copy, containing a Bank note of 500 pagodas (200*l.*)

"5th March, 1795.

"A friend to virtue in distress takes this method of contributing to its relief. It will be sufficient satisfaction to him to know, by a line in the Courier, that A. B. has received the favour of *a Christian.*"

Such an instance of genuine benevolence commands our admiration. In the highest degree delicate

and generous, it was the act of one, "who," to use the words of Mr. Kerr, "confers the greatest obligations without exacting the blush of the receiver, who lets not his left hand know what his right hand doeth; who, actuated by the pure motive of benevolence, seeks from his own heart his own reward*."

It is unnecessary to say, that the obligation was gratefully acknowledged by Mr. Kerr in the Courier. His solicitude to discover his benefactor may be easily imagined; but he could never, with apparent probability, attach to any individual the performance of this truly generous act.

Notwithstanding his straitened circumstances, it would seem that at this time Mr. Kerr afforded some pecuniary aid to his father. At a subsequent period, when his resources were more ample, he allowed his father an annuity sufficient to render his declining age comfortable and happy.

The Reverend Dr. Bell, Superintendant of the Military Male Orphan Asylum, at Egmore, near Madras†, under whose direction the charity was founded, and who had the merit of introducing into the institution a system of education, the advantages of which have since become known and acknowledged throughout England‡, having intimated that it was his intention to return to Europe, the Directors of the Asylum selected Mr. Kerr as the fittest person to succeed Dr. Bell in this important charge. He accordingly undertook the superintendence of the Asylum, on the resignation of Dr. Bell, in August 1796; and about the same time he received the gratifying intelligence that the Court of Directors had confirmed his appointment as a chaplain on the establishment.

In September following, he was appointed junior chaplain of Fort St. George, a vacancy having occurred at the presidency by the retirement of the Reverend B. Millingchamp.

He was now placed in situations the emoluments of which relieved him from the pecuniary difficulties under which he had long laboured; and the Asylum afforded a sphere for the exertion of his talents and the exercise of his benevolence more extensive than any he had hitherto enjoyed. At the period of his appointment to the superintendency of that charity, it was on a narrow scale compared with the present extended establishment; the inadequacy of its funds necessarily excluded many destitute objects from partaking of its benefits; and as the appeals to the public for assistance had been frequent, the contributions diminished, and were no longer commensurate with the increasing wants of the institution.

"Under these circumstances," to quote the words of Mr. Kerr, "I felt that there was no object of greater importance to my charge, than the establishment of some certain plan by which the orphans themselves might be made to bear a part of their own expense, and benefit both themselves and the public by their own labours.

"After various attempts to ascertain the best means for so desirable a purpose, I found that none could be so lucrative, none so extensively beneficial to the public, as the establishment of a printing press at the Asylum.

* Dr. Kerr has noticed this interesting circumstance in his Religious Tracts and Sermons. See Vol. IV. Sermon VI.

† The Military Male Orphan Asylum is an institution for the support and education of the children, legitimate or otherwise, of European soldiers, both in the service of his Majesty and of the East India Company, employed under the presidency of Madras. By far the greater number of the boys admitted are born of native mothers. The institution was founded in the year 1789. An Asylum for female children was founded at Madras some years before, under the auspices of Lady Campbell.

‡ See Dr. Bell's publication, entitled, "An Experiment in Education made at the Male Asylum at Egmore, near Madras."

"Finding, however, that I could not easily convince others of the practicability of such a plan, I was obliged to make the experiment at my own cost; and having purchased a press and types, and employed a few of the orphans in working them, I had the pleasure of soon giving a solid proof of the excellence of my scheme; and, having presented a large sum of money to the school from the work, the directors of the institution resolved to give their sanction and support to the undertaking*."

The merit of introducing the art of printing at the Asylum, is exclusively due to the active and persevering efforts of Mr. Kerr. Totally unacquainted with the practice of the art, and unable to procure any person duly qualified to instruct his young pupils, he had, at the commencement of the undertaking, to contend against obstacles which appeared almost insurmountable. He not only derived no assistance from others, but he had to encounter opposition instigated by those who, in the success of Mr. Kerr's plan, contemplated the diminution of their own emoluments. These difficulties, sufficient to have appalled an ordinary mind, so far from discouraging, served rather to stimulate him to more strenuous exertion. The success of his experiment having at length induced the Directors to patronize the press for the benefit of the Asylum, it yielded progressively increasing revenues to the institution, so as to admit of the number of children being augmented to 300, beyond which it has been deemed inexpedient to extend the establishment. In the year 1799, the Government having resolved to establish a printing-office at Madras, Mr. Kerr was interrogated with respect to the ability of the press at Egmore to perform the printing of the Government. The result of this communication was a permanent arrangement, by which the government-press was established at the Asylum, and whence have flowed effects reciprocally advantageous to the community, to the Asylum, and to the East India Company.

In this arrangement was involved the publication of a weekly government-newspaper, in which all the advertisements and public notifications of the Government were in future to be printed. The profits arising from this paper, in conjunction with those produced by the sale of various books, &c. &c. the printing of which is undertaken for the benefit of the charity, have constituted the chief resource of the institution on its present extended scale. Besides the execution of all the English printed work required by the Government, at no other expense than that of paper, printing is gratuitously performed to a great extent in the several native languages; in the Persian, Telinga, and Malabar characters; and the saving in printing charges which has been produced to Government, through the exertions of Mr. Kerr, may be estimated at upwards of 10,000 pagodas (4000*l.*) annually*.

Nor did the extensive benefits resulting to the Asylum from the press, constitute the sole claim which he possessed to the gratitude of that institution. His merit was scarcely

* Letter to the Court of Directors, January 19, 1803.

* This calculation is made with reference to the expenses of government-printing at a period antecedent to the establishment of the experimental press, at the Male Asylum, by Mr. Kerr. By a minute of Lord Clive's (his lordship being then governor of Madras) it appears that, by means of the Asylum press, before it obtained the patronage of Government, the Committee of Reform were enabled to check the expenses of printing at the other offices, and reduced them, as expressed in the report of the Committee, to one half. The actual saving to Government without attention to this circumstance, of course, will not much exceed half the sum stated in the foregoing paragraph.

Letter from Mr. Kerr to the Court of Directors, dated January 19, 1803, and Appendix. Also Minutes of the Male Asylum, September 20, 1806.

less conspicuously evinced in the diligent and able manner in which the education of the children and the general concerns of the charity were conducted under his fostering protection. The improved regulations he established, the attention he invariably shewed to the health and comfort of the boys, and the mechanical arts in which he caused them to be instructed*, at once to render them more useful members of society, and to afford them more ample means of afterwards maintaining themselves, are circumstances which ought to be mentioned with merited encomium.

(To be continued.)

To the Editor of the Christian Observer.

I am one of those who unite the offices of minister and tutor; and have read with attention the remarks in the Christian Observer for and against this union. It is not my intention to support the arguments of a former correspondent in favour of the practice, but merely to state the reasons which, under the general circumstances of the case, induce me to think it justifiable.

1. I do not conceive these offices to be incompatible, unless peculiar circumstances render them so.

1. Because the canons of our church permit, in certain cases, this union. If it be said that this permission refers to the children of a clergyman's parish, it will still be granted that it was not considered inconsistent with a minister's ordination-engagements, to employ a considerable portion of his time in imparting knowledge, which is not strictly professional.

2. Nor is there any thing in Scripture which militates against this union. On the contrary, the example of the Apostle, whose "hands ministered to his necessities," affords a direct countenance to those, whose peculiar circumstances render an honourable, or even an honest subsistence impracticable, from an exclusive attention to the spiritual concerns of his parishioners. The writer of this paper did not think it inconsistent with his character or profession, when leaving a people, among whom he had laboured with some success for several years, to appeal to his congregation that he had "coveted no man's silver or gold," but that his talents, such as they were, had ministered to the support of himself and his family.

3. It may be added, that the two offices in question concur in one common object — the communication of knowledge, and the forming of moral and religious habits: so that the office of tutor does not unfit, but rather qualifies him for a more successful discharge of his duty as a minister, and collaterally promotes the good of his parish.

4. The greater part of private tutors reside in villages, where the parishes are generally small, and where, of

* Encouraged by the success which attended his experiment of the press at the Asylum, Mr. Kerr was led to extend his views for the mutual benefit of the charity and of the objects to whom it afforded support, by proposing that the boys should be instructed in various handicraft employments, and taught the business of cabinet-makers, bookbinders, smiths, engravers, &c.; occupations which would always afford support to the industrious, and contribute greatly to the convenience and advantage of the community. This plan was patronized by the Directors of the Asylum and partially adopted; but owing to the difficulty of procuring proper masters to instruct the boys, and to other unexpected impediments, it was never carried to the extent Mr. Kerr designed. Bookbinding and some other arts continue to be performed by the boys of the charity.

Experience hitherto has shewn the apprehensions to be void of foundation, which were entertained, that employment could not be found for the new and increasing class of subjects brought up at the Asylum. The boys have scarcely time to attain the rudiments of education, before applications are made for them from various quarters, to be indentured as clerks, accountants, farriers, and assistants in the medical department of the army, artizans, &c. &c.

course, the number of professional visits is restricted within narrow limits.

5. The intervals of teaching, and occasional holidays, afford many, and, in most cases, probably sufficient opportunities of private visiting.

6. It is not difficult to devise expedients to supersede the necessity of constant, individual visits: such, for instance, as taking a cup of tea once or twice a week with a parishioner, who is gratified by the attention; and, after the hours of labour, collecting at his house eight or ten of the neighbours for the purpose of religious conversation, expounding the Scripture, and prayer. I have adopted this plan for some years, and have found the best effects result from it.

7. It does not appear, nor do I think it can be shewn, that clergymen who unite these offices are less useful and successful in their parishes than others. The time which others spend in literary ease (and few scholars possess the self-denial to renounce all the pursuits which have engrossed their attention for a succession of years, in which their habits have been formed, from which they have derived much refined pleasure, and which have qualified them for usefulness on an extensive scale); I say, the time which these spend in literary ease may be devoted with advantage to the education of youth. I may add, too, that time will, in general, be better husbanded by tutors. They will rise earlier; spend less time at the table; have the best excuse for declining invitations; have fewer intrusions from triflers; attain to greater regularity in domestic concerns; and turn almost every fragment of time to some useful account. Nor let it seem invidious (for we are put on our defence) if it be added, that they will be less likely to have their houses crowded with a succession of visitors; that they will pay fewer and shorter visits to their friends; will have less temptation to frequent watering-places, or to make excursions of pleasure; and, in short, will be more likely to be found at their post than many others.

II. If these offices are not, in themselves, incompatible, so, in some cases, their union is necessary.

1. Many private tutors will be found among curates, who have no other respectable means of obtaining a bare subsistence.

2. Others possess livings which are unequal to the support of a family; and it is presumed, that very few will be found in this class of tutors whose circumstances raise them above the necessity of this arduous undertaking.

3. It may, however, be added, as a justification, probably, of all those who are engaged in this office, whose circumstances may seem to be easy, that the children of clergymen labour under peculiar disadvantages. They are necessarily brought up with different views from the children of most of their parishioners. They see nothing in the occupation of their parents, which, by association, may gradually train them to business: they are generally looked up to by their neighbours, and, in spite of all that can be said to the contrary, they will imagine themselves destined to move in higher circles than the children of the farmer and mechanic. Now, what is to be done for them under these circumstances? Must the parent, by declining the only means by which he can procure them a decent entrance on the course of life in which they can be expected to appear with advantage, render it morally certain that his children will be either a blank or a blot in the world? Other children are imperceptibly led to enter into the profession and plans of their parents: must those of clergymen be precluded from the literary pursuits of theirs, and, by an unnatural counteraction to their prejudices and

feelings, be thrown upon a mode of gaining a livelihood, which, to say the least of it, would be a continual burden?

It deserves consideration, whether some of the unhappy instances of the children of excellent ministers turning out idle and vicious,—a source of misery to their parents, and a pest to society,—may not be accounted for by the circumstance of their parents having no means of early introducing them to business, or of putting them in the way of forming those associations between industry and success, exertion and respectability, which repel idleness at its first approach, and connect sensual indulgences with wretchedness and disgrace.

4. It may be added, that not many livings will enable the parent of a tolerably large family to put out his children to schools where a sound education may be obtained. Necessity, therefore, makes him the tutor of his own children: but he finds that, without much additional expense of time, he can, with great advantage, educate a few others with his own children. Company and superior attainments afford a salutary stimulus, and greatly lessen the fatigue of instruction, and smooth the path to knowledge.

One or other of these reasons, it is presumed, will justify most of those ministers who are embarked in educating the rising generation. But,

III. I will advance a step further, and "magnify my office." I do not think that the increasing number of private schools, conducted by clergymen, is a subject of lamentation, but rather of congratulation.

1. Much collateral advantage is often derived to a parish from this union of offices. Not to mention that little tradesmen are much assisted by the money which is necessarily put in circulation; a clergyman is enabled to be much more liberal in his parish, than, with his confined means, without a school, he could have been. If his visits to the sick are less frequent (and, unless his parish be large, this need not be the case), they are the more welcome and profitable, from the relief which is administered to the body as well as the mind. Sunday and day-schools may be established and supported. Clothes and food, Bibles and religious tracts, are distributed to an extent proportioned to a minister's increased means. Besides this, the parents of his pupils are never backward to assist in any work of benevolence which may be going on in his parish: even his pupils themselves will often feel a pleasure in doing good among the poor. I have seen the sons of members of parliament and of noblemen—nay, a nobleman himself—constantly and unsolicited, attend a Sunday-school, take peculiar interest in the progress of the poor children, and liberally reward their improvement. I may be permitted to add, that much more has been done in my own parish for the good of the whole, than could have been done, had my labours been confined solely to the ministry.

2. Let us next consider what influence this union of offices has on the propagation and extension of sound learning. Without detracting from the literary attainments of many laymen, it will be admitted that, of those who have drunk deeply into science, not many are in such dependent circumstances as to render any arduous employment necessary; and those who are, have opportunities of turning their knowledge to a better account than by applying it to the education of youth. It will, therefore, be conceded, I suppose, that were the clergy to decline this post, it would not be very easy to find a substitute for their "lack of service;" and the interests of literature must, of course, materially suffer. On the other hand, what can so effectually secure the extension of knowledge,

as the devoting of those attainments which were made, under peculiar advantages in preparing for the ministry, to the instruction of the rising generation?

It has been recommended, indeed, that those clergymen whose circumstances or inclination induces them to undertake the tuition of youth, should relinquish their ministry, and pursue this object exclusively. Some have done so. I neither condemn nor approve their conduct: "let every man be persuaded in his own mind." I may, however, be allowed to say, what I suppose many others would also assert for themselves, that *I* could not abandon my ministry: "A dispensation is laid upon me," &c.; and till it can be shewn that the two offices are incompatible, and that serious evils result from their union, I presume to think that this recommendation is unauthorised and premature.

3. In the discussion of this important subject, we must not overlook the aspect which it bears on true religion and our church establishment. Admit that clergymen cannot conscientiously combine the two offices of minister and tutor, and into whose hands must the religious instruction of youth necessarily devolve? This is a question of no small importance. Where shall we find an equal guarantee against either the general neglect (we are speaking of *private* schools) of a sound, religious education, or the overwhelming influx of Socinian or infidel principles? One of the most encouraging signs in these portentous times is, the increasing attention which is every where paid to the diffusion of knowledge and true religion; and though I should incur the censure of vanity, I will assert it, that this day of better promise has dawned from the labours of pious clergymen in educating youth, as well as preaching the Gospel. I am persuaded that many of my brother tutors will unite with me in ascribing their greatest usefulness (and I humbly hope that we have not fallen greatly short of the success of others in the work of the ministry under similar circumstances) to this department of their labours. The name of every minister or public character whom they have educated is "legion;" and if they have succeeded in imbuing these with true piety and Christian principles, the ultimate advantage of their labours is incalculable.

But view this subject as it stands connected with our church establishment. Are these times when we may repose in security in the ark of the church? Is there nothing to apprehend from the various classes of dissenters? and may we safely leave the field of private education, and the training of our future divines and senators in their hands? Do the hierarchy and the established ministry possess such firm hold on the minds of the community, and command such universal respect, as to leave nothing to fear from the private insinuations, or open ridicule, or hostile attack of the enemies of our church? If the affirmative of these and similar questions will not be advanced, I would ask whether the perpetuity of our tolerant, mild, and scriptural establishment is altogether independent of the labours of pious clergymen in the tuition of youth? For my part, I cannot help connecting the diffusion of sound learning and Christian principles; the safety of our church establishment; and the good of the public at large with the labours of the regular clergy in the education of the rising generation. It is now too late to discuss the question of the comparative advantages and disadvantages of public and private schools; a considerable portion of the community will prefer the latter: and, in my humble opinion, those clergymen, who, without neglecting their appropriate duties, devote a considerable portion of their time and talents and spirits to the benefit of youth, act in no way inconsistently with their profession: and that, so far from deserving the

imputation of pride or avarice, or a dereliction of duty*, as they are "in labours more abundant," so they are entitled to some degree of public gratitude.

I am, Sir, yours, &c.

J.

To the Editor of the Christian Observer.

I SEND you the following brief account of the renowned John Fox, the Martyrologist, written by Donald Lupton, and published in the year 1637; if you think it will be acceptable to your readers.

THEOGNIS.

"Behold this man, and thou canst not choose but wonder at his extraordinary labour and travaile, to gather together so many of God's servants in a bundle: hee was borne in the county of Lincoln; his young yeares shewed that he was layd out for a scholler, and so he had education accordingly, in a famous schoole. After being ripe, he was sent to *Oxford*, and was admitted into *Magdalen* Colledge, where hee gave himselfe strictly to study, and then profest divinity. Hee attained to an excellent skill in the *Latine*, *Greek*, and *Hebrew* tongues, in King Edward Sixth his reigne; and for his better safety and security, left this kingdome in Queen *Maries* dayes, and lived in the *Low Countries*. But when the date of that Queene's dayes were expired, hee came backe into *England*, and proved a famous divine. Hee had an excellent faculty in preaching; and added to painefulnesse, constancy and willingnesse: but that worke of his called '*The History of the Martyrs*,' made his name famous in this kingdome and elsewhere, and will for ever speake his praise.—Hee was a man of an humble spirit, and had truely learn'd that doctrine of St. *Paul*, *in what estate soever he was in, therewithall to be content*. Hee was one that had, as it seem'd, crucified himselfe to the world and its vanities, as it may appeare, in a kind and fatherly reprehension of his eldest sonne, who having a great mind to travel into forraigne parts, which when hee had performed, hee came to his father in *Oxford*, then being old, and hee being attired in a loose out-landish fashion; 'Who are you?' said his father, not knowing him. To whom his sonne replyed, 'I am your sonne:' to whom this Master *Foxe* answered; '*Oh, what enemy of thine hath taught thee so much vanity?*' which speeche of his shewed, that his minde was weaned from the love of the world. And, indeed, I cannot conceive how hee could have any liberty to addict himselfe to follow delights and pleasures, doing so exquisitely such rare pieces of schollership, which tooke up all his time: nay, it is rather to be wondered, how hee performed so great labours in so short a time; which he could not have done without long and tedious watchings and fastings; which three, study, fasting, and watching, will subject the *flesh* to the *spirit*; and this course tooke hee.

"This man never sought after, greedily, any promotions or preferments, but held and approved of that estate in which he dyed. Hee departed this life in *London*, and lyes buried in the church of Saint Giles without Cripplegate, upon whose marble monument his sonne, *Samuel Foxe*, hath caused to be ingraven this inscription:

"CHRISTO, S. S.

"To John Foxe, his honoured father, the faithful Martyrologian of our *English Church*, a most diserti searcher into the antiquities of histories, a most stiffe bulwarke, and fighter for the evangelical truth, which hath revived the Martyrs, as so many Phœnixes, from the dust of *oblivion*, is this monument made. Hee dyed 18th of April, 1587; and of his age 70."

P. S. Among the many reprints of old chronicles and other works, why is Fox overlooked? A reprint

* Vide the concluding paragraph, signed R., of page 752, of Christ. Observ. for Dec. 1811.

of him, from the first edition of 1563, may be considered a desideratum, and would certainly well repay some of our speculating booksellers; and I hope soon to see a new edition of the "Acts and Monuments of the Church," announced on the covers of the Christian Observer.

To the Editor of the Christian Observer.

I SEND you an improved edition (at least I hope it is one) of a hymn which you once honoured with insertion in the Christian Observer. If you are of the same opinion, you will probably insert it when you have a spare column.

I am, &c. E——r. D. R.

"For we have not an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—HEB. iv. 15.

WHEN gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who, not in vain,
Experienc'd every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If ought should tempt my soul to stray
From heavenly virtue's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still he who felt temptation's power
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well,
He shall his pitying aid bestow,
Who felt on earth severer woe;
At once betray'd, denied, or fled,
By all that shar'd his daily bread.

When vexing thoughts within me rise,
And, sore dismay'd, my spirit dies,
Yet he who once vouchsaf'd to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend;
And from his voice, his hand, his smile,
Divides me—for a little while,—
Thou, Saviour, see'st the tears I shed,
For thou didst weep o'er Lazarus dead.

And O, when I have safely past
Through every conflict—but the last,
Still, still unchanging, watch beside
My painful bed,—for thou hast died;—
Then point to realms of cloudless day,
And wipe the latest tear away!

REVIEW OF NEW PUBLICATIONS.

Essays on the Nature and Principles of Taste. By ARCHIBALD ALISON, LL. B. F. R. S. London and Edinburgh, Prebendary of Sarum, &c. 2 vols. Edinburgh, Bell and Bradfute; London, Rivingtons. 1811. Price 18s.

IF any of our readers feel a disposition to complain, that we are in some measure breaking bounds, by entering upon the examination of a work with the title of that before us, we beg them to suspend their judgment till they understand the system of Mr. Alison, and have done us the favour of considering our poor observations upon it. If a more general objection be urged to any review of a work originally published in 1790, it may be answered, that this publication never met with the attention it appears to us to deserve; that it has been republished with some additions, within a few months; that the public eye has been lately fixed upon it, by a very splendid critique in a periodical work; and that the work itself, whilst it yields some advantage to religion, will derive much by being brought into a closer contact with it. It will be our endeavour, in the following critique, first, to present, as may suit us best, in his words and by his machinery, or in our own, a faithful exhibition of the system of Mr. Alison; and then to carry the

system and the subject of it, from the schools, as it were, to the temple; and, for a moment, examine its bearings upon those grand topics, to which our labours are more especially consecrated.

If the inquiry be made, "what is Taste?" it is frequently answered, "that faculty by which we perceive or appreciate beauty." And if we ask, "what is beauty?" it is answered, "that quality which gratifies taste." Now, it is obvious, that the inquirer will not be much the wiser for these answers. And, accordingly, minds with any sprinkling of philosophy, or, indeed, of rational curiosity, have seldom stopped at this point of the inquiry.

In repeating the question, "what is taste?" the examiner will find two classes of respondents, each of whom pretend to satisfy his curiosity by a more philosophical reply. Say the *first*, "Taste is a distinct sense, appropriated to the perception of beauty; beauty consists in certain peculiar lines, forms, colours, motions; and taste, like an eye, discovers and approves them." Such is the theory of most technical writers upon this subject—of most painters, and sculptors, and architects; of Hogarth; of our distinguished countryman, Sir Joshua Reynolds; of the Abbé Winkleman. The *second* class of theorists, on the contrary, rejecting the idea of a peculiar sense, consider taste as the modification of some other simple emotion. One, for instance, perceiving the mind to be gratified by the perception of *utility*, resolves taste into a perception of utility. Another, in like manner, calls it the perception of *relation*; a third, the perception of *design*; a fourth, the perception of *order* and *fitness*.

This last class of theorists are chiefly to be condemned, as taking a part of the truth for the whole. Any one of their systems will solve some of the phenomena involved in the question before us, but no one of them will go near to solve all. We frequently perceive beauty or sublimity, where we do not perceive utility; or where there are no indications of relation or design; or where, if there be a peculiar fitness for the end proposed, it is concealed from us. The champions of "utility" have often been put to flight by the peacock's tail; those of "design," silenced by the fact, that a strong perception of "design" in the artist, frequently destroys the beauty or sublimity of the performance; and those of "fitness," have been confounded by the necessity of acknowledging the beauty of many objects, which, as far as we know any thing of them, are fit for nothing in the world but to be looked at. It is perfectly compatible with the theory of Mr. Alison, as will be seen, to allow all the range to these several systems which belongs to them. He distinctly admits, that the perception of utility, design, fitness, may promote the emotion of Taste. If he errs at all upon the point, it is, that in the course of his triumphant career, he sometimes suffers his system to run away with him, and then tramples a little upon that class of perceptions which, in calmer moments, he is disposed to treat with due reverence.

To the other class of theorists who resolve taste into a distinct sense, and beauty and sublimity into certain material qualities, as lines, colours, motions, &c., it is the peculiar object of the present work to reply; and, in our judgment, the refutation is complete; not, indeed, that this work assumes any thing of a controversial aspect; and this is one of its many merits. The author has felt, that the establishment of his own system is the best refutation of every other; and, in a work on taste, has proved his own possession of that faculty, by not kindling in his readers those bad passions which so ill harmonize with the exquisite scenes of nature, and productions of art, to which he introduces them. We shall now proceed to develope his system to our readers, reserving to ourselves, however, the liberty of

passing over what is not material, and of taking any short cut to a point to which the author travels by a circuitous course. We forewarn our readers also, that no analysis of ours can do justice to the merits of the original work. They have here, however, a sort of rude skeleton, and if they wish to see it very beautifully clothed, we beg them to turn from the reviewer to the author.

The theory, then, of Mr. Alison is simply this, *that the beauty or sublimity of any object is not to be ascribed to its material qualities, but to certain other qualities of which these are the signs or expressions, and which are fitted, by the constitution of our nature, to produce pleasing or interesting emotion; and that beauty or sublimity are not perceived till both such pleasing or interesting emotions are excited, and the imagination is stimulated to conceive a train of ideas corresponding with these emotions.*

In the establishment of this theory, the first proposition which the author sets himself to prove is, that where the imagination is not excited or set to work, beauty or sublimity are not perceived, or, in other words, the emotion of taste is not felt. The illustrations of which this admits, are numerous: for instance, if peculiar circumstances, such as grief or sickness, check the workings of the imagination, objects the most admired seem, at once, to be shorn of all their beauty. The beauties of poetry, of painting, and even of nature, fade in the eyes of the traitor who has forfeited his life, or the parent who has lost her child: the imagination is here chained to a point, and all its sensibility exhausted upon one subject. In like manner, certain employments, by fettering the movements of the imagination, destroy the perception of beauty; as the critic, who is employed in detecting the faults of language or of editorship in a poem, almost ceases to discern its beauty; or as the purchaser of any tract of the most picturesque country, in the act of proportioning guineas (if there were any such thing) to acres, forgets the fairy scenery which, perhaps, had originally seduced him to purchase. In the same way, there is a certain constitution of mind which seems to disenchant all scenes and objects of the beauties which others discern in them: the mere calculator sees nothing in the face of nature, but the value of her productive surface; the philosophizer regards all objects in the dry shape of materials for thinking; in youth, when the imagination is all awake, beauty or sublimity are easily recognized and strongly felt, while the old sit calmly by, and, perhaps, expatiate with wonder upon the enthusiasm of youth. But if the beauty or sublimity resided in the scenes or objects themselves, could all this variety exist in the perception of different individuals, or of the same individual at different periods?

There are other instances which tend to the same result. To whom do not his *associations* with certain scenes and objects enhance their beauty? The scenes of our infancy, the songs of our native country, the residence of those once dear to us, have all a factitious beauty for us. Could an Englishman behold Runnymede, or the fields of Agincourt and Blenheim, without discovering a sort of charm spread over them, which lent the scene new lustre in his eyes? All other beauty may, indeed, be lost in that thus adventitiously communicated. Thus De Lisle, in describing Vaucluse:

"Mais ces eaux, ce beau ciel, ce vallon enchanteur,
Moins que Petrarque et Laure interessoient mon cœur.—
Partout mes yeux cherchoient, voyoient, Petrarque et Laure,
Et par eux, ces beaux lieux s'embellissoient encore."

But the author here pleads his own cause too eloquently to permit us any longer to speak for him.

"The delight which most men of education receive from the consideration of antiquity, and the beauty that they discover in every object which is connected with ancient times, is in a great measure to be ascribed to

the same cause. The antiquarian, in his cabinet, surrounded by the relics of former ages, seems to himself to be removed to periods that are long since past, and indulges in the imagination of living in a world, which, by a very natural kind of prejudice, we are always willing to believe was both wiser and better than the present. All that is venerable or laudable in the history of these times present themselves to his memory. The gallantry, the heroism, the patriotism of antiquity rise again before his view, softened by the obscurity in which they are involved, and rendered more seducing to the imagination by that obscurity itself, which, while it mingles a sentiment of regret amid his pursuits, serves at the same time to stimulate his fancy to fill up, by its own creation, those long intervals of time of which history has preserved no record. The relics he contemplates seem to approach him still nearer to the ages of his regard. The dress, the furniture, the arms of the times, are so many assistances to his imagination, in guiding or directing its exercise, and offering him a thousand sources of imagery, provide him with an almost inexhaustible field in which his memory and his fancy may expatiate. There are few men who have not felt somewhat, at least, of the delight of such an employment. There is no man in the least acquainted with the history of antiquity, who does not love to let his imagination loose on the prospect of its remains, and to whom they are not in some measure sacred, from the innumerable images which they bring. Even the peasant, whose knowledge of former times extends but to a few generations, has yet in his village some monument of the deeds or virtues of his forefathers; and cherishes with a fond veneration the memorial of those good old times to which his imagination returns with delight, and of which he loves to recount the simple tales that tradition has brought him.

"And what is it that constitutes that emotion of sublime delight, which every man of common sensibility feels upon the first prospect of Rome? It is not the scene of destruction which is before him. It is not the Tiber, diminished in his imagination to a paltry stream, flowing amid the ruins of that magnificence which it once adorned. It is not the triumph of superstition over the wreck of human greatness, and its monuments erected upon the very spot where the first honours of humanity have been gained. It is ancient Rome which fills his imagination. It is the country of Cæsar, and Cicero, and Virgil, which is before him. It is the mistress of the world which he sees, and who seems to him to rise again from her tomb, to give laws to the universe. All that the labours of his youth, or the studies of his maturer age have acquired, with regard to the history of this great people, open at once before his imagination, and present him with a field of high and solemn imagery, which can never be exhausted. Take from him these associations, conceal from him that it is Rome that he sees, and how different would be his emotion!" Vol. i. pp. 39—42.

Although much might be added under this head, neither less striking nor less eloquent, we hasten on to the second position taken by the author. It is evident, that all exercise of the imagination does not lead to the emotion of taste. Many objects excite a train of ideas in the mind which yet excite no emotion of pleasure. The ideas which are excited by objects of beauty and sublimity have two peculiarities. 1. They are "ideas of emotion," or ideas by which emotion is excited; and, 2dly, They have a principle of connection by which the whole train have a tendency to excite the same emotion. That the *complex emotions of beauty* and sublimity are never felt *except when some simple emotion is excited*, or *affection is kindled*, is capable of various proof. Who ever calls that beautiful which he, at the same time, declares to be *indifferent* to him? If an object also is beautiful to us and not to another, do we not ascribe it to some association by which it has laid hold of our mind, or formed a lodgement in our *feelings*? In like manner, all which contributes to give us *an interest* in any pursuit or object invests it with new beauties.

"The lover reads or hears with indifference, of all that is most sublime in the history of ambition, and wonders only at the folly of mankind, who can sacrifice their ease, their comforts, and all the best pleasures of life, to the unsubstantial pursuit of power. The man, whose life has been passed in the pursuits of commerce, and who has learned to estimate every thing by its value in money, laughs at the labours of the philosopher or the poet, and beholds with indifference the most splendid pursuits of life, if they are not repaid by wealth. The anecdote of a late celebrated mathematician is well known, who read the

Paradise Lost, without being able to discover in it any thing that was sublime, but who said that he could never read the queries, at the end of Newton's Optics, without feeling his hair stand on end, and his blood run cold. There are thousands who have read the old ballad of Chevy-Chace, without having their imaginations inflamed with the ideas of military glory. It is the brave only, who, in the perusal of it, like the gallant Sir Philip Sydney, feel 'their hearts moved, as by the sound of a trumpet.'" Vol. i. pp. 87—89.

In like manner, when, through the circumstances of the moment, the sensibility is deadened, a pall seems to be cast over the most splendid objects. And in the same way, when the attention is withdrawn from the interesting, and directed to the uninteresting, qualities of an object, the emotion of beauty decays. The artist who withdraws his attention from the expression of the Apollo Belvidere to measure its proportions; the affluent who are familiarized to their splendid furniture, and who look on them not as the mere ornament of the drawing-room, but as the apparatus of daily life; the auctioneer whose enthusiasm is divided between the colours of a picture and the construction of its frame; one and all cease to perceive the beauties upon which others are feasting.

It is scarcely less obvious that the train of images by which the emotion of taste is excited is *distinguished* by some *general principle of connection*. When the eye, for instance, wanders over a landscape, the taste is often offended by some feature which does not harmonize with the rest. In like manner, in poetry, in painting, or in music, a discordant sentiment, image, or tone often checks the rising emotion of taste. In each of these cases it is evidently a certain *character* or *expression* to which the discordant part is referred, and by its discrepancy with which it offends. This expression is the charm by which the emotion is kindled, and, as the one is weakened, the other vanishes. The corner stone of the edifice of our feeling or affection is touched and the fairy fabric falls to the ground.

It is curious to observe how nature, in some rare instances, by her very prodigality tarnishes the beauty of her own scenes. One object clashes with another, and so destroys the expression of the whole. Nor is it less curious to observe the artist or poet, by the labour of selection and assimilation, endeavouring to improve upon this profuse expenditure and bold irregularity of nature. The author, however, by stating this point too broadly, seems to us to do a little dishonour to Nature. The discordancies discovered in her scenes are often less in the prospect than in the examiner. The narrowness of the mind often betrays us into a false interpretation of their character. If a spectator mistook the expression which a painter meant to give to his picture, and which he actually did convey to the accurate eye, many parts, really appropriate, must seem to him out of place. And thus, if we narrow the expression of the landscape, parts, which in fact conspire to adorn the scene, appear discordancies to us. Man, in this instance, should do homage to the great Artist of the scenery before him; and not cripple the landscape to the mind, but strain the mind to follow and embrace the landscape. "Non mihi res, sed me rebus subjungere conor," should be our motto here; and a readiness be discovered to vindicate Nature at our own expense.

The foregoing observations, however, we think, sufficiently establish the two last mentioned propositions of the author; so that we may rest in the conclusion stated by him at the end of his first essay, that wherever the emotions of beauty or sublimity are felt, an exercise of imagination is promoted, and that the train of thought upon which the imagination is employed is made up of ideas of emotion, associated by a general principle of connection. Hence, he adds, the difference between our emotions of simple pleasure and the emotion of taste are obvious.

"In the case of these last emotions, no additional train of thought is necessary. The pleasurable feeling follows immediately the presence of the object or quality, and has no dependence upon any thing for its perfection, but the sound state of the sense by which it is received. The emotions of joy, pity, benevolence, gratitude, utility, propriety, novelty, &c. might undoubtedly be felt, although we had no such power of mind as that by which we follow out a train of ideas, and certainly are felt in a thousand cases, when this faculty is unemployed.

"In the case of the emotions of taste, on the other hand, it seems evident, that this exercise of mind is necessary, and that unless this train of thought is produced, these emotions are unfelt." Vol. i. pp. 159, 160.

The author having thus, in his first essay, shewn the nature of the emotions of sublimity and beauty, proceeds to shew, in the second, that it is by a process of this kind that the sublimity and beauty of the "*material world*" are discovered and felt. In this argument also, we shall endeavour to follow him.

The qualities of matter are known to us only by the senses, by which, though sensation and perception are conveyed to the mind, emotion plainly is not. The smell of a rose, or the taste of a pine-apple, produces agreeable sensations, but not agreeable emotions. But although the qualities of matter are incapable, in themselves, of producing such emotions, they may acquire a new power upon the mind by their being *associated* with other qualities, of which they may thus become the *signs or expressions*. And such associations are very numerous. All external objects, for instance, employed for use or pleasure, become signs to us of the uses or pleasures for which we employ them. The plough suggests the idea of rustic labour, and of the plenty which follows it; and the harp, of the animation it has often communicated; and thus each produces the emotion which properly belong to the qualities they signify. In like manner, all works of art suggest the idea of design, wisdom, and skill in the artist. In the same way, we are accustomed to associate the qualities of quickness, tenderness, magnanimity, with certain casts of countenance; and thus the features acquire the influence of the qualities they represent. Having thus also learned that certain features of body indicate certain qualities of mind, when we discover, in animate matter, forms resembling these features, we insensibly erect them into representatives of the same qualities. We speak of the strength of the oak, the delicacy of the myrtle, the boldness of the rock, the modesty of the violet, &c. &c. which are qualities not of matter but of mind. Besides these, language is productive of many such associations, by conveying to us, in its figurative expressions, the analogies between the qualities of matter and mind discovered by other men in other places and ages. To all these are to be added the associations springing from the peculiar circumstances of every individual. Particular sounds, colours, motions, scenes, suggest images, and therefore emotions, to us, which they may not to any other.

Having thus explained the various processes by which these associations are generated, the author proceeds to shew, in successive chapters, that it is only through these associations that we are impressed with the beauty or sublimity of sounds and colours. It would be absolutely Quixotic to attempt to follow him through this part of his career. We shall content ourselves, like the chart-makers, simply with dotting his track through these, in a degree unexplored, regions, now and then pausing to give a sketch of some particular scene.

The general arguments by which he establishes his main position appear to be these; that if beauty were the mere object of a sense, then all possessed of that sense must be familiar with it; must discover in it the same properties; must be affected by it in the same manner; must be affected by it in the same way, at different times; must

be able with certainty to define its effect upon others, and to reduce it to certain general laws. But no part of this description applies to the case of the emotions of sublimity and beauty. Here all is irregularity. No two men are affected in the same way; no one man, perhaps, in the same manner, at two different times; and the alleged objects of this sense appear and disappear according to the frame of the examiner, or the society in which the object is viewed.

Take, in the first place, the case of *sounds*. Thunder, when heard as the "artillery of heaven," is sublime. Is it the mere quality of *loudness* which renders it sublime? Let it, on the contrary, be discovered that what we supposed to be thunder is the mere rumbling of a cart, and the emotion of sublimity is destroyed. Indeed, there are instances in which the lowest sounds are invested with the same sublimity:

"Along the woods, along the moorish fens,
Sighs the sad genius of the coming storm."

Or to take a more striking instance from that unfathomable mine of all that is beautiful or sublime, the Scriptures. It is a passage in which the appearance of the Deity to the prophet Elijah is described. "And he said, Go forth, and stand upon the mount before the Lord. And behold the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire *a small still voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle."

Here, then, we have instances both of the same sound, by different associations, affecting the mind in an opposite manner; and of the most opposite sounds affecting the mind in the same manner. Can we need any stronger proof that the beauty or sublimity does not reside in the mere sound, but in the quality of which it is the sign or expression?

In proceeding to apply his theory to *colours*, the author remarks that the greatest part of colours are "connected with a kind of established imagery in the mind," and are considered as "expressive of many pleasing and interesting qualities." These associations are, 1st, such as arise from the nature of the objects thus permanently coloured; as black, from being the complexion of night, is expressive of gloom: or, 2dly, such as arise from some analogy between certain colours and certain dispositions of the mind, whence these colours are called mild, or bold, gay, or gloomy: and, 3dly, such as arise from accidental connections; as purple is to us the sign of imperial dignity, and yellow to the Chinese. These associations will sufficiently explain the peculiar attractions of some colours, while a few plain observations will shew that they have no intrinsic beauty. For, if they had, the same colour would always be beautiful, and we should rejoice to see the pink of the cheek extended to the nose: neither would the beauty of colours vary with the caprices of fashion, whereas half a dozen duchesses may, by dint of the associations which rank can convey, clothe the town in a new colour every winter: nor would different nations make their elections of opposite colours, and the dusky beauties of one hemisphere be the monsters of another.

In chapter IV. upon *Forms*, the course of argument is nearly the same as before. The illustrations are numerous and convincing. As it is on the subject of forms that the old theories chiefly dwelt, the author had here many prejudices to combat, and difficulties to overcome. We think, however, that the hitherto wavering converts of Hogarth and Burke, and of the more recent upholders of the intrinsic beauty of lines, will rejoice to find here a key to many difficulties confessedly impervious by their ancient masters.

In successive sections, the influence of design, of fitness, and of utility, upon the beauty of forms, is examined with great acuteness. Many striking extracts might be made. We owe it, however, to our readers, to whom we have hitherto manifested, perhaps, unbecoming parsimony in quotation, to give them one or two, which may both teach them some curious truths, and supply them with a fair specimen of the manner of the author. The first is a curious history of the decay of works of taste.

"However obvious or important the principle which I have now stated may be, the fine arts have been unfortunately governed by a very different principle; and the undue preference which artists are naturally disposed to give to the display of design, has been one of the most powerful causes of that decline and degeneracy which has uniformly marked the history of the fine arts, after they have arrived at a certain period of perfection. To a common spectator, the great test of excellence in beautiful forms is character or expression, or, in other words, the appearance of some interesting or affecting quality in the form itself. To the artist, on the other hand, the great test of excellence is *skill*; the production of something new in point of design, or difficult in point of execution. It is by the expression of character, therefore, that the generality of men determine the beauty of forms. It is by the expression of design, that the artist determines it. When, therefore, the arts which are conversant in the beauty of form, have attained to that fortunate stage of their progress, when this expression of character is itself the great expression of design, the invention and taste of the artist take, almost necessarily, a different direction. When his excellence can no longer be distinguished by the production of merely beautiful or expressive form, he is naturally led to distinguish it by the production of what is uncommon or difficult; to signalize his works by the fertility of his invention, or the dexterity of his execution; and thus gradually to forget the end of his art, in his attention to display his superiority in the art itself." Vol. ii. pp. 110—112.

"Nor is this melancholy progress peculiar to those arts which respect the beauty of form. The same causes extend to every other of those arts which are employed in the production of beauty; and they who are acquainted with the history of the fine arts of antiquity, will recollect, that the history of statuary, of painting, of music, of poetry, and of prose composition, have been alike distinguished, in their latter periods, by the same gradual desertion of the end of the art, for the display of the art itself; and by the same prevalence of the expression of design, over the expression of the composition in which it was employed. It has been seldom found in the history of any of these arts, that the artist, like the great master of painting in this country*, has united the philosophy with the practice of his art, and regulated his own sublime inventions, by the chaste principles of truth and science.

"For an error, which so immediately arises from the nature, and from the practice of these arts themselves, it is difficult, perhaps impossible, to find a remedy. Whether (as I am willing to believe) there may not be circumstances in the modern state of Europe, which may serve to check at least, this unfortunate progression; whether the beautiful models of antiquity in every art, may not serve to fix in some degree the standard of taste in these arts; whether the progress of philosophy and criticism may not tend to introduce greater stability, as well as greater delicacy of taste; and whether the general diffusion of science, by increasing in so great a proportion the number of judges, may not rescue these arts from the sole dominion of the artists, and thus establish more just and philosophical principles of decision, it is far beyond the limits of these essays to inquire. But I humbly conceive, that there is no rule of criticism more important in itself, or more fitted to preserve the taste of the individual, or of the public, than to consider every composition as faulty and defective, in which the expression of the art is more striking than the expression of the subject, or in which the beauty of design prevails over the beauty of character or expression." Vol. ii. pp. 115—117.

The other observation is equally striking, and is meant as a reply to those who urge the permanence of certain proportions in architecture in proof of their inherent and exclusive beauty. After having noticed the influence lent to these proportions by our veneration for antiquity, he goes on to observe:

"But besides these, there are other causes in the nature of the art itself, which sufficiently account for the permanence of taste upon this subject. In every production of

"* Sir Joshua Reynolds."

human labour, the influence of variety is limited by two circumstances, viz. by the costliness, and the permanence of the materials upon which that labour is employed. Wherever the materials of any object, whether of use or of luxury, are costly; wherever the original price of such subjects is great, the influence of the love of variety is diminished: the objects have a great intrinsic value, independent of their particular form or fashion; and as the destruction of the form is in most cases the destruction of the subject itself, the same form is adhered to with little variation. Dress, for instance, in which the variation of fshion is more observable than in most other subjects, it is those parts of dress which are least costly, of which the forms are most frequently changed: in proportion as the original value increases, the disposition to variety diminishes; and in some objects, which are extremely costly, as in the case of jewels, there is no change of fashion whatever, except [illegible] circumstances different from the value of [illegible] objects themselves, as in their setting or [illegible]position. Of all the fine arts, however, [illegible]itecture is by far the most costly. The [illegible]lth of individuals is frequently dissip[illegible] by it: and even the revenue of nations, [illegible]qual only to very slow and very infrequ[illegible] productions of this kind. The value, t[illegible]ore, of such objects, is in a great measu[illegible]pendent of their forms; the invention [illegible] is little excited to give an additional [illegible]to subjects, which in themselves are so v[illegible]; and the art itself, after it has arrived [illegible] certain necessary degree of perfection[illegible]mains in a great measure stationary, be[illegible]m the infrequency of cases in which i[illegible]ion can be employed, and from the littl[illegible]mand there is for the exercise of that i[illegible]tion. The nature of the Grecian orders [illegible] plainly indicates, that they were origin[illegible]xecuted in wood, and that they were se[illegible]b.fore the Greeks had begun to make [illegible]f stone in their buildings. From the p[illegible] that stone was employed, and that of [illegible]so public buildings became more costl[illegible]e farther progress seems to have been n[illegible]n the art. The costliness of the subject, [illegible]is as in every other case, gave a kind [illegible]rmanent value to the form by whic[illegible]was distinguished.

"If, besides the costliness [illegible]subject, it is also permanent or durable [illegible]uracter is still farther increased. Tho[illegible]ctions, of which the materials are p[illegible]e, and must often be renewed, are fr[illegible]nature subjected to the influence of va[illegible]Chairs and tables, for instance, and t[illegible] common articles of furniture, ca[illegible]ll last above a few years, and very often not so long. In such articles accordingly, there is room for the invention of the artist to display itself, and as the subject itself is of no very great value, and may derive a considerable one from its form, a strong motive is given to the exercise of this invention. But buildings may last, and are intended to last for centuries. The life of man is very inadequate to the duration of such productions: and the present period of the world, though old with respect to those arts, which are employed upon perishable subjects, is yet young in relation to an art, which is employed upon so durable materials as those of architecture. Instead of a few years, therefore, centuries must probably pass before such productions demand to be renewed; and long before that period is elapsed, the sacredness of antiquity is acquired by the subject itself, and a new motive given for the preservation of similar forms. In every country, accordingly, the same effect has taken place: and the same causes which have thus served to produce among us, for so many years, an uniformity of taste with regard to the style of Grecian architecture, have produced also among the nations of the east, for a much longer course of time, a similar uniformity of taste with regard to their ornamental style of architecture; and have perpetuated among them the same forms, which were in use among their forefathers, before the Grecian orders were invented." Vol. ii. pp. 162—167.

The length to which these reasonings and extracts have extended, and our farther designs of a somewhat collateral nature upon the reader, admonish us here to state the final conclusions to which the author comes in the 6th section of his last chapter. "The preceding illustrations" (he says) "seem to afford evidence for the following conclusions."

I. "That all the qualities of matter are, from nature, from experience, or from accident, the sign of some quality capable of producing emotion or the exercise of some moral affection; and, 2dly, that when these associations are dissolved, or in other words, when the material qualities cease to be significant of the associated qualities, they cease also to produce the emotions of beauty or sublimity."—Such, therefore, is the theory of the author.

Before entering upon some observations, which perhaps, when it is remembered who the author is, he should have saved us the trouble of making; we deem it necessary to observe, that the present work, as an essay on taste, is defective in two material points. The author has taught us, and taught us ably and truly, that the emotions of beauty and sublimity are to be ascribed, not to the mere perception of material qualities, but of *other qualities* of which these are the natural or accidental signs. But should he not have taught us, distinctly, and at length, what these other qualities are? No classification, generalization, or enumeration of them is attempted. They may be any thing, it would seem, but qualities of matter. —The other question left untouched by the author is, whether there be any standard of taste, any such thing as good or bad taste. He indeed, in his preface, acknowledges certain deficiencies in his present literary contributions, and expresses his readiness to make them good, if the public should call for them. But if he thought it fit to publish at all upon *taste*; and if he can, when the public calls for it, find leisure to publish still more upon this subject; then we are disposed to question the propriety of his publishing at all, without entering upon topics so material to the rounding of his system.

Any attempt to fill up the chasms in Mr. Alison's work would be great presumption; and, especially when we are trembling at the huge demand we have already made upon the time of our readers, would be impossible. We will therefore enter upon ground where we tread with more security, and which is more appropriate to our feelings and to our office, viz. to examine the bearing of this subject upon religion.

We have already suggested, that from Mr. Alison, as "one who ministers and serves the altar," we had, perhaps, a right to expect some such consecration of his subject. In his enthusiasm upon many secular or literary topics, we could have wished to see him now and then kindle with a more sacred flame. Even his reviewer, in the critique to which we have already referred, though not of a fraternity who make any loud profession of religion, is sometimes surprised into devout allusions, which constitute a part of the charm of his oratory. Indeed, much of the scenery employed in the display of this subject, is calculated to sublime and spiritualize the mind; and we wonder, that, when the car mounts, the prophet should not ascend with it. But we should do injustice to Mr. Alison, if we left our readers persuaded that he had not in any degree connected his system with religion. There is a splendid, though somewhat objectionable, and in part *mysterious*, passage with which the work concludes, and which, though long, yet, [illegible] justice to Mr. Alison, we shall e[illegible]ct.

"There i[illegible]t, however, a greater expression which [illegible]ppearances of the material world are fi[illegible] to convey, and a more important infl[illegible] which, in the design of nature, the[illegible] destined to produce upon us; their i[illegible]ce I mean in leading us directly to [illegible]us sentiment. Had organic enjoyment [illegible] the only object of our formation, it [illegible] have been sufficient to establish sen[illegible]r the reception of these enjoyments. [illegible] if the promises of our nature are greater [illegible]t is destined to a nobler conclusion; if [illegible] enabled to look to the Author of bei[illegible]imself, and to feel its proud * relation t[illegible]n; then nature, in all its aspects ar[illegible]ns, ought only to be felt as signs of h[illegible]vidence, and as conducting us by the [illegible]rsal language of these signs, to the th[illegible]f the Deity.

"How[illegible] this is the case with every pure an[illegible]ocent mind, I flatter myself few of m[illegible]ders will require any illustration. [illegible]ver, in fact, the eye of man opens, u[illegible]ny sublime or any beautiful scene o[illegible]e, the first impression † is to

* Q[illegible]oud? Ought it not to be *humble?*

† Is [illegible]e in point of fact? That this impres[illegible] made on the *religious* mind we admit [illegible]e do not believe that the finest prosp[illegible] the world would have the

consider it as designed, as the *effect* or workmanship of the Author of nature, and as significant of his power, his wisdom, or his goodness: and perhaps it is chiefly for *this fine* issue, that the heart of man is *thus finely touched*, that devotion may spring from delight; that the imagination, in the midst of its highest enjoyment, may be led to terminate in the only object in which it finally can repose; and that all the noblest convictions, and confidences of religion, may be acquired in the simple school of nature, and amid the scenes which perpetually surround us*. Wherever we observe, accordingly, the workings of the human mind, whether in its rudest or its most improved appearances, we every where see this union of devotional sentiment with sensibility to the expressions of natural scenery. It calls forth the hymn of the infant bard, as well as the anthem of the poet of classic times. It prompts the nursery tale of superstition, as well as the demonstration of the school of philosophy. There is no æra so barbarous in which man has existed, in which the traces are not to be seen of the alliance which he has felt between earth and heaven, or of the conviction he has acquired of the mind that created nature, by the signs which it exhibits; and amid the wildest, as amid the most genial scenes of an uncultivated world, the rude altar of the savage every where marks the emotions that swelled in his bosom when he erected it to the awful or the beneficent deities whose imaginary presence it records. In ages of civilization and refinement, this union of devotional sentiment with sensibility to the beauties of natural scenery, forms one of the most characteristic marks of human improvement, and may be traced in every art which professes to give delight to the imagination. The funereal urn, and the inscription to the dead, present themselves every where as the most interesting incidents in the scenes of ornamented nature. In the landscape of the painter, the columns of the temple, or the spire of the church, rise amid the ceaseless luxuriance of vegetable life, and by their contrast, give the mighty moral to the scene, which we love, even while we dread it; the powers of music have reached only their highest perfection when they have been devoted to the services of religion; and the description of the genuine poet has seldom concluded without some hymn to the Author of the universe, or some warm appeal to the devotional sensibility of mankind.

"Even the thoughtless and the dissipated yield unconsciously to this beneficent instinct; and in the pursuit of pleasure, return without knowing it, to the first and the noblest sentiments of their nature. They leave the society of cities, and all the artificial pleasures, which they feel have occupied, without satiating their imagination. They hasten into those solitary and those uncultivated scenes, where they seem to breathe a purer air, and to experience some more profound delight. They leave behind them all the arts, and all the labours of man, to meet nature in her primeval magnificence and beauty. Amid the slumber of their usual thoughts, they love to feel themselves awakened to those deep and majestic emotions which give a new and a nobler expansion to their hearts, and amid the tumult and astonishment of their imagination,

Præsentiorem *conspicere* Deum
Per invias rupes, fera per juga,
Clivosque præruptos, sonantes
Inter aquas, nemorumque noctem*.

"It is on this account that it is of so much consequence in the education of the young, to encourage their instinctive taste for the beauty and sublimity of nature†. While it opens to the years of infancy or youth a source of pure, and of permanent enjoyment, it has consequences on the character and happiness of future life, which they are unable to foresee. It is to provide them amid all the agitations and trials of society, with one gentle and unreproaching friend, whose voice is ever in alliance with goodness

effect of producing such an impression as this in a mind not already imbued with religious sentiment.

* This will prove but a poor substitution for the school of Christ. How miserably has Mr. Alison's new school failed of its effect in every age! Can he produce instances of "convictions and confidences" thus wrought?

* Mr. Alison has clearly formed too lofty conceptions of the state of mind which belongs to the crowd who run annually from the town to the country, and from the country to town, or who fill the room at an oratorio. We apprehend that his imputations would surprise many of them.

† Has not Mr. Alison completely inverted the right order of things? Ought he not to have urged the formation of religious sentiment in the young, that they might thence acquire a higher taste for beauty and sublimity, rather than to have taught them, as he has done, that the cultivation of taste will lead to religion, a position which we believe to have little or no foundation in fact?

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and virtue, and which, when once understood, is able both to sooth misfortune and to reclaim from folly. It is to identify them with the happiness of that nature to which they belong; to give them an interest in every species of being which surrounds them; and amid the hours of curiosity and delight, to awaken those latent feelings of benevolence and of sympathy, from which all the moral or intellectual greatness of man finally arises. It is to lay the foundation of an early and of a manly piety; amid the magnificent system of material signs in which they reside, to give them the mighty key which can interpret them; and to make them look upon the universe which they inhabit, not as the abode only of human cares, or human joys, but as the temple of the living God, in which praise is due, and where service is to be performed." Vol. ii pp. 411—417.

Mr. Alison has here instructed us, in very soaring language, how the cultivation of taste is calculated to promote the exercise of religious sentiment. We should be glad to borrow a pen from the same wing, while we endeavour to establish a far less dubious, and therefore more important, doctrine, which is, the *necessity of religion to the highest enjoyments of taste.* Whether we regard the works of nature or of art, it will be found that it is the associations which connect them with religion, that supply them with their highest characters of sublimity and beauty. If, for instance, we cast our eye over some vast expanse of country, how does it rejoice

"To view the slender spire
And massy tower from deep embowering shades
Oft rising in the vale, or on the side
Of gently sloping hills, or, loftier placed,
Crowning the wooded eminence!",

It at once unsecularizes the soul, and carries it with hasty wing from earth to heaven. If, in like manner, we are viewing some sunny vale, where the lake seems to sleep, where every field is whitened by flocks, and every cottage pours forth its brown sons and daughters of exercise, what fresh beauties kindle in the scene, when we regard all these features of peace as the expression of Divine mercy, of the gracious prodigality of a heavenly Father? When, again, we lift our eyes to the rocky regions of the north, and see nature as it were in her elemental shape, mountain piled on mountain, rocks which seem like the skeleton of the world waiting to be clothed, interminable wastes, where the Creator appears almost to have forgotten to be gracious; what a new sublimity pervades the scene when we regard this desolation as the indication of Divine wrath, as the solemn relics of a deluge in which Jehovah broke up the fountains of the deep, and let loose his angry waters upon a guilty world? In like manner, when we contemplate the heavens and see the lamps with which they are hung, with what fresh sublimity are they clothed when we refer them to the Infinite Being who suspended them there; when we consider them as the parts of a machine stretching through all space, but following the controul of his mighty hand; when we regard each star as the sun of a system, and each system perhaps peopled with immortal souls, who are to feel the terrors of his wrath, or to wear the crown of glory which God hath prepared for them that love him?

Nor does religion minister less to the enjoyments of taste in the works of *art.* When the *artists* of antiquity meant to give perpetuity to their labours, to chissel the statues which should command the admiration of all times and places, they did not choose the mere heroes of their country, but the gods. It was a Hercules or Apollo which levied the tribute of idolatrous homage through all the regions of heathenism. Ignorant of religion, they borrowed the aid of superstition; and even with its false glare threw a glory round their statues which ensured the admiration of the world. In like manner, when the painters and sculptors of Italy sprung up as it were from the graves in which the artists of antiquity slept, and sat down to project new schemes for the

pacific conquest of the world; they did not roam for subjects in the regions of heathenism, of romance, or even of modern history, but sought them in the pages of Scripture. Thence, as from a mine, they dug the ore and cast the coin which was to circulate in all ages and countries. Thence, as from a quarry, they hewed their stones and wrought them into the enduring pillars of their own reputation. Consecrated by their close affinity to religion, these works seem to catch a portion of its perpetuity; and the Virgins of Raphael, the Infants of Correggio, and the Ecce-Homos of Carlo Dolce and Guido, levy their contributions of applause upon the people of many nations and successive ages. If we turn from painting to music, and it is asked "where is it that the richest repasts have been provided for this modification of taste?" We answer, "where music has been allied to religion." It is Handel who is the musician of all times and countries. It is Handel who is called "immortal," from the immortality of the subjects to which he has tuned his lyre. It is Handel who has almost caught a portion of the inspiration of his themes, and has sung the songs of angels in strains scarcely unworthy of them. It is Handel whom the connoisseurs in this fascinating art, forgetting the exclusive worship of Jehovah inculcated by his own harmonious lessons, have assembled to commemorate, in strains which belong alone to the Author of the language he harmonized.

Let us turn next to poetry, and we shall find how immense its debts are to religion, or to those superstitions which were the shadow of it. How are the Iliad and Odyssey ennobled by their mythological machinery; by the scales of fate, the frown of Jove, the interpositions of Minerva! How does Virgil endeavour to throw around his scenery the fictitious splendour of the popular superstition in the storm of Neptune, and the descent to Tartarus! And why does Milton, inferior perhaps in the embodying of his ideas, and in the accomplishment of his vast designs, to these his elder brethren of Greece and Rome, yet take the first place in the procession of bards? It is because he borrowed a lustre from celestial truth, which superstition did not supply. It is because he copied the heaven and hell which the ardent, though erring, imagination of Homer and Virgil fancied. It is because, spurning at the interest which the developement of human passions and the history of human crimes communicates, he climbed to heaven for the theme of some sublimer song. And finally, whence is it, that Cowper, though unpopular in many of his topics, though careless in the structure of his verse, though somewhat overcharged in his satire, though sometimes dark, low, prosaic, is yet the delight of thousands who stand condemned by his verse? It is not merely his true English spirit, his ardent love of liberty, his bold and idiomatical language, his strong vein of sense, his variety of imagery, his love of nature; but it is what has been called, by a somewhat reluctant panegyrist, the "magic of his morals." It is because, if we may so say, he writes in the spirit of one whose lips had been touched by a coal from the altar of his God. It is because he never fails to introduce the Creator into the scenes of his own universe. It is because he sets the imagination roaming far beyond the bounds of space and time. It is because he draws so largely upon the fountains of Scripture, and so continually addresses man in the language of God. —But the length to which these observations have extended, warns us to dwell no longer upon this copious topic, than to ask, if religion be thus essential to the highest enjoyments of taste, shall any pretenders to taste be found among the impugners of religion? Is not this throwing away the lamp which would light them to their chosen treasures? Is it not

trampling under foot a number of associations calculated to yield them that harvest of pleasure they most desire? We know, indeed, that the gratifications which religion thus yields to the refined taste are among its very smallest fruits. But still we urge the point, because we wish to shew the irreligious, that they are but clumsy architects of their own little fabric of happiness, that they are not worse Christians than philosophers, and that the enemy of religion is the enemy of taste. We urge it also to shew those of the young who may conceive that religion is calculated to give a sort of torpedo touch to the more refined sensibilities of our nature, to extirpate by a sort of Vandal attack all the gratifications of taste, to disenchant the scenery with which the creative hand of painting and poetry surprises and delights us; that religion is strong even at her supposed weak point; that she is rich even where she is confessedly the poorest; that she is the friend of all innocent pleasure, the ally of genius, the living fountain not less of our daily gratifications than of our eternal joys.

A topic not less important than this remains still to be noticed. It appears (if indeed it could ever be disputable) incontrovertibly from this essay, that the beauty and sublimity of all objects depend much upon the associations with which they are connected. Now this proposition is so extensively true, that even religion may be disfigured by the medium through which, or the society in which, it is seen. It is indeed true that the really philosophical will learn, as in certain optical illusions, to correct the effect of a refraction such as this; and not charge upon the object the defects of the medium. But since all men are not philosophers, and therefore this sort of correctness cannot be expected, how ill do those serve the interests of religion who shew it to the world through a medium which must distort its proportions or change its complexion; or who present it in society by which it cannot fail to be disgraced! This subject admits of much enlargement. It may, however, be sufficient to hint at some of those disfiguring processes to which we have referred. Some thus degrade it, for instance, who teach its truths in a vulgar, canting, or needlessly technical phraseology. Others do it like dishonour, by associating it with absurd peculiarities, unauthorised demands, or capricious prohibitions; who send it abroad in a large-brimmed hat, cut off the lappels of its coat, or deny it a bow to its neckcloth. But far deeper are the wounds which those inflict upon it who display it to the world shorn of those moral graces, those charms of temper and affections, which are some of its appointed passports to the heart. Are there not some who teach the world to associate frowns with religion; who clothe its neck with the thunders of disputation; who invest it with the porcupine coat of an irritable temper; who throw into its eye the glare of envy, and into its cheek the hue of jealousy; who arm it with the knife of controversy, and satire, and censoriousness? We dare not trust ourselves to complete the sketch. It is a sort of portrait wholesome neither to conceive nor to contemplate. Rather would we call upon the friends of religion to present her to the world in all the native "beauty of holiness." How sublime are the associations with which she is transmitted to us, both in the language of Scripture, and in the person of Christ! Let then the guardians of these "oracles of God," and the followers of this Master, adhere to the language of the one and endeavour to reflect the image of the other. It is a rule of eternal obligation, both as to the language in which we describe and as to the portrait which we exhibit of Christianity, "see that thou make all things according to the pattern shewed to thee in the mount:" see that all be cast in the moulds of heaven. Whilst we re-

proach the enemies of the Gospel with their aspersions upon religion as if offensive to taste, let us beware of supplying any ground for them. If her lessons are to have universal currency, we must teach them in the universal language of intelligence and good taste, and not in the patois of a party. If she is to be raised to the throne of the world, her soldiers must muster, not under the petty flags of faction, but under the mighty banner of the Cross. She must be presented to the world invested with her own infinite and immortal attributes; and we trust that, led by the hand of God, they will see the star, and worship.

We here take our leave of Mr. Alison, and of the topic to which he has directed our attention, with some regret that our limits do not admit of a wider excursion with him. His book would be improved, we think, by one or two additional chapters on the unnoticed parts of his subject to which we have adverted; by a general abbreviation of the chapters already in our hands; by the simplification of some of his sentences; and, above all, by his treating at length, as he is bound, both in the character of a philosopher and a clergyman, upon the topic so inadequately touched by us—the importance of religion to the most exquisite enjoyments of taste. These defects, however, with the exception of the last, are but small spots in a brilliant performance. We should be glad to learn by a volume of sermons from the same hand, that the author thinks as justly upon theology as on belles lettres; that he is an equally formidable enemy to all prejudices and errors; and that (if we may venture upon the allusion), having slain "the lion and the bear" of unsound philosophy, he is as terrible an assailant of the "giant" enemies of religion, infidelity, worldliness, dissipation, and indifference.

An Account of the Society for promoting Christian Knowledge. London; Rivington. 1811.

The title of the present article will probably surprise many of our readers. They will be greatly disappointed, however, if they are led to expect from it a discussion of the comparative excellence of the systems of education of Bell and Lancaster, to which the sermon of Dr. Marsh, prefixed to this account, might be supposed to invite us. They will be no less disappointed, if they look for a critique on the tracts of this Society, for an exposition of its various claims on the public gratitude and support, or for a statement of the circumstances in the management of its affairs which may tend to diminish the weight of those claims. We mean to direct the attention of our readers to the single point of the information which the Society has this year thought proper to give to the public respecting the Syrian Christians of Malayala. We briefly alluded to this subject in the abstract of the Society's Report in our last number, p. 59, intimating an intention to consider it more fully hereafter. Be it therefore known to our readers, that the Society for promoting Christian Knowledge have published, in their last Report, some particulars concerning the Syrian Christians, which have been transmitted to them by their missionaries in India. The Society had put a question to these missionaries, whether it would be practicable to employ the Syrian Christians in their Indian mission in conjunction with them, the German and Danish missionaries. The reply to this inquiry, as stated in the Society's Report, we will now lay before our readers.

"In reply to a query, whether Syrian priests could be employed in the missions, they (Messrs. Kolhoff and Horst) enclose a memorandum, stating their reasons why they decline a union with those priests, as

they hold doctrines which militate against the Thirty-nine Articles of the Church of England, the Augustine Confession, and the Nicene Creed. This memorandum the Board deem proper to be submitted to public inspection." The memorandum is as follows:

"Already, in 1725 and following years, our predecessors, the missionaries at Tranquebar and Madras, by the advice of their friends in Europe, endeavoured to make acquaintance with the dignitaries and priests of the St. Thomas or Syrian Christians, and to unite them with the Protestant Church; or, at least, to bring them to agree in doctrine with the Protestants. They hoped that the hatred of the Syrians against the Papists would favour such a union. They employed for this purpose a very learned divine of the Reformed Church at Cochin, the Reverend Valerius Nicolai, and they spoke with several Syrian priests that came to the coast at different times. But they were at last obliged to give up all hopes of such a union. The following abstract of the result of these researches will shew how unfit the Syrian clergy are to be Protestant missionaries.

"The Syrian Christians are split into two sects directly opposed to each other, yet equally receding from the orthodox doctrine of the Christian church; Nestorians and Eutychians. They pray, moreover, to the Virgin Mary and to the saints (though not precisely to the same as the Church of Rome), and desire their mediation. They believe that good works are meritorious. They hold the doctrine of works of supererogation. Their public prayers and administration of the sacrament are in a tongue not understood by the people. Celibacy has grown customary among their priests, though it is not enjoined. Thus their doctrine militates against the 2d, 5th, 11th, 14th, 24th; and in a manner also against the 32d articles of religion, and against the Nicene Creed.

"They are so ignorant that they could not even be used as sub-assistants to our native Catechists, and of course, as such people use to be, they are obstinate and would demand of us to conform to their persuasion and ritual instead of conforming themselves to that of the Church of England.

"Their proper language is not Syriac, but the Malyalim idiom. They only make affit to read as much Syriac as is necessary to celebrating the mass, and reading their liturgy, which are almost the same with those of the Armenians.

"The cast out of which all the priests are taken are the Cassanares, and the priests claim an equality with the highest cast of that country, the Nairs; and, on this account, they have hardly any intercourse with people of lower casts*, whereby they incapacitate themselves for the propagation of Christianity.

"We hope that the above reasons will justify our request, that we may be excused from admitting those Christians to a union of faith with ourselves, and to the office of teachers in our orthodox congregations, in violation of our ordination oath."

"The Rev. Mr. Pohlé, in reply to the same query, observes, 'that he can only mention, with respect to the Christians of the Syrian church, what his predecessors, the former German missionaries, had reported on that subject in their German Missionary Accounts, which he had got translated into English by Mr. Horst, and a copy whereof he had subjoined; from which he drew, as a conclusion, the impracticability of uniting in missionary concerns with those Christians; adding, however, that their *present* situation might probably be better known if some person acquainted with their language were to reside among them for a year or two, for the purpose of gaining sufficient information respecting their present state. The extracts herewith transmitted," the Society adds, "are so interesting and pointed that it has been deemed proper to subjoin them."

These extracts, however, it will be unnecessary to transcribe, as the substance of them has been already given in the memorandum of Messrs. Kolhoff and Horst. We shall, however, have occasion to refer to them.

Mr. Pœzold also gives his decided opinion, that it would be impracti-

* It is a remarkable circumstance, that the immediately preceding report of this society, viz that for 1810, contains a letter of these very gentlemen, Messrs. Kolhoff and Horst, in which they anxiously defend themselves from a similar charge brought against them by the missionaries of the London Missionary Society; a charge originating probably in misapprehension in both cases.

cable to employ the clergy of the Syrian church in the Society's missions, "they being sectaries of the Nestorian and Eutychian principles, praying idolatrously to the Virgin Mary and to the Apostle St. Thomas, and laying a great stress upon many very superstitious ceremonies. Before they could be employed in a Protestant mission, they must themselves," he observes, "be converted from the error of their ways, of which little if any hope could be entertained."

The missionaries therefore, it is obvious, have *no knowledge themselves* of the Syrians, who live in a country far remote from them; but they had found some notices of them in looking over the journals of their brethren the Danish missionaries, between the years from 1725 to 1738, as appears from the extracts above mentioned, where no allusion is made to any communication of a later date. These former missionaries also had not themselves visited the Syrian Christians; but they had seen, as appears by the extracts from their journals, some Syrians evidently of the Romish church, who came to Madras on a pilgrimage to St. Thomas's Mount, as is usual with the Roman Catholics in India. That the only Syrians they saw were of the Romish church is fully proved by these very extracts, which ascribe to them the use of "missals" and "mass," the acknowledgment of "the supremacy of the pope," and "subjection to a Portuguese bishop," &c. &c. Such Syrian Christians as have joined the Church of Rome are well known to be in a degenerate and most illiterate state; and they are justly so described by the missionaries. But it does not appear that they ever saw one of those Syrian Christians of Malayala who continue separate from the Church of Rome. They state, indeed, their having seen a Nestorian Syrian priest; but he also must have belonged to that church, for he spoke of "the adoration of the mother of God," and informed them, that he had been ordained by Mar Gabriel, a Nestorian bishop, who "celebrated mass," and used a "missal," and who, we are afterwards told, when solicited to unite in the true orthodox doctrine, answered "in a papistical strain." The journals of the Danish missionaries further record, that they had some correspondence with Valerius Nicolai, a Dutch minister at Cochin, respecting the Syrian Christians. It appears that, about the year 1729, Mr. Nicolai had written several letters to a Syrian bishop, one Mar Thomas, with a view to reclaim him from an error in doctrine by proofs from holy writ, (the bishop maintaining, as is alleged, a tenet of Eutyches, that Christ had but one nature); but this bishop had declined giving any answer till he should receive permission from his patriarch in Syria.

From the perusal of these journals the Society's present missionaries had come to the conclusion, that the Syrian Christians of Malayala "are Nestorians, and worship the Virgin Mary," and that, therefore, they cannot be admitted to "an union of faith with themselves."

Such is the account which, in the year 1811, the Society for promoting Christian Knowledge have thought proper to publish respecting the Syrian Christians of Malayala. Its publication, however, could only have been proper on the supposition that no more recent and authentic accounts of this interesting people could be obtained. It is possible, indeed, that the worthy missionaries of the Society, who are chiefly Germans, and have little intercourse with the English in India, were ignorant of the existence of any such accounts. But it seems hardly possible that, to some members at least of the Board for managing the affairs of this society, it should not have been known, that in the year 1805, the Madras Government sent the Rev. Dr. Kerr, senior chaplain at the presidency of Ma-

dras, on a special mission to Malabar and Travancore, (before Dr. Buchanan visited those countries), in order to investigate the state of the Syrian and other Christians; and that the official Report which this esteemed and much-lamented clergyman made to Lord William Bentinck, was afterwards published under the authority of the Supreme Government of India. If they had paid the slightest attention to this Report, it would probably have prevented their present publication. It would, at least, have prevented their charging the Syrian church of Malayala with the errors of Rome; for it would have clearly pointed out to them the distinctions which exist among the Christians on the Malabar coast, and must have convinced them that the account which they have given to the world, under the sanction of their authority, referred principally, if not wholly, to the Syrian Roman Catholics, and not to the true Syrian Church of Malayala. An extract from the Report of Dr. Kerr will prove this point.

"In the creeds and doctrines," he observes, "of the Christians of Malabar, internal evidence exists of their being a primitive church; for *the supremacy of the pope is denied*, and the doctrine of transubstantiation never has been held by them. They *also regarded, and still regard, the worship of images as idolatrous*, and the doctrine of purgatory to be fabulous. Moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation. All which facts may be substantiated on reference to the 'Acts of the Synod, assembled by Don Alexis de Meneses, Archbishop of Goa, at Udiamper, in the year 1599.'

"The Christians on the Malabar coast," he proceeds to state, "are divided into three sects; 1. The St. Thomé, or Jacobite Christians. 2. The Syrian Roman Catholics. 3. The Latin Church."

"1. The St. Thomé Christians *still retain their ancient creed and usages*, and consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syro-Chaldaic is the language in which their church service is still performed. *They admit no images* within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, *which is considered merely as an ornament, and not a subject of idolatrous worship.*"

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution. However, it appears, that *the Creed they now hold denies that heresy, and seems to coincide in several points with the Creed of St. Athanasius*, but without its damnatory clauses. The service in their church is performed very *nearly after the manner of the Church of England*; and when the Metropolitan was told, that it was hoped that one day an union might take place between the two churches, *he seemed pleased at the suggestion.* —The character of these people is marked by a striking superiority over the heathens in every *moral excellence*; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties. They are respected very highly by the Nairs; and the Rajahs of Travancore and Cochin admit them to rank next to the Nairs. Their number, it is generally supposed, may be estimated at seventy or eighty thousand. The direct protection of the British Government has been already extended to them; but as they do not reside within the British territories, I am doubtful how far it may be useful to them. *To unite them to the Church of England* would, in my opinion, be a most noble work; and it is most devoutly to be wished, that those who have been driven into the Roman pale might be recalled to their ancient church; a measure

which it would not be difficult to accomplish, as the country governments would be likely to second any efforts for that purpose. Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. *Their clergy marry in the same manner as Protestants. Their residence is entirely inland.*"

"2. The Syrian Roman Catholics are those who were constrained, after a long struggle, to join the Latin church, and who still continue in her pale, though distinguished from her in this, that they are allowed, by a dispensation from the pope, to perform all services of the Church of Rome in the Syro-Chaldaic language." "The Hindoos have a much greater respect for the Christians of the original church, than for the converts of the Latin communion." "Their priests," we are also told, "act under the direction of the Church of Rome, and leave no means unessayed to draw over their primitive brethren to the Romish communion." These priests are spoken of as being very ignorant: "They read prayers in Malabar, according to the ritual of the Church of Rome."

Dr. Kerr closes his Report with some general observations.—"It appears," he observes, "from the foregoing statement, that pure Christianity is far from being a religion for which the highest cast of the Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse."

No candid man can read the above Report, without perceiving that the Syrians spoken of by the Society's missionaries in their journals, are identified with the Roman Catholic part of the Syrian Christians described by Dr. Kerr; and it would be just as fair to judge of the Church of Ireland by the sentiments of those who had apostatized from her communion and joined the Romish church, as to judge of the Syrian church of Malayala by the opinions or conduct of those who had quitted her pale and conformed to the Roman Catholic ritual. The journal of the missionaries accords entirely with the Report of Dr. Kerr, if we allow that they refer, not to the Syrian church of Malayala, but to the Romish converts from that church; but otherwise these documents are directly at variance.

But Dr. Kerr's Report is not the only recent and authentic information we possess on this subject, and with which the Society might have collated the obsolete and unsatisfactory hear-say statements of their missionaries. An account of the Syrian Christians was published in India in 1807, by the Rev. Dr. Buchanan, after his return from Travancore, part of which was afterwards re-published in England by the late Bishop of London. It also appeared in the Christian Observer for 1807, p. 654. The following is an extract from this account, which contains some particulars not mentioned in the Christian Researches.

"The number of Syrian churches is greater than has been supposed. There are at this time fifty-five churches in Malayala, acknowledging the Patriarch of Antioch. The last church was erected by the present Bishop in 1793.

"The Syrian Christians are *not Nestorians*. Formerly, indeed, they had bishops of that communion, but the liturgy of the present church is derived from that of the early church of Antioch, called 'Liturgia Jacobi Apostoli.' They are usually denominated *Jacobitæ*, but they differ in ceremonial from the church of that name in Syria; and, indeed, from any existing church in the world. Their proper designation, and that which is sanctioned by their own use is 'Syrian Christians,' or 'the Syrian church of Malayala.' The old Syrians have continued till late

ly to receive their bishops from Antioch *."

We have understood from Dr. Buchanan's private communications, since he came to this country, that he had found a few of the Syrian priests who held that tenet of Eutyches, which asserts, that Christ had but one, and that a divine nature; but even these seemed to explain it away in words, for they spoke of Christ's human nature like Protestants. Their bishop never once mentioned the subject, although he knew that Dr. Buchanan held a contrary opinion; and, as for the bulk of the people, they seemed to know no more of Eutychian doctrine than the common people in England; and they are probably as little acquainted with it as our population is with the Arian or Socinian doctrine. In his discussions with the Syrians, Dr. Buchanan appears not to have thought it fit to canvass with them difficult points of doctrine. He wisely made it his chief object to forward the translation of the Bible, knowing that this was the *fountain of light*; and that if they were once possessed of this, it would be easier to adjust particular doctrines. Under the peculiar circumstances, indeed, in which this people are placed, it is impossible that their minds should not be in a somewhat fluctuating state with respect to doctrinal points. The nation in general are called *St. Thomé* Christians. This is their name in all parts of India, and it imports an antiquity that *reaches far beyond* the Eutychians or Nestorians, or any other sect; but in process of time certain Nestorian, and after them certain Eutychian, bishops obtained the supremacy among them †; and now the Roman Catholics constantly assail them whenever an opportunity offers. Much allowance was, therefore, to be made for them; and Dr. Buchanan, finding them placed in such interesting circumstances, holding fast the few Bibles and fragments of Bibles they possessed, and resisting the antichristian spirit "which had deceived the nations," he appears rather to have sought, in what things they might agree, than in what they might differ; how he might do them good by the communication of scriptural light, than how he might find reasons to justify his exclusion of them from the pale of Christian fellowship.

In following such a conduct, we think Dr. Buchanan acted wisely and well. In giving an account of them in his Christian Researches, he has chiefly confined himself to his conversations with their most learned men on important subjects. In regard to the state of the people generally, he has observed "that he perceived all around symptoms of poverty and political oppression; that in the churches and in the people there was the air of fallen greatness; and that they appeared like a people who had known better days;" to which one of their priests replied, "We are in a degenerate state, compared with our forefathers; the learning too of the Bible is very low amongst us." Dr. Buchanan also notices, that "they have some ceremonies nearly allied to those of the Greek church;" and in his conversation with the Bishop, he remarked, "that there were some rites and practices in the Syrian church which our church might consider objectionable or nugatory." Had the Society thought proper to examine this living witness, they might have found reason to qualify, if not entirely to withhold, their statements.

But the most competent authority on subjects relating to the Syrian Christians, is Colonel Macaulay,

* Account of Syrian Christians, p. 3. Calcutta, 1807.

† It surely would be unfair to infer the character of any church; of our own, for example, from the character and doctrinal sentiments of individual bishops or priests. What say our Articles? What says our Liturgy? This is the only fair test. Even supposing that all our bishops and all our clergy are now orthodox, have they always been so?

late Political Resident for the British Government, in Travancore; who is now in this country. This officer, we are informed, resided for about eight or ten years in the vicinity of the Syrians, had constant official intercourse with them, saw them very frequently, and often visited and received visits from their metropolitan and chief priests. We also understand this officer to have declared, that the account which states the Syrian Christians in Malayala, who are not in the connection of Rome, to be Nestorians, and that they worship the Virgin Mary, is utterly groundless; for that the metropolitan Mar Dionysius (whom he is said to describe as having been a man of great piety and respectability) had sent to him the Creed of his Church, which disclaims the errors of Arius and Nestorius *by name* *. Dr. Kerr has stated in his Report, that "the direct protection of the British Government had been extended to the Syrians." This was done through this British Resident (Colonel Macaulay), who, if we are not misinformed, constantly exerted his influence with the Rajahs of Travancore and Cochin, to defend the old Syrian Christians, and also the Syrians of the Romish Church, against the oppression of the Rajah's officers, and particularly of the Dewan of Travancore, the chief who afterwards fomented the war of 1808—9 against the English, which ended in the humiliation of the Travancore power. It was to Colonel Macaulay, also, that the Syrian Bishop entrusted the portions of the New Testament, as he translated them into Malayalim; and the printing of them afterwards at Bombay was conducted under the direction of the same officer. As Colonel Macaulay possesses such indisputable means of communicating to the Society for promoting Christian Knowledge and to the public at large the most authentic accounts of the present state of the Syrian Christians, we trust that he will be induced by the importance of the points which have been mooted, to the interests, not only of the Syrian Church, but of Christianity itself, to come forward with a statement on the subject, which may serve to remove all farther doubts respecting it. If the charge brought against the Syrian church be, as we believe, unfounded, he will thus assist in rescuing from an unmerited stigma, a body of Christians, whose constancy through so many ages in the profession of a comparatively pure faith, while almost every other church yielded to the overwhelming power either of the Latin or Greek superstition, is well fitted to command our highest veneration.

In one important particular, the journals of the missionaries confirm the more recent intelligence; we mean, as to the respectable character of the Syrian clergy in their own nation. It is stated, "that the priests claim an equality with the highest cast of that country, the Nairs." It may be expected, that when such shall be led to turn their attention to biblical literature, they should make some proficiency in it.

* This information appears to be confirmed by a statement in our volume for 1807, p. 655, where there is the following note: "In a written communication to the Resident of Travancore, the Metropolitan states their creed" (viz. that of the Syrian church of Malayala) "to be as follows: 'We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; one in three and three in one; the Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after other in majesty, honour, might, and power, coequal; Unity in Trinity, and Trinity in Unity.' He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcianus, Julianus, Nestorius, and the Chalcedonians, and ends with repeating their belief in the doctrine of the Trinity, and that 'in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man; so that in this union of the divine nature, there was one nature and one substance.'"

As to their incompetence to instruct the poor on account of their difference of rank, such an objection would apply equally to the clergy of England. Give them the means of studying the Bible in their vernacular tongue, and let them imbibe its spirit, and we have no doubt that any difficulties arising from difference of rank will speedily vanish. We have already alluded to the defence made by Messrs. Kolhoff and Horst against what they call a charge of Messrs. Cran and Desgranges, that they had "allowed the cast—i. e. the difference between nobility, clergy, gentry, and common people—to subsist." This charge they pronounce to be "highly uncharitable." They admit, at the same time, that they, the missionaries, never did "insist on any person, who wished to embrace Christianity, to renounce his cast. To desire a man to renounce his cast," they proceed to argue, "signifies, for example, to require a man of the high Seyva, or Wellaler cast, who is accustomed from his infancy to live only upon vegetables, to eat meat, to enter into a close connection or to level himself with the lower classes, or to intermarry with one another, e. g. with the Pariars;"—"and we do not feel ourselves warranted to require of the higher ranks such an *unscriptural* surrender of their birthright, to which no nobleman or gentleman in our own country would ever submit."—Society's Report for 1810, p. 164.

Now if all this be sound reasoning, as it respects the converts made by the Society's missionaries, why should it not be good when applied to the Syrian Christians? We can see no difference in the two cases; nor, indeed, is there any proof in the journals of the missionaries, that the attachment to cast on the part of the Syrian priests, or their separation from the lower classes, was, in the very slightest degree, greater than what they themselves (be it right or wrong) allow and justify in their own congregations.

These journals also, as far as they go, shew that there was no unwillingness on the part of the Syrian Christians, not in connection with the Church of Rome, to listen to proposals for an union with Protestants. The only person mentioned in these journals, who appears not to have been of the Romish communion, is one of the bishops with whom the Rev. Valerius Nicolai corresponded on the subject of the Eutychian heresy *, and whom he invited to unite "in the true orthodox doctrine."

The bishop, Mar Thomas, did not receive this invitation in an ungracious manner; he merely answered, "that he could not reply to the subject until he had received permission from his patriarch in Syria."—Now, if the Syrian bishop was willing to give the subject a consideration at the suggestion of an individual, the Dutch minister at Cochin, what might not be expected if our Church were to use her influence to conciliate, and instruct, and reform that nation? If it be true that they are in the low state which has been alleged, the proper inference from this is, that we should use the opportunity, if such be offered, of *instructing* them. It does not seem possible to be entirely indifferent to a people in their circumstances, who notwithstanding their having had, from time to time, spiritual heads who held erroneous opinions; and notwithstanding the cruel persecutions they have had to sustain from their Romish brethren in former ages, and their no less prejudicial arts of seduction in the present; to say nothing of the sufferings they have experienced from the native powers to whom

* This bishop seems not to have been aware that he was an Eutychian, until he was informed of it by Mr. Nicolai. The words of the Journals are, "The Rev. Valerius Nicolai wrote, on the 11th July, 1729, both to Mar Gabriel and to Mar Thomas, and *pointed out to them* that Mar Gabriel is a Nestorian, and Mar Thomas an Eutychian, and offered his mediation, *for* to unite them both in the true orthodox doctrine."

they are in subjection, have maintained, to this day, a primitive character. Nor would it be a grateful reflection to the Church of England to learn hereafter, that, in consequence of her *passing them by* (as being *called* Eutychians) they had at last, after 1600 years or more of independence, and of resistance, for the truth's sake, even unto blood, yielded to the solicitation and local power of the Church of Rome.

As to the idea of employing the Syrian priests in the missions of the Society on the east coast of India, it is not for a moment to be entertained: and we cannot help expressing our surprise, that such a plan should have been thought of by the Society. For even supposing that they were qualified, which we believe they are not, the language is *quite different*. Indeed, it is evident, from all that is said above, that the missionaries at Tranquebar and Tanjore know no more of the Syrian Christians of Malayala, of their language, religion, manners, or customs, than the Society's missionaries in Scilly know of the Syrian Christians in the island of Cyprus. But, surely, their unfitness for becoming missionaries at present, is no reason for not endeavouring to enlighten and improve them.

In regard to a union with the Syrian Christians in India, even supposing it to be at present impracticable, either on account of the political circumstances of the country—they being the subjects of another state—or on account of certain differences of religious opinion or practice; yet surely there is nothing, even now, to prevent a friendly intercourse with them; or, as the late Bishop of London expressed it, "such a connection as might appear to both churches practicable and expedient;" such a connection as should tend to their improvement in scriptural knowledge, as well as to their civil happiness. Such a connection as this, we will venture to add, in the words of that lamented prelate, would be "a happy event, and favourable to the advancement of religion."

It ought not to be alleged, that we cannot have any intercourse with the Syrian Christians merely because they are *denominated* Eutychians. We believe it to be a fact, and if so it will be allowed to be most important, that both the Syrians in Malayala and the Christians in Ceylon (Romish and Protestant) are, at this time, in a state to become what we may choose to make them. Surely, under those circumstances, it will not be said that we are in no way to connect ourselves either with the Dutch church of Ceylon, or with the Eutychians of Travancore. These are not times when we ought to scan too accurately the nominal creed of our neighbour, particularly in heathen lands. We "that have knowledge," must bear the infirmities of "the weaker brethren." The great dispute in these lands is not between shades of Christian doctrine, but between light and darkness, between the true God and an idol. It will be time enough, at least, to enter on particular points of doctrine, *after we have given* them the Bible, and can refer to a common testimony. We ought to remember, that our church has even cherished the hope of a union with the Roman Catholics themselves. It is well known, that Archbishop Wake, while president of the Society for promoting Christian Knowledge, was engaged in a correspondence with doctors of the Sorbonne, the object of which was a union with the Gallican church; and the present Bishop of Durham, in his last Charge, observes, "that there appears to him to be, in the present circumstances of Europe, better ground of hope for a successful issue to a dispassionate investigation of the differences which separate the two churches of England and Rome, than at any former period." *Charges*, p. 441. And the learned prelate adds, that if, "by persevering in a spirit of truth and charity, we could bring the Roman ca-

tholics to see certain important subjects in the same light that the catholics of the Church of England do, a very auspicious opening would be made for that long desired measure of Catholic Union, which formerly engaged the talents and anxious wishes of some of the best and ablest members of both communions." *Charges*, p. 443.

A union, therefore, with the Syrian Christians, at a future time, ought not to be accounted a visionary object. At present, however, they only want our countenance and the means of instruction. They are descended from the first Christians at Antioch (at least with more certainty than we can trace the descent of almost any other people); they maintain a primitive character, and can boast of an antiquity to which *we* cannot pretend; and although, in respect of refinement and learning, they may not be deemed worthy to sit at meat with us, yet we may give to them, and it appears that they would thankfully receive, "the crumbs that fall from our table."

Before we conclude this article, we wish it to be distinctly understood, that we have no intention to censure the Society's missionaries. They, we doubt not, gave the best answer they could to the query that had been put to them. We think, however, that the query itself was ill-timed. The Society might have known that the members of a church, however apostolical that church may be in its constitution and in its creed, which is deprived of free access to the word of God, the grand fountain of light and knowledge, cannot be in a capacity to become the heralds of the everlasting Gospel to other nations. The inquiry ought rather to have been, What can we, as a society embodying within its pale the constituted authorities of the English episcopate—what can we do to raise this ancient, but fallen and oppressed, church to a participation of the privileges with which the Divine mercy has favoured us? Can any thing be done to enlighten her darkness; to rectify the errors produced in the long lapse of ages, by her isolated state, and by her destitution of the means of religious knowledge? Can any thing be done to protect her against the oppression of the native governments, and against the insidious arts of the Romish church, aided by the terrors of an inquisition? Such are the inquiries which the occasion called for; and these inquiries, we trust, will yet be effectually prosecuted, not only as a duty incumbent on the Society under any circumstances, but as doubly requisite in order to repair the injurious effect of the present publication. Of course, no injury could have been intended by the Society; that is altogether impossible: but an injury has nevertheless been done, by the mistatements which have thus been forced into circulation under an authority so generally venerated as that of the Society for promoting Christian Knowledge. Had the purpose, however, of these mistaken representations been to excite the commiseration and the exertions of the members of the Society in favour of this suffering and destitute body of Christians, though we should still have regretted their incorrectness, we should have applauded the motive which gave them publicity. But we cannot discover that such is its intention; on the contrary, if any inference may be drawn from the general colour of the Report, it would be, that the Society designed to justify itself for making no efforts to enlighten the Syrian Christians. This inference, however, will prove to be unfounded, and we shall rejoice to witness the proof of its injustice, in the early adoption of some measures on the part of the Society with a view to ascertain the practicability of its beneficial interference in behalf of this people. If, on the other hand, no such measures should be adopted, we must then call loudly on all the members of the Church of England, who feel for her true

honour, as a dispenser of the blessings of salvation, and as "a light of the world," (whether they are members of the Society for promoting Christian Knowledge or not) to consider how they can best discharge the obligation which is imposed upon them, to employ their utmost exertions to raise from its present state of darkness and depression this most interesting community of Christians.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—By subscription, Memoirs of the late Philip Melvill, Esq. Lieut. Governor of Pendennis Castle, prepared by a Friend: the profits to be applied to the benefit of his widow and family. The price to subscribers will be 10s. 6d.

In the press:—A History of the University of Cambridge, in two volumes, including the Lives of the Founders, with Engravings, by Mr. George Dyer;—Shipwrecks and Disasters at Sea, in three volumes 8vo.;—A View of the Political State of Scotland at Michaelmas 1811, comprehending the Roll of Freeholders, &c. &c.;—Outlines of a Course of Natural Philosophy, by Professor Playfair;—Lectures on Portions of the Old Testament, intended to illustrate Jewish History and Scripture Characters, by Dr. Hill, Principal of the University of St. Andrew's;—A Treatise on Algebra, by Mr. Bonnycastle, in two volumes 8vo.;—A System of Algebra and Fluxions, by Mr. Joyce, for the use of schools;—Sermons and Letters to a Young Clergyman, by the late Rev. Mr. Gunn, with a Sketch of his Life, by the Rev. I. Saunders, A. M.;—Mr. Bullock's Catalogue (considerably enlarged) of the London Museum of Natural History, removing to the new building in Piccadilly;—and The fifth edition of Cotterill's Psalms and Hymns adapted to the Festivals of the Church of England, with additions.

The following are the subjects for Sir William Brown's gold medals for the present year at Cambridge:—For the Greek ode,

————Crinemque timendi
Sideris et terris mutantem regna *Cometen*.
LUCAN.

For the Latin ode,

Honestæ paupertatis laus;

For the Epigrams,

Miraturque nihil nisi quod Libitini sacravit.
HORACE.

Several genuine MSS. (many of which are in the hand-writing of Oliver Cromwell) have been discovered in a chest containing records of the town of Haverford-west.

The following is a comparative statement of the population of Great Britain, in the years 1801 and 1811; shewing the difference between the two returns.

	1801.			1811.		
	Males.	Females.	Total.	Males.	Females.	Total.
England	3,987,935	4,343,499	8,331,434	4,555,257	4,944,143	9,499,400
Wales	257,178	284,368	541,546	289,414	317,966	607,380
Scotland	734,581	864,487	1,599,068	825,377	979,487	1,804,864
Army, Navy, &c.	470,598		470,598	640,500		640,500
Totals	5,450,292	5,492,354	10,942,646	6,310,548	6,241,596	12,552,144

Difference in the Returns.—England, 1,167,966—Wales, 65,834—Scotland, 208,180—Army, Navy, &c., 169,902.—Total, 1,611,882.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Russell's Letters, Essays, and Poems, on Religious Subjects. Second Edition. 12mo. 5s.

A Second Volume of Sermons. By David Brichan, D. D. 8vo. 9s. boards.

An Address, delivered at Worship Street, Nov. 3, 1811. By the Rev. J. Evans, A. M. 1s.

A Sermon, preached before the University of Cambridge, Jan. 27, 1811. By J. Plumptre, M. A. 1s.

Charge delivered to the Clergy of the Diocese of Rochester, June 1811. 2s.

A Sermon preached in the Parish Church of All Saints, Derby, Oct. 7, 1811. By Mr. Osborne. 2s.

Conferences between the Danish Missionaries resident at Tranquebar, and the Heathen Natives of Hindoostan, now first rendered into English. 12mo. 5s.*

Scripture Directory, or an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament. By T. Jones. 2s. 6d.

A Sermon on the Necessity of educating the Poor, before the University of Oxford, at St. Mary's, Dec. 1, 1811. By the Rev. G. Faussett. 1s.

A Defence of Infant Baptism, and of Sprinkling, as a proper Form of Baptising. 1s.

A Sermon on the Duties of the Clergy. 1s.

The Life of John Knox, containing Illustrations of the History of the Reformation in Scotland, with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great Part of the Sixteenth Century. By the Rev. Thomas M'Crie. 8vo. 12s.

MISCELLANEOUS.

Serio-political Observations, or Thoughts on the Circulation of the Holy Scriptures, and on the British and Foreign Bible Society. By the Rev. L. J. Hobson, Master of the Grammar School, Doncaster. 1s. 6d.

Memoirs of Joan D'Arc, or Du Leys, called the Maid of Orleans. By G. Ann Graves. 8vo. 7s.

The Life of the Rev. J. Hough, D. D. By J. Wilmot, Esq. F. R. S. 4to. 1*l.* 11s. 6d.; fine paper, 2*l.* 2s.

A Narrative of the Persecution of Hippolyto Joseph da Costa, imprisoned and tried by the Inquisition for the pretended Crime of Freemasonry. 2 vols. 8vo. 20s.

* This work proceeds from some disciple of Voltaire's school, and is as paltry in its execution as it is mischievous in its intention. CAVETO.

Caii Julii Cæsaris Opera omnia; ad optimorum exemplarium fidem Recensita, notulis sermone Anglicano exaratis illustrata, et indice Nominum propriorum uberrimo instructa. In usum Scholæ Glasguensis. Studio Joannis Dymock. 12mo. 6s. bound.

An Essay on the good Effects which may be derived from the British West Indies. By S. Gaisford, Esq. 8vo. 7s.

The Poor Child's Library, designed as a Gift to Children on leaving the eleemosynary Schools. By the Rev. John Barrow. 3s. 6d.

A Father's Bequest to his Son, containing Rules for his Conduct through Life. Foolscap 4s. 6d.

Political Essay on the Kingdom of New Spain. By A. De Humboldt. Translated from the French by J. Black. Vol. III. and IV. 8vo. 31s. 6d.

A Concise History of the Moors in Spain, from their Invasion of that Kingdom to their final Expulsion. By T. Bourke, Esq. 4to. 21s.

Mechanical Exercises, or the Elements and Practice of Carpentry, Joinery, &c. By P. Nicholson. 8vo. 18s.

Designs of Modern Costume, &c. engraved in outline by Henry Moses, the Artist who so ably executed the Costume of the Ancients. By Mr. Hop.

An Examination of the Mineralised Remains of the Vegetables and Animals of the Antediluvian World, generally termed Extraneous Fossils. By J. Parkinson, Vol. III. 4to. 3*l.* 13s. 6d.

Evening Amusements, or the Beauty of the Heavens displayed; for the Year 1812. By W. Frend, Esq. M. A. 3s.

A Companion to the Telescope. 8vo. 6s.

A Dictionary of the Malayan Language: in two parts, Malayan and English, and English and Malayan. By W. Marsden. 4to. 2*l.* 2s.

The Situation of Great Britain in 1811, by M. M. de Montgaillard, published by authority of the French Government, and translated from the French by F. W. Blagdon. 9s.

History of Aberdeen. By W. Thomas. 2 vols. 12mo. 10s. fine paper, 12s.

RELIGIOUS INTELLIGENCE.

HERTFORDSHIRE AUXILIARY BIBLE SOCIETY.

A VERY numerous and highly respectable meeting, convened by public advertisement, was held at the Shire-hall in Hertford, on Friday the 24th of January, 1812, for the purpose of establishing an Auxiliary Bible Society to co-operate with the British and Foreign Bible Society.

William Plumer, Esq. was unanimously called to the chair, but declined it on account of his health; when, in compliance with the same unanimous request of the meeting, expressed on the motion of Mr. Plumer, seconded by Sir John Saunders Sebright, Bart. William Baker, Esq. accepted it.

The Chairman, in a very concise and able

manner, explained the occasion of the meeting, and stated, that, according to his view of the question, the only difficulty that existed on the subject must rest with those who were disposed to object to the formation of so truly excellent and important an institution. "The object," he observed, "is simple, totally unconnected with every question of politics, on which parties might be formed; and the means proposed to attain it, such as, in my opinion, every Christian might safely and conscientiously agree to unite in supporting. It has my cordial approbation."

Mr. Plumer then rose, and addressed the meeting in a short, but very impressive speech. He stated that this was probably the last time he should ever meet his friends and neighbours on any public occasion. He was glad that he had an opportunity of bearing his testimony in so good a cause. It would be a consolation to him, as he approached his last hour. Difference of judgment must exist on many points, "but if we cannot reconcile all opinions," said Mr. P. (quoting Mr. Vansittart's letter to Dr. Marsh) "let us endeavour to unite all hearts." Mr. Plumer concluded by moving a series of resolutions, which were seconded by Sir John Sebright.

The Secretaries of the parent society then proceeded to explain the nature, objects, and progress of the institution.

Mr. Steinkopff forcibly stated the want of Bibles in various parts of the continent, and the great anxiety to obtain them. Among other interesting facts, which he mentioned, was the following. An offer was made by a person from Stockholm to the governor of Russian Finland, of some pecuniary assistance towards supplying the poor Finlanders with Bibles. The governor inquired from what generous hands the proposal came. When he learnt that they were indebted for it to England, he could not refrain from tears; but added, that without consulting the Emperor nothing could be done. The Emperor was consulted, and has contributed, from his private purse, five thousand roubles to the Bible Society now forming in Finland.

Mr. Hughes entered upon a vindication of the nature and constitution of the parent society and its auxiliary associations. His speech was almost entirely argumentative, and, to the conviction of all who heard him, he established the expediency of such a union for such a purpose.

The resolutions were then read from the chair, and unanimously adopted.

On the motion of Adolphus Meetkerke, Esq., seconded by Culling Smith, Esq. it was resolved, that Lord Viscount Grimston be requested to accept the office of President of the Society. His Lordship has acceded to the wish of the meeting.

The following is the list of the Vice-Presidents.

The Right Hon. Lord John Townshend, M. P.*
Hon. Thomas Brand, M. P.
Hon. William Lamb, M. P.
Hon. Edward Spencer Cowper, M. P.
Sir John Saunders Sebright, Bart. M. P.
Cavendish Bradshaw, Esq. M. P.
Nicholson Calvert, Esq. M. P.
Oliver Cromwell, Esq.
Daniel Giles, Esq. M. P.
Thomas Greg, Esq.
James Gordon, Esq. M. P.
Joseph Halsey, Esq. M. P.
Adolphus Meetkerke, Esq.
William Plumer, Esq.
Sir Culling Smith, Bart.
Abel Smith, Esq. M. P.
Culling Smith, Esq.
Samuel Smith, Esq. M. P.

The Rev. Mr. Lidden entered at some length, and with considerable force, into the character and probable effects of the Bible Society. He considered it not merely as a powerful instrument of God, but as likely to become a permanent blessing.

The Hon. Mr. Brand, in proposing the Secretaries of the Auxiliary Society, delivered a very manly and strong appeal upon the beneficial tendency of the institution. He adverted in terms of high and just encomium to Mr. Dealtry's "Vindication of the Bible Society," and gave it his warmest recommendation, as a most candid and unanswerable defence of the object and proceedings of the institution.

The motion for the appointment of the Rev. William Dealtry and the Rev. C. Maslen, as secretaries, having been seconded by Nicholson Calvert, Esq. and adopted by the meeting, Mr. Dealtry rose to return thanks.

We are happy that it is in our power to insert the substance of this excellent speech, which has been printed at the particular request of the Committee of the Hertford Auxiliary Bible Society. It was as follows:

"In rising to return my thanks for the distinction which you have been pleased to con-

* An extract was read from a letter of Lord John Townshend, at Bath, expressive of his cordial support, and regretting his unavoidable absence on account of his health.

fer upon me, I feel myself called upon to express my warmest wishes for the prosperity of the great cause which has brought us together. So far as my humble exertions can promote its glorious object, they will not be wanting; and I think it an honour and a privilege to be thus employed. If facts of the most interesting nature can operate upon our minds, what facts can be more impressive than those which we have this day heard? If our reason is to be swayed by arguments, I have never heard arguments more cogent and conclusive. To me, indeed, the whole range of argument, for the dispersion of the Scriptures, whatever else we distribute, appears to lie within a very narrow compass. If these records are indeed the revelation of God, and expressly intended to make us wise unto salvation, where is the Christian that shall dare to arrest their progress? The pretence, that the free circulation of the Bible can do harm, what does it amount to? That, in the most important of all concerns, Infinite Wisdom has devised means ill adapted to their end! That man is wiser than his Maker! That God is not to be trusted with the declaration of his own will in this world, which his hands have made!'

"When the disciples of John inquired of our Saviour what were the proofs of his divine authority, he crowns the catalogue by stating, that *the poor have the Gospel preached to them.* And what is the object of the Bible Society? It is to give that Gospel to the poor: it is to fulfil, as far as human agency may be permitted to fulfil it, the great end of our Saviour's mission. And who could endure the thought of refusing to a poor man the comfort of a Bible! What sort of consolation would any of us derive upon his death-bed from reflections like these: "I saw my poor brother hungering for the bread of life, and I withheld it; I perceived him thirsting for the waters of salvation, and I refused to give them: he was perishing for lack of knowledge, but I turned and passed by!" Is there in this assembly one person, who would not shrink with terror and dismay, if addressed in that awful hour by the voice of conscience and in tones like these? Let us act now, as we shall then wish that we had acted. Are we commanded to make the Gospel known to every creature? Let us have the Christian courage to do so, and leave the consequences to God. Is there a member of the Church of England, who can reasonably entertain apprehensions for the Establishment from the widest dispersion of the Scriptures? As a minister of that church, I beg leave to say that I fear not the test; she is not built upon a foundation of sand, but upon the firm basis of the everlasting Gospel. She has no need to hide herself in darkness: her goodly proportions are then best discerned, her pillars and her towers are then seen to the fairest advantage, when reflecting back the full blaze of the light of truth.

"I would even venture to adopt the language of a distinguished ornament of the university of Cambridge (Dr. Clarke) upon a recent occasion, and declare, 'So soon as it shall be proved' (what I am sure never will be proved) 'that the distribution of the Bible alone is hostile to the interests of the Established Church, then, and then only, be that church subverted.'

"I have been led into these observations by a printed paper now in my hand, and which was yesterday circulated through this town and neighbourhood with considerable assiduity. It bears the signature of a "Churchman:" and, with views not very friendly to the object of this meeting, presents us with a sort of parallel between the Bible Society, and another admirable institution, the Society for promoting Christian Knowledge. I am myself a member of this latter society: other members have been admitted on my recommendation; and I heartily wish that every churchman in the land, who can afford to subscribe, would lend his assistance to both institutions. But for what end can any man wish to introduce jealousy and hostility in a cause like this? Why should there be any other rivalry between these great institutions, but the generous rivalry of conferring benefits on mankind? Here is a world lying in sin: here is a world to be evangelized; surely there is abundance of room for the labours of both; every heart and every hand should be pressed into the service, and invited to partake of the reward. In attachment to the Church of England, I will yield to no man living: but God forbid that I should fetter the liberal exertions of any benevolent mind, or seek to deprive my church of the distinguished honour of assisting and co-operating with good men, though not of my own communion, in the diffusion of universal blessing.

"If the time would permit me, and if I considered the paper in my hand as likely to produce much impression in the county, I would enter more at large into a discussion of its statements. My observations for the present shall be very concise. I would first call your attention to a question of fact. It is here asserted, that the British and Foreign Bible Society is patronised by "a small proportion of our bishops." I need not inform this as-

sembly, that the number of prelates in Great Britain and Ireland is forty-eight. I will now read you the names of those who patronise the Parent Society or institutions of a similar nature. In Great Britain, we find the Right Rev. the Lord Bishops of Durham, Salisbury, Bristol, Norwich, Chichester, St. David's, and Llandaff*. In Ireland, the Most Rev. the Lord Primate, the Archbishop of Dublin, the Archbishop of Cashel, the Archbishop of Tuam, the Right Rev. the Lord Bishops of Kildare, Derry, Clogher, Cloyne, Limerick, Cork, Down, and Killala. The archbishops and bishops, whose names have just been recited, amount to nineteen. I am not wholly unacquainted with arithmetical calculation; and I know that nineteen is *not* a small proportion of forty-eight†. So much for the matter of fact.

"It is further stated by the "Churchman," that the Bible Society "distributes Bibles *alone*." We must really plead guilty to the charge. *We give nothing, as a society, but the pure and unsophisticated word of the most high God.* The Society for promoting Christian Knowledge distributes "the Scriptures and *other* religious Books and Tracts." This also is correct. Many of their tracts are very excellent, and cannot fail to do good. But are we therefore enemies to the dispersion of good tracts, because, in the first place, and above all things, we wish to supply the poor with the New Testament? A worthy rector in this county, at present immediately below me, who has for nearly twenty years been a member of the Society for promoting Christian Knowledge, and who is now a very earnest advocate for an Auxiliary Bible Society, has supplied with tracts from the old society, all the poor families in his parish, that can use them. And great has been the benefit. But is our opinion of the New Testament such that we dare not *trust* it without a tract? Does the Church of England appeal for its authority to the inventions of men, or to the Bible? When it can be shewn that religious tracts contain something more essential to our salvation than the word of God contains, or that in them the terms of redemption are more clearly and conclusively expressed than in the language dictated by the Holy Spirit, then I will admit that the dissemination of such tracts will be more useful than that of the Bible itself: but till this proof shall be given, I will not be offended with the British and Foreign Bible Society for circulating the Bible alone, *without note or comment*, and unaccompanied by tracts of any kind.

"It is further contended, that we ought to give Prayer Books with our Bibles. To whom, I would ask, ought we to give them? To Dissenters? No: but to the members of our own church. Is it meant to be insinuated that we neglect to do so? I hold it to be the duty of every clergyman to supply his poor with Prayer Books to the utmost of his power: and I am well persuaded, that no men are more active in discharging this duty than the clerical members of the Bible Society. The worthy rector to whom I have just alluded, has in this respect also set an example in his own parish, which all his brethren would do well to follow. In looking to general benefit, I never would forget, that I am a member of the Church of England. Does my connection with a society, from which I purchase the Scriptures alone, deprive me of the right or the inclination to do every thing for the poor of the Establishment, which a friend to the Establishment ought to do? The force of such logic I cannot perceive. By this connection I forfeit none of my means, I abandon none of my principles: but I procure incalculable good, which I could procure in no other way. By the united co-operation of Christians of all denominations, in a cause where all can safely unite, asperity is subdued, Christian charity is promoted, and, above all, resources are called into existence, which descend in blessings, not merely upon this land and people, but upon every nation to which the liberality of Britain can direct them.

"Gentlemen, if we would fully appreciate the glorious exercise of charity, to which the Bible Society invites us, we should consider ourselves not merely as Englishmen, but as members of the whole family of man. The miserable savage, who wanders in the desert or the forest, untutored and unsubdued, is still a brother of our own, created like ourselves in the image of God, and like us an heir of immortality. For near six thousand years, the groans of nature have been heard in every land: but sages and prophets have consoled us with the assurance, that these times shall have an end; that a new order of things shall arise; and that the blessings of the Gospel shall, ere long, call forth from all nations the sacred and lofty mea-

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* We have since to add the Right Rev. the Lord Bishop of Litchfield and Coventry.

† There are, it is true, forty-eight bishops in England and Ireland, but only thirty-two of these belong to the Society for promoting Christian Knowledge, while the number who patronize the British and Foreign Bible Society is, as above stated, twenty. EDITOR.

sures of adoration and praise. Even now, I seem to myself to behold the dawning of that brighter day: even now, by the favour of Providence upon the labours of Englishmen, and especially by means of the Bible Society, the glad tidings of the Gospel are heard in the most distant regions. Translations of the Scriptures are proceeding to an extent beyond all example; and if the society continue to act according to the promise of its present exertions, the Gospel will soon have been preached not in this land only, or where its institutions and language are known, but 'unto all that dwell on the earth, to every nation, and kindred, and tongue, and people.' Wherever the footsteps of civilization can be traced, there will men read, in their own tongue, the wonderful works of God. In the contemplation of these things, I am struck with a degree of admiration and astonishment which I cannot express. I would venture to borrow the words of that sacred book, which it is the object of this meeting to dispense to all men, and inquire, 'Who hath heard such a thing? Who hath seen such things?' 'Ask now of the days that are past, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?' Except the day of Pentecost, I know of nothing to compare with it. The temple of Truth has been founded and built up in Britain: but the light is streaming through every outlet to all the regions of the world. It has penetrated the hut of the shivering native of Labradore: it has cheered the dwelling of the poor Hindoo. The glory of the Lord is visiting his Church; from every quarter the gentiles are coming to her light, and kings to the brightness of her rising. The consoling declarations of the prophets appear, even in these days of conflict, to be fast approaching their completion; the brightest visions of our poets seem on the point of being realised, when,

'The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.'

"As sure as the voice of prophecy has foretold them, these glorious times will arrive; and we in our generation are called to the distinguished honour of acting as instruments in the Divine Hand to hasten their approach. We are invited to the privilege of humbly combining our efforts 'as workers together with God.' The ardour and unanimity, which we have this day witnessed, afford a convincing proof, that we shall enter with zeal upon this work of faith and labour of love. Let us then work, while it is day; the night cometh, when no man can work: the opportunity is now in our hands, we soon shall go hence and be no more seen."

In the course of his speech, Mr. Dealtry took occasion to read part of an interesting and appropriate letter from the Principal of the East-India College, which was received with much attention and applause.

Sir John Sebright observed, that he perfectly concurred in the sentiments expressed by the last speaker, and was a warm friend and well-wisher to the Church of England. It was in this view that he felt himself particularly called upon to support the society.

A motion for thanks to the secretaries of the parent society, for their valuable assistance on this occasion, having been made by the Rev. J. H. Mitchell, seconded by Mr. Fordham, and adopted by the meeting, Mr. Owen entered into a lively description of the extensive field of labour which lies before those persons who wish to supplant the Bible Society and its numerous dependencies. After leading them through all parts of Great Britain and Ireland, he then proposed, that they should visit the continent of Europe, and pass over into America and Asia. When they should have accomplished their purpose to the extent already pointed out, he thought that he could tell them of additional employment. His conclusion was marked by some striking observations on the retrospect of the proceedings of this day. It would prove a source of consolatory and animating reflection to many distinguished gentlemen around him, particularly to those who were terminating a long career of public usefulness by their generous co-operation in support of the cause of religion throughout the world.

Mr. Plumer, seconded by Sir John Sebright, then moved the cordial thanks of the meeting to William Baker, Esq. for his able conduct and important exertions in the business of this day.

Mr. Baker, in an address of great feeling, expressed the delight which he experienced in seeing, on the close of a long political life, one meeting of unanimity. It had been his lot to witness many of dissension; he had been opposed to gentlemen near him on questions of great interest to public men, when both sides considered themselves as

engaged in the right cause. It rejoiced his heart to find, at last, that there was one subject on which they could all agree, and especially that this subject was the dispersion of the Scriptures. "They are," he observed, "the only solace of affliction in this life, and afford the only ground of hope for the life to come."

An eye-witness of what passed at this meeting assures us, that "the harmony, so uniformly manifested on the formation of auxiliary societies in every part of the kingdom, was eminently displayed on this occasion." "A more gratifying scene," he adds, "has seldom been witnessed. The effect produced upon the minds of those who were present, will not be the transient impression of a day. They will, many days hence, acknowledge the excellence of a cause that can unite in perfect cordiality, gentlemen of distinction who have long been opposed upon political questions, and elicit the best feelings from men of every class. Their principles of Christian charity will be enlarged and confirmed. From the good which has already been done by means of the Bible Society, they will see what the united exertions of Christians can effect in the most benevolent of all projects, and will perceive, that we are not merely called by a sense of duty, but invited by our best interests to co-operate in its service, and to share its blessings."

SUTTON COLDFIELD AUXILIARY BIBLE SOCIETY.

On the 23d of Dec. 1811, a society was formed at Sutton Coldfield, for that town and neighbourhood, in aid of the British and Foreign Bible Society. Henry Grimes, Esq. the warden, was appointed treasurer, and the Rev. Joseph Mendham secretary. The committee consists of the rector, the Rev. J. Riland; Sir E. C. Harlopp, Bart.; Francis Hackett, Esq.; Thos. Terry, Esq.; and W. Webb, Esq.

In the address of the society, it is well observed, "Religion is communicative. One of its two great branches is love to man; and he who understands the value of divine blessings by his own enjoyment of them, will be desirous of imparting the benefit to others. This is the best benevolence: it is benevolence eminently Christian: we add, it is a benevolence, which will return sevenfold into our own bosom. For, certainly, it will prove no unprofitable bargain, if, in return for our liberality, we become instrumental in conferring upon a fellow-creature the best of blessings, obtain a share in the fervent prayers and benedictions of the righteous and find our own piety rekindled and increased by contemplating the zeal of others."

BRISTOL AUXILIARY BIBLE SOCIETY.

The annual meeting of this institution was held at the Guildhall on the 13th inst. the Rev. Dr. Randolph, prebendary of Bristol, in the chair. The report of the committee having been read, and received with great approbation, several gentlemen addressed the meeting; among whom were, Mr. S. Cave, Mr. J. Smith, the Rev. Mr. Thorpe, Mr. E. Protheroe, Mr. Lowell, the Rev. Mr. Rowe, and the Rev. Mr. O'Donnoghue. Mr. Smith observed, "that England had been called the land of Bibles; yet the scarcity of them, before the establishment of this institution, was truly surprising. Even in our city and neighbourhood it had been a subject of equal regret and astonishment." To prove the truth of this statement, Mr. Smith read a letter from Keynsham, where, although a small place, and lying between two such cities as Bath and Bristol, yet, on inquiry, 150 grown persons were found without Bibles in their possession. "Even in the Bristol Infirmary, out of 205, only fourteen possessed this sacred treasure."—Mr. Thorpe, among other things, observed, "In the year 1804, if any man had ventured to predict that an institution would soon be formed, under the patronage of the mitre and the coronet, with the sanction of genius and literature, comprehending the religious of all denominations, whose jarring principles had so long repelled them from each other, but who should all at once feel themselves drawn, as by some powerful but invisible magnet, into a friendly association, where, actuated by one spirit, they would combine to promote one and the same object: if he had gone further, and ventured to predict that, within a few years after the establishment of this society, the Scriptures would be printing in about fifty different languages, into many of which they had now, for the first time, been translated, and that near 900,000 copies of the Old, and near 300,000 copies of the New Testament, would be dispersed in the course of six years, would he not have been deemed a visionary?"

The amount raised by this society, during the preceding year, was about 1750*l.* Upwards of 1700*l.* of that amount was remitted to the British and Foreign Bible Society.

THE BIBLE SOCIETY AND DR. MARSH.

We should have been glad, had our limits

admitted of it, to have noticed the formation of many other Auxiliary Bible Societies; but this we must reserve for another opportunity. We were also anxious to have given some account of a pamphlet which has recently appeared, against the Bible Society, from the pen of Dr. Marsh; because we think the air of confidence with which it is written may produce some effect on persons ignorant of the real merits of the subject. We have only delayed, however; we have not abandoned our purpose; and we here pledge ourselves to prove, that the learned author's single ground of objection to this society—the forlorn hope of his party—is as destitute of weight, and as little entitled to consideration, as any one of the "eighteen" refuted objections of Dr. Wordsworth, Mr. Spry, and Mr. Sykes; most, if not all, of which, indeed, Dr. Marsh himself seems to consider as too weak to be defended. His own single objection, though produced with much "pomp and circumstance," appears to us to have already received its answer in Mr. Dealtry's speech, inserted two pages back.

CAPE OF GOOD HOPE.

The missionary Read, writing from Cape Town, in the month of June last, states, that he and Dr. Vander Kemp had been sent for from Bethelsdorp by the Government, in order to assist in investigating the complaints which had been made of cruelties exercised towards the Hottentots by the Dutch boors. From his account, a considerable degree of concern about religion had been excited at Cape Town; which was greatly increased by a severe earthquake, which occurred on the 'th of June. "I found," he says, "on my arrival at the Cape, my hands full. I have preached four times a week to the soldiers and others. Amongst the soldiers, the work of the Lord seems greatly flourishing. Among the Dutch is a greater revival than we ever saw. One speaks to the Christians on the Saturday evening, and another instructs the slaves on the Sunday evening. Mrs. Smith and Mrs. Hyser are indefatigable in their labours, instructing the slaves, &c. We have morning and evening lectures in our own hired house, which, in the evenings especially, is not only crowded, but numbers, who cannot come in, hear from the open windows. I have commenced a Sunday school for the poor slaves, which is likely to be of important service. There are numbers of young friends who will carry it on, and much good, we hope, will be done." A revival of religion, similar to that at the Cape, is said to have taken place in other parts of the settlement.

UNITED STATES.

The General Assembly of the Presbyterian Church, in the United States, have proposed the establishment of a Theological School for the education of ministers. In the prospectus it is affirmed, that the progress of population is four times greater than the increase of ministers; that ministers and missionaries are loudly called for, and that there are 400 vacant congregations within the bounds of their jurisdiction.

The Philadelphia Bible Society have distributed during the last year 8185 Bibles and Testaments. It is a rule of the society not to give a copy where one was previously possessed.

Dr. Buchanan's Christian Researches in India have been re-published in America, and are said to be producing much effect in that country. The Christian Observer is also regularly re-published at New York.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

Ciudad Rodrigo was carried by assault on the 19th of January, being the tenth day after it had been invested by Lord Wellington. This is unquestionably one of the most brilliant exploits of the war. The Prince Regent has expressed his sense of it by conferring an Earldom on the gallant general, and Parliament by a vote of thanks and an additional pension of 2000*l.* a year. Nothing could exceed the gallantry of our troops during every part of the siege, and particularly during the storm. The governor, 73 officers, and 1700 men, were made prisoners. We got possession also of 158 pieces of ordnance. The French general Marmont appears to have been astonished at the rapidity with which this place has been reduced. He professes to have attempted the junction of troops from different quarters, in order to march to its relief; but the vigour of the besiegers disappointe all his calcula-

tions. "There is in this event," he says, "something so incomprehensible that I will not permit myself to make any observation upon it." Our loss during the siege, we are sorry to say, amounted, including the Portuguese, to 150 killed, and 600 wounded. Two general officers, Major-generals Mackinnon and Crawford, were among the former. It was expected that the siege of Badajoz would be immediately undertaken. Ciudad Rodrigo has been given up to the Spaniards.

The same post which brought the official account of the capture of Ciudad Rodrigo brought that also of the fall of Valencia. This event took place on the 6th of January, and it appears at least as incomprehensible as the fall of Ciudad Rodrigo. Blake with 17,000 men, well supplied with ammunition, was within its walls. Where was the spirit of Palafox and the heroes of Saragoza, or that more recently displayed by Colonel Skerret and his thousand British troops at Tarifa, against ten times his force? The besieged were in this instance about half as numerous as the besiegers.

The guerillas continue to make vigorous head against their oppressors.

A complete change has taken place in the executive government of Spain. The members of the old regency have been displaced, and a new regency has been appointed, at the head of which is the Duke del Infantado, now ambassador from Spain to the British Court. Great hopes are entertained from the increased vigour which is to be expected from the new administration. We anxiously wish they may be realized. We should rejoice to see the new reign commence by the extinction of the abominable Inquisition, and we should augur from such a commencement the happiest issues.

A truce has been agreed to by the rival parties in the Rio Plata, under the mediation of the Portuguese Government, the basis of which is the mutual acknowledgment of Ferdinand VII. and a disposition to receive the proposals of the Commissioners who have been appointed by Great Britain and Spain to settle the affairs of the South-American provinces.

SWEDEN.

A strong hope is entertained of peace between Sweden and Great Britain. Such a measure would clearly imply that Bernadotte was desirous of shaking from his shoulders the yoke of France; and the recent forcible seizure of Swedish Pomerania by a body of French troops gives ground to suppose that a disposition of this kind has been manifested by Sweden. If peace should actually take place between that country, and Great Britain, such an event could not fail greatly to embarrass Bonaparte.

SICILY.

A complete revolution appears to have taken place in this island. On the 16th January, the King issued a Royal Act, appointing the Hereditary Prince, Vicar-General of the Kingdom, with the whole of the royal authority. And on the 19th, the Prince appointed Lord W. Bentinck Captain-General of the Sicilian forces. The British army had been ordered to Palermo, and was expected in a few days. The Sicilian nobles who were banished in July last were recalled, and an entire change has taken place in the ministry; the Prince Cassano having for the present the chief direction.

UNITED STATES.

In what will be found in a subsequent page, on the licensing system, we think that a decisive answer is given to the complaints of America on the subject of our Orders in Council. The Orders in Council are neither more nor less than a justifiable, and, as we conceive, necessary measure of defence against Bonaparte's open and avowed war on our commerce, which is the seminal principle of our power. Nor is it our own interests, or our own existence only, that we are defending, but those of America also. America, however, is not disposed to take this view of the subject; and she appears bent on going to war with us, because, in aiming some hard blows at our enemy, she, who has been told to keep out of their reach yet chooses to put herself in the way of them, receives a few scratches. That her trade must be lessened by our blockade (for, in fact, our Orders in Council are a blockade under another name) of the ports of Holland, France, and the north of Italy, is unquestionable; but still it is obvious, that it is only when she chooses to attempt to render nugatory this defensive measure of ours, by entering the prohibited ports of our enemy, that she can sustain any actual loss. If, then, our right of self-defence be unquestionable; if our right to retaliate on France her decrees against our commerce be equally unquestionable, surely the neutrals who oppose themselves to those rights ought not to complain of the belligerent if they should suffer from their intrusion. We still hope that circumstances may arise to abate the violent feelings towards this country which pervade the

American councils. This hope, however, becomes every day somewhat weaker; the whole of their proceedings bear a warlike aspect; and neither in the government nor in the legislature does there appear any disposition to listen to proposals, which do not involve the abandonment of our essential rights. In this state of things, we can only look to Him who has the hearts of all men, as well as the course of events, in his hands, that he would so "order their unruly wills and affections," that the peace of the two countries may not be broken, nor the blood of their sons sacrificed in a contest, which must injure both, and can benefit neither."

A statement of the exports of the United States, for the year 1811, has been laid before Congress. This is an important document, especially at the present moment, and we will proceed to analyse it. The exports of domestic growth or manufacture are estimated at 45,294,043 dollars: and those of foreign growth at 16,022,790; the total being 61,316,833 dollars, or about 15 millions sterling. The amount of their manufactures exported, including, as we presume, pot-ashes, perhaps tar, pitch, maple-sugar, &c. is 2,376,000 dollars. The rest consists of fish, lumber, and the produce of agriculture, as flour, tobacco, cotton, rice, &c. The proportion of these exports, sent to different parts of the world, is as follows—first,

Of Domestic Growth or Manufacture.

Russia, Prussia, Sweden, and Denmark	3,055,835
Spain and Portugal	18,266,466
France and Italy	1,194,275
Great Britain	20,308,211
All other countries	2,469,255

Of Foreign Growth or Manufacture.

Russia, &c.	5,340,117
Spain, &c.	5,772,572
France and Italy	1,712,537
Great Britain	1,573,314
All other countries	1,624,220

Total.

Russia, &c.	8,395,952
Spain, &c.	24,039,038
France, &c.	2,906,812
Great Britain	21,881,525
All other countries	4,093,475

Now, it is to be observed, that the trade of America to the Baltic, to the Peninsula, and to all other countries, except France and Italy, is perfectly unshackled. The whole, therefore, of the large exports to those countries have probably reached their destination. With respect to the three millions of dollars, and this was the whole exported to France and Italy, it is impossible to say how much has been turned from its original destination, and brought into England. From the rate of insurance between America and France, which is about 40 per cent., we should suppose that the amount might be about a million of dollars, or 250,000*l.* sterling. This, therefore, is the loss of which America has to complain, during the last year, in consequence of our Orders in Council; and it is a loss voluntarily incurred. Had we chosen, however, to assert our undoubted right of excluding all commerce from the Baltic as well as from France, upwards of eight millions of American commerce would have been at once annihilated, for it would have been almost impossible to have traded at all with the Baltic in the face of our prohibitory decree; and the pressure would have been still more severe had we extended the prohibition to such parts of Spain as are under the controul of France, which we also might fairly have done. America, therefore, ought rather to be thankful for our forbearance, than to declaim against our rigour. The injury she has sustained was not intended by us. It has been incidental, and, what is more, self-induced. She has been fairly warned to avoid France. She has contemned the warning; and she has consequently incurred loss. But to say that we have caused the loss; that we are pillagers, because we enforce decrees clearly and solemnly published, and standing on the most satisfactory grounds of belligerent right, is childish, and can impose only on those who wish to be deluded. As for the allegation that Bonaparte has repealed his Berlin and Milan decrees, we ask for the document to shew that he has done so. None has yet appeared.

GREAT BRITAIN.

STATE OF PARTIES.

THE following are copies of a letter addressed by his Royal Highness the Prince Regent to the Duke of York; in order to its being communicated to Earl Grey and Lord Grenville, and of the reply of those noblemen to the proposition submitted to them.

"MY DEAREST BROTHER,

"As the restrictions on the exer-

cise of the royal authority will shortly expire, when I must make my arrangements for the future administration of the powers with which I am invested, I think it right to communicate those sentiments which I was withheld from expressing at an earlier period of the session, by my warmest desire, that the expected motion on the affairs of Ireland might undergo the deliberate discussion of Parliament, unmixed with any other consideration.

"I think it hardly necessary to call your recollection to the recent circumstances under which I assumed the authority delegated to me by Parliament. At a moment of unexampled difficulty and danger, I was called upon to make a selection of persons to whom I should entrust the functions of the executive government. My sense of duty to our Royal Father solely decided that choice; and every private feeling gave way to considerations which admitted of no doubt or hesitation. I trust I acted in that respect as the genuine representative of the august person whose functions I was appointed to discharge; and I have the satisfaction of knowing, that such was the opinion of persons, for whose judgment and honourable feelings I entertain the highest respect in various instances, as you well know. When the law of the last session left me at full liberty, I waved any personal gratification, in order that his Majesty might resume, on his restoration to health, every power and prerogative belonging to his crown. I certainly am the last person in the kingdom to whom it can be permitted to despair of our Royal Father's recovery. A new era is now arrived; and I cannot but reflect with satisfaction, on the events which have distinguished the short period of my restricted Regency. Instead of suffering in the loss of her possessions, by the gigantic force which has been employed against them, Great Britain has added most important acquisitions to her empire. The national faith has been preserved inviolable towards our allies; and if character is strength, as applied to a nation, the increased, and increasing reputation of his Majesty's arms, will shew to the nations of the Continent how much they may achieve when animated by a glorious spirit of resistance to a foreign yoke. In the critical situation of the war in the peninsula, I shall be most anxious to avoid any measure which can lead my allies to suppose that I mean to depart from the present system. Perseverance alone can achieve the great object in question; and I cannot withhold my approbation from those who have honourably distinguished themselves in support of it. I have no predilections to indulge,—no resentments to gratify,—no objects to attain but such as are common to the whole empire. If such is the leading principle of my conduct,—and I can appeal to the past as evidence of what the future will be,—I flatter myself I shall meet with the support of Parliament, and of a candid and enlightened nation. Having made the communication of my sentiments in this new and extraordinary crisis of our affairs, I cannot conclude without expressing the gratification I should feel, if some of those persons with whom the early habits of my public life were formed, would strengthen my hands, and constitute a part of my government. With such support, and aided by a vigorous and united administration, formed on the most liberal basis, I shall look with additional confidence to a prosperous issue of the most arduous contest in which Britain was ever engaged. You are authorised to communicate these sentiments to Lord Grey, who, I have no doubt, will make them known to Lord Grenville.

"I am always, my dearest Frederick, your ever affectionate brother,

(Signed) "GEORGE, P. R.

"*Carlton House, Feb.* 13.

"P. S. I shall send a copy of this letter immediately to Mr. Perceval."

"Sir, "*Feb.* 15, 1812.

"We beg leave most humbly to express to your Royal Highness our dutiful acknowledgments for the gracious and condescending manner in which you have had the goodness to communicate to us the letter of his Royal Highness the Prince Regent, on the subject of the arrangements to be now made for the future administration of the public affairs; and we take the liberty of availing ourselves of your gracious permission, to address to your Royal Highness in this form what has occurred to us in consequence of that communication. The Prince Regent, after expressing to your Royal Highness in that letter his sentiments on various public matters, has, in the concluding paragraph, condescended to intimate his wish that some of those persons with whom the early habits of his public life were formed, would strengthen his Royal Highness's hands, and constitute a part of his government; and his Royal Highness is pleased to add, that with such support, aided by a vigorous and united administration, formed on the most liberal basis, he would look with additional confidence to a prosperous issue of the most arduous contest in which Great Britain has ever been engaged. On the other parts of his Royal Highness's letter we do not presume to offer any observations; but in the concluding paragraph, in so far as we may venture to suppose ourselves included in the gracious wish which it expresses, we owe it, in obedience and duty, to his Royal Highness, to explain ourselves with frankness and sincerity. We beg leave most earnestly to assure his Royal Highness, that no sacrifices, except those of honour and duty, could appear to us too great to be made, for the purpose of healing the divisions of our country, and uniting both its government and its people. All personal exclusion we entirely disclaim; we rest on public measures; and it is on this ground alone that we must express, without reserve, the impossibility of our uniting with the present government. Our differences of opinion are too many and too important to admit of such an union. His Royal Highness will, we are confident, do us the justice to remember, that we have twice already acted on this impression; in 1809, on the proposition then made to us under his Majesty's authority; and last year, when his Royal Highness was pleased to require our advice respecting the formation of a new government. The reasons which we then humbly submitted to him are strengthened by the increasing dangers of the times; nor has there, down to this moment, appeared even any approximation towards such an agreement of opinion on the public interests as can alone form a basis for the honourable union of parties previously opposed to each other. Into the detail of those differences we are unwilling to enter; they embrace almost all the leading features of the present policy of the empire; but his Royal Highness has himself been pleased to advert to the late deliberations of Parliament on the affairs of Ireland. This is a subject, above all others, important in itself, and connected with the most pressing dangers. Far from concurring in the sentiments which his Majesty's ministers have on that occasion so recently expressed, we entertain opinions directly opposite: we are firmly persuaded of the necessity of a total change in the present system of that country, and of the immediate repeal of those civil disabilities under which so large a portion of his Majesty's subjects still labour on account of their religious opinions. To recommend to Parliament this repeal is the first advice which it would be our duty to offer to his Royal Highness, could we, even for the shortest time, make ourselves responsible for any farther delay in the prospect of a measure, without which we could entertain no hope of rendering ourselves useful to his Royal Highness, or to the

country. We have only further to beg your Royal Highness to lay before his Royal Highness the Prince Regent, the expression of our humble duty, and the sincere and respectful assurance of our earnest wishes for whatever may best promote the ease, honour, and advantage of his Royal Highness's government, and the success of his endeavours for the public welfare.

"We have the honour to be, &c.

(Signed) "GREY.
"GRENVILLE."

To his R. H. the Duke of York.

We shall take the liberty of exercising our privilege, as Englishmen, of offering a few observations, both on the letter of the two noblemen, and on the proposition for a partial change of ministry, which his Royal Highness the Prince Regent has thought proper to convey to their Lordships, on the era of his assumption of the unrestricted prerogatives of the Crown.

That his Royal Highness has been prompted to take this step by a patriotic zeal for the common interests of the empire, and by a desire to extinguish that party spirit which has so long divided and weakened us, will, as we doubt not, be the persuasion of the people of England in general, and is certainly our sentiment. It is exactly that course to which any amiable prince, on ascending the throne, would naturally incline, and from which he could only be diverted by a knowledge either of some invincible animosity in the great competitors for power, or of some differences of judgment on the measures to be pursued, too serious and important to be compromised.

Individual hostility is happily, as we believe, disavowed by men of all parties among us. Who, indeed, that knows any thing of Mr. Perceval, could refuse, on personal grounds, to sit with him in the same cabinet? That the other obstacle to union, nevertheless, exists, might surely have been surmised by his Royal Highness, and is now made abundantly manifest by the very decisive language of the letter of the Lords Grey and Grenville. Whether the Prince Regent himself exactly anticipated the answer which they have given, we do not presume to say. We confess, however, that we ourselves are not surprised at it. The Catholic subject presented an obstacle to union, which was very obvious. There is a passage in the Prince Regent's letter which seems a little to imply, that the Parliament had already disposed of this subject; whereas even the temporary settlement of that question is not likely to be admitted by the chiefs of opposition, some of whom carefully distinguished the vote recently given, from the vote soon again to be called for. The Catholics are about to petition; and it is, therefore, held by our oppositionists that the question is suspended. The late vote, they insist, turned principally on the propriety of the measures lately taken by the Government to put down the convention, and did not at all decide the main question. Some, who then voted with Government (in particular, Lord Wellesley in the House of Lords, and Mr. Canning in the House of Commons), professed an intention of soon favouring the Catholic claims. Could it then be supposed, that, while this important point of national policy was waiting for a more complete and a separate discussion, the leaders in the intended contest should meet together as friends in the same cabinet. The moment seems, in this respect, to have been remarkably unpropitious to an union of parties. We do not enter into the other grounds of difference between Mr. Perceval and the Lords Grey and Grenville, because the two Lords have themselves abstained from doing it. We cannot, however, help observing, that his Royal Highness the Prince Regent must, in consequence of his former political familiarity with their Lordships, have been fully sen-

sible of the nature and extent of those differences; so that his Royal Highness seems to have expected a greater deviation in them from the doctrines which they had held, as well, indeed, as publicly proclaimed, than is common with men who lead the parties of this country.

On the whole, we are disposed to refer to an amiable facility in his Royal Highness, in accommodating himself to the politics of Mr. Perceval, that expectation which his letter implies of his finding the same facility in the stubborn breasts of the two noblemen whom he indirectly addresses; and if there be any fault in the letter, it consists in the seeming simplicity with which it assumes that the coalition it recommends can be effected. It is an offer which, under all the circumstances, it is but too plain was unlikely to be accepted; and it has had, as we fear, the unfortunate effect of widening the distance between the contending bodies; for the Lords Grey and Grenville having now been led to make a formal declaration of the existing differences, have naturally employed some strength of expression in describing them. The two parties have once more unfurled their respective banners, and are now summoning their wavering and scattered followers. The war in Parliament will be renewed with vigour; and the country, far from reaping the benefit of that union of parties, so patriotically desired by his Royal Highness, will only be torn by new political hostility.

We shall offer one further observation, which, indeed, we also suggested to our readers about twelve months ago, when the former letter of his Royal Highness attracted our attention. His Royal Highness then professed, as he has also on the present occasion, to be governed in the choice of his political servants principally, if not exclusively, by a regard to the supposed wishes of his Royal father. We then foresaw the danger which is now still more manifest of some appearance of inconsistency arising, in the event of his continuing long to exercise the royal functions. When is it, we would ask, that his Royal Highness is to use his own judgment? It is not, it seems, when he exercises a restricted regency. Is he, then, to act for himself when the regency is unrestricted? Even then, he may plead no less his filial reverence. It is only, therefore, when he shall be crowned King of England. Many years may elapse during which he shall have exercised the whole of the Royal Prerogative; and by this time connections may have been formed, and a direction given to public affairs, under his own auspices, which it may be impossible to change.

The Marquis Wellesley has resigned the seals of the foreign office, and it is believed that some other changes of a partial nature are to take place; but the successor of his Lordship has not as yet been announced.

PARLIAMENTARY PROCEEDINGS.

1. The Catholic question has undergone a discussion in both Houses of Parliament, which was produced by a motion for a committee to consider the state of Ireland. The motion was negatived by large majorities; but expressly, in the case of many persons composing that majority, not because they were disinclined to an extension of the privileges of the Catholics, but because an assent to the present motion would imply, that Government had been to blame in the measures which it had taken to defeat the attempt to form a Catholic convention in Dublin. The Catholic question is likely to undergo fresh discussions.

2. A bill has been brought in for ascertaining the population of Ireland.

3. The House of Commons has called for a return of all places of worship, throughout the kingdom, with the number of persons they are capable of containing; and also of the number of dissenting places of worship, in parishes whose population exceeds one thousand.

4. The bill to prevent granting places in reversion was renewed by Mr. Banks, but was thrown out in the House of Commons by a majority of one. This decision has caused considerable dissatisfaction.

5. On the subject of America, we must

refer to what has been said under the head of the United States.

6. The appointment of Col. M'Mahon to the office of paymaster of widows' pensions, has given rise to much discussion in the House of Commons. The office, being a sinecure, had been marked by a resolution of the House as fit to be abolished. It was therefore thought disrespectful to the House to fill up the vacancy. On voting the army estimates, in which the sum to be paid to Colonel M'Mahon was included, a debate took place, which ended in the rejection of that part of the estimate. This may be considered as a virtual abolition of the office. The numbers were, 115 to 112.

7. Some discussion has taken place in Parliament respecting the Orders in Council, and a farther discussion is expected. All we have heard or read on this subject confirms us in the view which we originally took of this measure, as in its principle most wise and expedient. In saying this, we do not mean to defend all the particular provisions by which the general principle was originally enforced. Such of those provisions, however, as were liable to just exception, were removed by the Order of May, 1809, which converted the complex regulations of the Orders of Nov. 1807, into a simple prohibition of trading with the ports of the enemy. The main objection which we felt to this order, was its confining the prohibition within too narrow limits. It went no farther north than the river Ems, and included only the coasts of Holland, France, and the north of Italy. The reasons for exempting the Baltic from its operation we may be unable sufficiently to appreciate; but the policy of doing so has certainly always appeared to us to be dubious; the moral evils which have attached themselves to the Baltic trade forming, in our view, by no means the least powerful objection.

But on what grounds would we rest the justice of such a prohibition? Simply on this, that it had become necessary to our defence. The war having assumed the character of a war on our commercial resources, which are the sinews of our strength, it became our duty to defend those resources. If an enemy attempt to ruin us by destroying our navy, the course we naturally and justly take is, if we can, to annihilate his. If, however, finding himself incapable of openly attacking our navy, he should say, I will undermine it; I will cut off the springs of your power; I will destroy your trade; I will allow it access in no way, by no route however circuitous, not only into my own dominions, but into any other country to which my power or influence can extend; nay, I will make the admission of a single bale of British goods (even into any neutral state) my warrant for treating that state as an enemy, and for destroying its independence;—then we say, that the law of self-defence immediately confers on us the right of saying in return, that our enemy's trade shall be annihilated. Why is it that nations have assumed the right of saying that neutrals shall not carry military or naval munitions to an enemy? Why, but because that law of nature to which we have referred, the law of self-defence, obviously requires it. And is not the present a case to which the same law is equally applicable? Shall we permit our enemy by his regulations, whether maritime or municipal, to aim a deadly blow at our commerce and manufactures, our marine and revenue, and to force neutrals to concur in his measures, without warding off the blow by any and by all the means which we possess: and why not, among others, by an universal interdict of commerce from his ports? Is there any thing unjust in this?

Many men, however, will allow this course to be just, who yet deny its policy; who say, that we only give effect to the hostile decrees of our enemy, by thus acting; that we injure ourselves, and not him. Now we do not shrink from maintaining the direct converse of this proposition; from maintaining, that is to say, that had Great Britain, from the year 1807, adhered rigidly to her system of sealing up every hostile port, and of allowing neither ingress nor egress there, her condition would, probably, at this moment have been much more prosperous than it is: and she would also have been preserved from many evils, which have arisen from the relaxation of that system. Our own resources, both domestic and colonial, would have been developed and almost indefinitely enlarged;—even our mercantile marine might have increased, while we should have deprived France of the means almost of raising a single seaman, or employing a single ship. The bogs of Ireland, and the waste lands of England, our American forests, and the sunn and paut fields of Hindostan, would in no long time have felt the influence of the continued prohibition. Hemp and flax, or at least substitutes for them, together with corn and timber, would in no long time have been either supplied from our own fields, or imported from our foreign possessions in British ships. Instead of employing hostile ships, manned by hostile sea-

men, to bring us the productions or manufactures of hostile countries, we should have employed our own ships and our own seamen, and we should have given life to our own manufactures, and to our own agriculture, foreign and domestic*. But we can merely glance at this subject: our limits will not permit us to enter upon it. This, however, we are anxious to repeat, that even if the advantages arising from the relaxation of our prohibitory decrees, by means of licences, had been greater than its warmest advocates have ever pretended, we should still have objected to it the moral evils by which these advantages are purchased. Much as we value commerce as one of the main sinews of our national strength, we should have no scruple to say, Perish that commerce if we can only retain it by the practice of frauds, forgeries, and perjuries. We may rely on it, that with nations, as well as individuals, the path of rectitude is the path of safety, as well as of honour; and if, trusting in the Divine protection, we reject all base and dishonourable means of advancing our interests, we shall in the end be no losers by our conduct.

We are happy to perceive that the flagrant immoralities attached to the licensing system, particularly in relation to our commerce with the Baltic, has begun to attract general notice. The town of Kingston upon Hull has done itself honour by taking the lead in the reprobation of those immoralities, and of the system by which they are encouraged. On the 11th inst. a meeting of the merchants and ship-owners of that place was held, to consider the propriety of petitioning the House of Commons against granting licences to foreign vessels to trade between this country and those parts of Europe from which the British flag is excluded; and a series of resolutions was adopted as the basis of the petition, to the justice of every one of which we should readily subscribe. They resolve, among other things,

"That it is the firm persuasion of this Meeting, that this system of Licences is injurious to the trade and interests of the United Kingdom; is calculated to drain it of its resources—to nourish a race of seamen in the ports of the Continent—to encourage a spirit of commercial enterprize in hostile states—and to deprive the British Merchant of that prospect of reward, without which his labours must be rendered unavailing to the benefit of himself and of his country.

"That this Meeting is seriously impressed with a consciousness of the immoral effects, as well as the impolicy of Licences; that it contemplates, with feelings of shame and indignation, those frauds, collusions, and forgeries of documents, which are notoriously known to have arisen from the License system, as equally contrary to the dictates of religion, and subversive of that high sense of honour, that probity and good faith, which have hitherto been the pre-eminent characteristics of British Merchants; and in the maintenance or decline of which, the welfare, and even the existence of the Constitution, is, in its judgment, deeply and inseparably involved.

"That, fully convinced of the truth and importance of these principles, this Meeting does agree to present a Petition to the Honourable the House of Commons, in Parliament assembled, praying, that they will take the subject of granting Licences to Foreign Vessels to trade between this country and ports from which its flag is excluded, into their serious consideration; and that they will apply such remedy to the evils now existing, as in their wisdom may seem most expedient."

We should rejoice to witness the adoption of similar resolutions in every trading town in the kingdom. We must defer, however, for the present, what we had further to say on this subject. In the mean time, we will present our readers with an extract taken from an able speech of Mr. Hill, at the Hull Meeting, which contains some facts that will serve to illustrate the nature of this commerce. "The documents," he said, "which he held in his hand, would shew the extent in which persons engaging in this trade were guilty, with their eyes open, of perjury, or of subornation of perjury. The first document was the protest of a captain who sailed from Hull to Pillau without a cargo, in the autumn of 1810, which he adduced to shew the manner in which ships coming from England in ballast obtained admission into the ports of Prussia.—The ship had come to Hull with a cargo from the Baltic, under the protection of a British convoy, had entered regularly at the custom-house, and delivered her cargo in the usual manner to the consignees, without any interruption whatever; but the captain and his crew asserted in the protest (and confirmed their assertion by an oath administered with more than usual solemnity) that they had

* The only plausible argument in favour of the licensing system respects the West India produce. But even here we should hope to prove, that the argument, viewed in all its bearings, is not well founded.

had been captured, and sent into Hull; that the cargo was there condemned and the ship restored to them.'

"The second was the protest of a ship which sailed from Hull in the spring of 1811, with a cargo of colonial produce for Riga. In this it was stated that the ship had loaded at Charlestown in America, and various particulars of her pretended voyage were added; all which, though notoriously false and fictitious, were confirmed as before by the oath of the captain and crew.

"The third and last document was an act of the French Government, relative to the condemnation of a ship, which had been captured and carried into Holland in November 1810, with a cargo of colonial produce, from London for Memel. The captain and crew stoutly maintained, on their examinations in Holland, that they had loaded their cargo at Santa Cruz in the island of Teneriffe; but by several curious interrogatories put to them separately, their testimony was found so discordant as completely to expose the falsehood of their whole story.

"If these documents (which were fair specimens of those in general use, and not *selected* for this particular purpose) were not sufficient to set the question concerning the immorality of this trade completely and finally at rest, he could not see how it was possible to enter into any farther argument on the subject. Assuming the immorality as proved, he considered that alone as sufficient to induce every good man to wish for the annihilation of the whole system. Much, however, had been said in defence of it, on the ground of policy and necessity. For his part, he was prepared to maintain, as a believer in the doctrines of Christianity, in the moral government of God, and the accountability of human actions, that our duty and our interest are much more closely allied than many are willing to suppose; and that our Creator has in general linked them indissolubly together; he was prepared to maintain, with a late distinguished British senator, that 'what is morally wrong can never be politically right.'

"But waving these general principles, he would proceed to examine the subject on the ground of alleged expediency."

Here, however, we cannot follow Mr. Hill, but must refer our readers to his speech in the "Hull Advertiser" of the 15th inst. and though he has given an able view of the subject, we have no doubt that the arguments which he has adduced might be greatly strengthened by additional facts and considerations.

DOMESTIC INTELLIGENCE.

The health of his Majesty is said to continue in precisely the same state as it was when the parliamentary examination of the physicians last took place.

Sir Evan Nepean has been appointed governor of Bombay.

Mr. Kirwan, one of the Catholic delegates, having been found guilty, under the Catholic Convention Act, of a violation of the law, in assembling as one of the *delegates* of the Catholic body; the rest of the trials were suspended, on the ground that the law having been thus declared, there was no doubt that the Catholic body would feel themselves to be bound by it.

A special commission having been appointed to try, on a charge of treason, a number of British seamen, who, after being taken prisoners, had entered into the French service, and were found in arms against their country in the Isle of France; the trials came on at the Surrey Sessions-House during the present month. When seven convictions had taken place, and that on grounds which left no doubt whatever of the guilt of the parties, and of the equity of their condemnation; the Attorney General signified that the ends of justice had been fully answered, and that he should now stay farther proceedings, trusting that the example now given would operate powerfully throughout the whole mass of our naval and military force. The sentence of the law has not yet been executed.

NAVAL INTELLIGENCE.

The amount of our loss by the shipwrecks of men of war that had taken, place we stated in our last to be 1,400, when we should have stated it at near 2,000 seamen. Another frigate, the Manilla, has since been wrecked on the coast of Holland; but the whole of the crew, with the exception of six men, have been saved.

An attack was made, on the Neapolitan coast, on a convoy of the enemy, consisting of nine gun-boats and twenty merchant vessels laden with naval stores; and the enemy's batteries on shore having been seized and dismantled by a party of troops, the whole were either destroyed or brought off.

The French frigate, La Pomone, of forty guns, has been captured in the Mediterranean by his Majesty's ship Active. Captain Gordon lost a leg, and his first Lieutenant an arm; besides which, ten of our men were killed and sixteen wounded. An armed storeship, under the convoy of the Pomone, was also taken; another escaped.

A second French frigate, La Corceyre, has been taken in the same sea by his Majesty's ship Eagle. She had on board when taken, 170 seamen and 130 soldiers, 300 tons of wheat, and a quantity of military stores.

ECCLESIASTICAL PREFERMENTS.

Rev. John Smith, M. A. vicar of Bicester, Oxon. Master of the endowed Grammar School of Dilhorne, *vice* Wolfe, resigned.

Rev. William Jackson, D. D. canon of Christ Church, and Regius Professor of Greek in the University of Oxford, Lord Bishop of Oxford.

Rev. John Leslie, D. D. dean of Cork, Lord Bishop of Dromore, *vice* Hall, deceased.

Rev. Henry George Liddle, Redmarshall R. Durham.

Rev. Thomas Peyton Slapp, Bracon-Ash R. Norfolk.

Rev. C. J. Blomfield, Dunton R. Bucks.

Rev. Thomas Hooper, Castle Coombe, Wilts.

Rev. S. Nosworthy, Brushford R. Somerset.

Rev. Roger Frankland, Canonry in Wells Cathedral, *vice* Digby, dec.

Rev. Dr. Weston, Thirfield R. Herts.

Rev. W. B. Ramsden, Little Wakering V. Essex.

Rev. J. B. Hollingworth, one of his Majesty's Preachers at Whitehall.

Rev. James Slade, Feversham R. Cambridgeshire.

ANSWERS TO CORRESPONDENTS

A COUNTRY RECTOR will be admitted.

FUTURUS; EPAPHRODITUS; M. G.; PHILALETHES; THEOGNIS; A CYPHER, are under consideration.

CHARITATIS AMICUS, we think, must change his name before he can become the advocate of Dr. Butler's sermon. In another and the main point of his letter, we deny the charge. He has quoted, as our language, words which we never used.

Our present limits would not suffice for correcting the misapprehensions of AN IMPARTIAL OBSERVER. Referring him to what we have already written, we have now only to say, that he has totally misapprehended us.

We are of opinion, that the time is past for the publication in the Christian Observer of the Letters of A LAYMAN on Mr. Stone's sermon.

SOPATER's note has been received.

We must request THE AUTHOR who has written to us, not to consider our silence respecting his publication as any mark of disrespect. We have it not in our power to notice one twentieth part of the books which are sent to us.

STAFFORDSHIRE's request as to his lines is complied with.

ERRATA.

No. for January, p. 44, col. 2, lines 15 and 16, for ς, in three places, read ς.

Present No. p. 72, col. 2, l. 20 from bottom, after Ιωσηφ dele the comma.

MEMORANDUM.

In the speech of Mr. Steinkopff, on the formation of the Cambridge Auxiliary Bible Society, as incorrectly reported in the Cambridge newspaper, and thence copied into the Appendix of the Christian Observer for 1811 (p. 807), he was made to say, that "such was the want of Bibles throughout all Germany, with the exception of Saxony alone, that he scarce knew a part of Europe which called more for the notice it had received." What he actually said was this: "that though there are provinces, districts, towns, and villages in Germany (among which Saxony stands prominent) where the Bible is cheap and plentiful, still there are others in that extensive empire in which it is greatly wanted, chiefly among the Protestants in Austria and Alsace, many of whom have applied in a most pressing manner for a supply." It is the more necessary to note this correction, as Dr. Marsh, in a pamphlet which he has recently published against the British and Foreign Bible Society, has thought proper to insinuate (p. 67), that this correction was introduced purposely to meet his objections. The facts of the case, however, are, that the speech first appeared in the Cambridge paper of the 20th December; that soon after its appearance, it was stated to a member of the committee of the Cambridge Auxiliary Bible Society, that Mr. Steinkopff complained of having been greatly misrepresented as to Germany; that Mr. Steinkopff was therefore requested to send a more correct report; that on the 6th of January he sent to Cambridge that report which is printed in the authentic account of the Society's proceedings published by Professor Farish, with a declaration that it was the exact statement made in the Town-hall; and that this date was three weeks before the 67th page of Dr. Marsh's pamphlet was printed.

☞ *The Readers of the Christian Observer are requested to attach the above Memorandum to the Volume for* 1811.

THE

CHRISTIAN OBSERVER.

No. 123.] MARCH, 1812. [No. 3. Vol. XI.

RELIGIOUS COMMUNICATIONS.

SOME MEMORABLE THINGS, ESPECIALLY OF THE LAST YEARS AND HOURS OF THE LAST COUNTESS OF SEAFIELD.

(*Concluded from* p. 69.)

"ABOUT six or seven days before her death, she sent for her children, that she might give them her last advice and blessing. To her son, my Lord Deskfoord, she said, that he must be as a mother to the rest, and see to their education; and prayed that God would bless him and direct him in all his actions. If there was any worldly thing she desired, it was that the family might stand in his person. But, checking herself, she said, 'we ought not to seek worldly things of God, and that she was not worthy that there should be the least remembrance of her after her death.' She only begged, therefore, that God would give him a heart in every thing to love and fear him. To my Lady Betty she said, she had been her idol from her infancy, and that she had loved her but too well. As she must now be mistress of the family, she bid her labour for a serious and composed temper of mind. She urged it upon her never to be idle, but always to be employed, and to spend much of her time in praying and reading devout books. She bid her also be kind to her sister, as, notwithstanding the badness of her temper, she had a particular kindness for her. Above all things, she charged her continually to love and fear God, and both in great things and in small to seek counsel from Him; and she would see that all her difficulties, on all occasions, would vanish, and God would give her wisdom without her knowing how: and this, she said, she had proved by her own experience. To my Lady Janet she said, that she had to complain of her temper as stubborn and perverse. She charged her to become more gentle and kind, and in particular to be affectionate and attentive to her sister, and to seek God with all her heart, and to look on all the advice given to her sister as given to herself. To Master George she said, that as he could not understand any advice she could give him, she should only pray God to bless him, and to make him a good man; and, calling for his governor, she charged him to instruct him in spiritual as well as temporal things, and earnestly to inculcate them on him. Then, looking on them all, she said, 'Ye are no more mine; ye are God's.' After which, turning towards her mother, who was leaning on the back part of the bed, and observing her very sorrowful, and bitterly lamenting her approaching death, she said, 'Mother, part willingly with me, for you see I have parted willingly with mine.'

"She was very anxious that her heart should have no attachment but to God. When some inconsiderate person told her hastily, that my Lord Seafield would be there in a few hours, she felt considerable emotion; but, recovering herself, she said, 'What! shall the creature yet interpose between me and God? Begone, all ye creatures. I have vowed it, I have renounced you all, and given up myself to God. I have vowed, O Lord, that I will be entirely thine. Lord, take thou the full possession of

my heart: fill every part of it with thy love.' Formerly, when her husband had returned home after a long absence, at the first meeting her spirits would have been in such a commotion that she would have fainted away. She was afraid lest any such weakness should have seized her now, and therefore still lifted up her heart to God, begging that he would permit no creature to share in it. When her husband came first into the room where she lay, she received him in a manner which did not discover any emotion, asked him of his welfare, excused herself as to conversation because of her deafness, and entreated him to retire to his chamber to refresh himself after such a wearisome journey; and when he had retired, she renewed her ejaculations to Heaven, and said, 'Lord, strengthen my spirit, and preserve my heart from straying one hair-breadth from thee to any created thing; from thee, my God, my all.' She would often say, 'The day of my union with thee is at hand; Lord, make me ready. If I perish, I will perish at his feet. I will hold him fast. Though he should slay me, yet will I love him. My tongue shall never cease to praise him while I have a being.' The second time her lord came to see her, she held out her hand to him with a smile, and said, 'I am no longer your's; I am God's: God bless you, and make you entirely his.'

"She was still affected with a deep sense of her having been wanting in due compassion and charity towards the poor. She therefore begged of her husband that he would be pleased to erect a hospital for the maintenance of four poor widows, of good reputation, who had children, where they might be maintained, and live with their children till those were capable of being put to service or a trade; and on the decease of any one of them, another might be put in her room. To this he readily consented, which gave her no small satisfaction. She blessed God, who had disposed him to consent to it so readily. She was in great hopes that her husband, through the Divine grace, should become truly good, which she earnestly begged of God; and to this end she urged him to be rid of all public affairs, and attendance on a court, as being the bane of all inclinations to true and solid virtue.

"Her heart was now wholly turned to God and to eternity; and day and night, while she waked, for she slept but little, she spent her time in ardent ejaculations, or in reading or hearing some portion of the Holy Scriptures with great devotion. Her son, having about this time read a letter concerning the love of God, was desirous it might be read to her, as being well suited to the present disposition of her heart. Having heard it with great attention, she said she had read it over two several times before, and wished nothing more than to have her heart wholly moulded into the love of God: she had always regarded the love of God as the essence of religion.

"Her fever increasing much at night, on Thursday night she could get no sleep, and so fell into a little delirium. After a time, however, she fell asleep, and awoke free from any delirium. Expressing the sense she had of her unworthiness and ingratitude to God, a lady who was present said, she could see no reason why she should have so ill an opinion of herself, as all who knew her were persuaded that she had led a very good life. To this she replied, that that arose from their not knowing her. She could wish that all might know her real character, and might learn, from her example, not to defer their repentance, but to turn unto God while in health. The same lady observing that she had great reason to bless God who had given her such a son, she replied, that she did bless God for what he was, and prayed that he might be made better, and not be as those who put their hand to the plough and look back again. While she was speaking of her approaching

end, and that it was now not far off, her mother said, she hoped she might still recover. She answered, 'God forbid that I should flatter myself by thinking either that I shall live long in this world, or that I have a full assurance of a blessed eternity; for I stand I know not how.' And turning to her younger sister she said, 'O Jean, Jean, be wise; deny yourself, take up your cross, and follow Christ.'

"That night she caused them read to her our Saviour's farewell sermon, and then said, 'I shall shortly bid farewell to the vanities of the world, and enjoy him whom my soul loveth.' When she awaked from her slumberings, during which she had been troubled with vain dreams, she said she should shortly behold the glory of God; and she begged earnestly that she might have no thought but of him; and that he would inspire her with his Holy Spirit, that, neither sleeping nor waking, she might have any unholy or unprofitable thought.

"Friday night, the fever still increasing, she fell again into a little delirium, sleeping none that night. However, in the morning the delirium left her, and she became quite composed. She had before been much affected with the parable of the Rich Man and Lazarus, and was sensible that God did not always bestow on those he most loved plenty of the good things of this life, and that she had not made that good use of them that she might and ought to have done; and therefore, thinking that the meanest things were too good for her, she desired to be buried in the meanest manner that is used in this country.

"In the afternoon, her fever still increasing, she was seized again with a slight delirium. During its continuance, prayers were made for her, of which she seemed insensible. A little time after, one prayed over her, blessing God that he had turned her heart wholly unto Him, and had taken possession of it, and begging earnestly that God would rebuke Satan, and cause him to depart from her. Her spirit was immediately composed, and she broke forth into a most devout prayer and ardent adoration of God, at which all who were present were greatly surprised. Her husband drawing near to her, she held forth her hand to him, and then fell into a little delirium again. It was thought that she was calling for the young infant; but when brought, she took no notice of him. She was heard to say, 'Come, shew me the way.' One present reminded her that Jesus had said, 'I am the way, the truth, and the life;' and added, that He was now come to lead her to the Father, and to guide her through this dark path. And then he earnestly prayed, that Almighty God, the Creator of the world, would have mercy on the work of his own hands; that Jesus Christ, the Redeemer of the world, would save the soul that he had bought; that the Holy Ghost, the Comforter, would support and comfort her in this her last agony. When he had ended, she broke forth into a divine rapture of adoration and praise with her last breath: 'My Redeemer liveth: praise to the Lord, Amen. Thou hast promised mercy; thou wilt not leave me: praise to the Lord, Amen. Take me by the hand, O my Saviour, and lead me through the dark path unto the Father. O my God, leave me not. I know, O Christ, thou wilt not leave me. Thou never didst forsake a soul that was wholly given up to thee: praise to the Lord, Amen. Heavenly Father, into thy merciful hands I commend my spirit. Thou knowest that I have forsaken the world, and given my heart wholly unto thee. Come, and take possession of it. All I had in the world, they are thine: I give them unto thee; do thou accept of them. I trust only in thy mercy, and in the merits of my blessed Redeemer: praise to the Lord, Amen. Come, Lord Jesus, and lead me to the Father. Heavenly Father, into thy merciful arms I commend my spirit

Amen.' With these words she closed her eyes, and seemed to all present to be yielding up her last breath; and thus she continued for some time, her pulse being quite gone. But in a little time she opened her eyes again, and with an air, as it seemed, of joy and wonder, she continued looking upwards with a fixed gaze for near half an hour. By degrees she let her eyes fall, shut them, and yielded up her last breath. Those who were present were not a little affected both with her last words and her last looks, which they all beheld with silent admiration; and they were led to think that God had been pleased to grant her the desire of her heart, some special mark of his favour, in her passing out of this world, and that she was entered into the joy of her Lord."

From the funeral sermon which was preached on the occasion of this lady's death, I shall extract a few concluding observations.

"Adored be the infinite mercy and goodness of God for this fresh instance of a sinner who hath caused joy in heaven by true penitence. She was a great ornament to her family, sex, and country; a virtuous woman, whose price was far above riches;—the heart of whose husband might trust in her;—who looked well to the ways of her houshold, and ate not the bread of idleness;—whose children rise up and call her blessed; her husband also, and he praiseth her;—who was not vain of her favour, which is deceitful, and beauty, which is vain; but truly feared the Lord, and therefore ought to be praised;—but who, especially in her latter years, and in the last days of her life, gave such evidences of a truly penitent spirit. She then felt the difference between that virtue which has a vain shew in the world, and yet is founded too much on self-love and self-seeking; and that which is founded on a deep and true humility, divine love, and self-contempt;—between a heart divided between God and the world, and a heart wholly devoted unto God. How much did she abhor herself! How profoundly penitent was she for her sins! How was her heart totally weaned from this world, and wholly resigned unto God! How ardent were the breathings of her soul to him! How humble was her hope in his infinite mercy! How often did she say, 'I will cast myself at his feet; if I perish, I will perish there!' And what an earnest had we of her blessed acceptance with her heavenly Father and Redeemer, in her last joyful and rapturous breathing out of her spirit into the hands of her heavenly Father. O may we be stirred up to follow such a blessed example of true penitence! May the children trace this path of their excellent mother! May they ever remember and practise her last dying counsel! May her widowed husband give joy to her spirit, by being united to her in this spirit of true penitence! And, may we all forsake our evil ways and unrighteous thoughts, and turn unto the Lord, and he will have mercy upon us; even to our God, for he will abundantly pardon. Amen."

To the Editor of the Christian Observer.

If the following interpretation of Exod. xxviii. 30, does not appear to you to add to the number of unsatisfactory ones, you will perhaps allow it a place in your valuable miscellany.

I am disposed to consider the names of the twelve tribes of Israel, engraven on the twelve precious stones, as what alone was meant by the lustre and perfection, *the Urim and the Thummim*, which was appointed to be put *in* the breast-plate of judgment;—(which command, ver. 30, I take to be an explanatory repetition of that contained in the preceding verse);—Urim denoting the glory of the visible church, as bearing the *light* of truth (signified by the lustre of the precious stones); and Thummim, the unity of all its

parts, constituting its *perfection*, signified by *all* the tribes of Israel engraven on these stones, and, as it were, enshrined in their glory. Further, this glory and perfection was borne on the heart and on the shoulders of the High Priest, in the ephod, and in the breast-plate, *which were not to be separated from each other* (chap. xxviii. 28). Inquiry is said, 1 Sam. xxiii. 9, and xxx. 7, to be *by the ephod;* which privilege of inquiry (denominated 1 Sam. xxviii. 6. *by Urim*), appears from Num. xxvii. 21, to be allowed only to the person *who, during the theocracy in Israel, was the deputed vicegerent of God;* and it was, in a limited degree, the continuation of that special favour enjoyed by Moses, of familiar converse with Jehovah: for the answers to the inquiries by *Urim* (i. e. of the high priest, wearing the breast-plate and ephod), seem to have been made in an audible voice. Again, in Lev. viii. where every part of Aaron's dress is particularized, it is observable, that the twelve stones are not mentioned; but it is said that Moses *put in the breast-plate the Urim and the Thummim:* and in Exod. xxxix. where every article likewise is distinctly specified, and the stones accurately described, the *Urim and Thummim are not mentioned:* which led Bishop *Patrick* to think they were one and the same; and he says, that Josephus and the Talmudic doctors were of the same opinion.

I also conclude, that the circumstance of the breast-plate (or rather breast-piece, for it was made of fine linen embroidered), being *doubled*, indicates, that the engraved stones (which formed a jewel, not larger than a *small* miniature picture), were placed *within*, i. e. between the fold; so that it might properly be said, Lev. viii. 8, *he put in the breast-piece the Urim and Thummim.* Compare Exod. xxxix. 10. If this was the fact, then that which represented the glory of the church was hidden, or veiled, like all the other representative glories of this dispensation. If the robe of the ephod was (as its Hebrew name imports) the upper garment, *then* the engraved stones on the shoulders were also covered. It should be considered, that though these garments were made for *glory and beauty*, yet that they were scarcely seen by the people. The high priest wore them only when he ministered in the *holy places* (but not when he entered the most holy), and the people could only view him as they worshipped before the gate of the court where the brazen altar stood, i. e. the court of the priests. And it may be added, as every thing pertaining to the tabernacle and priesthood was typical of spiritual and heavenly things, it is congruous to understand the *Urim and Thummim* as being of the same kind; and this point, viz. that they were of material workmanship, would be decided, if the added clause in the Samaritan text be admitted as genuine: "Thou shalt *make* the Urim and the Thummim." But what I consider as the argument chiefly deserving attention is the following. It is generally agreed that the inquiry by Urim ceased about the time of Solomon. The building of the temple, honoured with special marks of Divine approbation, can never be assigned as the cause of the withdrawment of such a privilege. But the defection of the Ten Tribes in the subsequent reign furnishes a sufficient solution of this matter; since it is evident the high priest could not bear the names of the *ten revolted and apostate tribes* on his heart or on his shoulders, as *a memorial* before Jehovah.

At the return of Judah, Benjamin, and Levi, from the captivity in Babylon, great pains were taken to inquire into, and regulate, the genealogies, especially those of the family of Aaron; and some priests were necessarily suspended from their sacred functions through defect of proper documents to prove their pedigree. Upon this occasion, Nehemiah (chap. vii. 5, 6) said unto

them, that "they should not eat of the most holy things till *there stood up a priest with Urim and Thummim*;" q. d. their title to the priesthood could not be ascertained but by an appeal to the sacred oracle, which the high priest, wearing the *complete* ephod and breast-plate, was alone authorized to make: from which it may be inferred, he did not *then* wear it; for this passage proves the privilege of inquiry by Urim was no longer vouchsafed, and also that its restoration was hoped for. Now it is certain the *re-union* of all the tribes of Israel was the subject of several prophecies which yet remain to be accomplished. (See Jer. xxxi. 1, 18, 20; Zech. ix. 10, 13; chap. x. 6. I agree with Mr. Mede, that there are strong internal proofs that the six last chapters inserted in Zechariah belong to Jeremiah, or to his time.) And if this event was, as I suppose, essential to the enjoyment of this favour, it holds forth to us most impressive information concerning the necessity of union, as constituting the perfection of the church, in order to the full participation of that light of truth, and freedom of access to God, which are its happiness and its glory. As the human body, when deprived of a single member, is thereby, though possessing life, yet impeded in some of its functions; so, whilst the church, through disunion, remains imperfect, the disunited parts, though living, all suffer a partial withdrawment of Divine communication, by reason of their divided state. God did not fill the Mosaic tabernacle, or the temple of Solomon, with his glory, *till* the whole was complete, by every part being united to each other, and every utensil and vestment prepared according to Divine command; and perhaps the reason why the *second* temple was not honoured at its consecration with the cloud of glory, may be sought, for in the dispersed state of the tribes; during which state, the high priest could not bear their names in memorial before Jehovah; nor could he, on the solemn day of yearly expiation, offer sacrifices for the house of Israel, collectively considered.

I think this view casts some light on Deut. xxxiii. 8. "*And of Levi he said, Thy Thummim and thy Urim shall be with thy Holy One*" (thy bountiful, gracious One, as in Ps. xvi. 10): even Him who will be *the High Priest of good things to come, in a greater and more perfect tabernacle, by whom Gentiles, as well as Jews, may have access by one Spirit unto the Father, and be made perfect by becoming one.* John xvii. 23. It is observable, that in this text, Thummim is placed *before* Urim.

SOPATER.

To the Editor of the Christian Observer.

IN your former volume, p. 539, a correspondent, who signs herself MARIA, proposes an inquiry respecting the probable import of Jacob's request to Esau, in Gen. xxv. 31. The chief difficulty which presents itself, on the examination of this transaction and its consequences, seems to arise from the diversified nature of the blessings conveyed by the birth-right. That the birth-right was, in some respects, a *transferable* property, the transaction itself sufficiently proves; and of this Jacob must, at the time, have been aware. Yet it appears, from the account given in chap. xxvii. that Isaac was far from considering himself bound, by the previous bargain between his sons, to act conformably to it. It was only in consequence of a successful artifice, contrived by Jacob and his mother, that the patriarchal blessing was diverted from its regular, hereditary possessor, and that "the determinate counsel of God" came to be fulfilled. It is impossible to avoid implicating both the brothers in, perhaps, an equal degree of blame, though they acted from very different motives, on the occasion recorded in chap. xxv.—Covetousness, cruelty, deception, unbelief, were the characteristics of

Jacob's action. Esau displayed a "*profane*" contempt for the divine and the prophetic blessings which were naturally entailed upon the primogeniture. To substantiate these charges, we must recollect what those advantages were, which the one coveted, and the other "*despised.*"—It has, indeed, been supposed (as your correspondent suggests), that "the honour of being progenitor of the Messiah was included in the birth-right;" but of this there seems no sufficient evidence, either in the way of promise, or of fact. It is, however, unquestionable, that the first-born possessed an *authority* over the rest of the family, as is expressed in the words of the Most High to Cain, Gen. iv. 7; and signified by "the excellency of dignity, and the excellency of power," Gen. xlix. 3; according to which he succeeded the father in the government of the family, or kingdom, 2 Chron. xxi. 3. He had likewise *a double portion* of the paternal inheritance (see Deut. xxi. 17, and 1 Chron. v. 1.) It is probable that *these* were the principal advantages which Jacob, by his unnatural and arbitrary conduct, aimed to secure, especially as confirmed by the paternal benediction. It may be urged, that his purpose of self-aggrandisement was by no means realised in the event, since, so far from possessing the dominion over Esau, he was soon obliged to flee from before his face, and, in process of time, to approach him with the most solicitous indications of inferiority and submission. This is true. But it is to be observed, that the ascendancy of Jacob took place, not so much immediately as progressively; not so much in his own person or family, as in his remote descendants. Among them, the divine declaration made to Rebekah, "The elder shall serve the younger," was for ages, and is to this day, remarkably verified. For though, according to the prophecy in chap. xxviii. 39, 40, Edom, the posterity of Esau, for a time enjoyed fertility, victory, and other advantages, "yet at length," says Bishop Newton, "David imposed the yoke, which was very galling to the Edomites from the first; and towards the end of Solomon's reign, Hadad, the Edomite, of the blood royal, who had been carried into Egypt from his childhood, returned into his own country, and raised some disturbances, 1 Kings xi. but was not able to recover his throne, his subjects being overawed by the garrisons which David had placed among them; but in the reign of Jehoram, the son of Jehoshaphat, king of Judah, *the Edomites revolted from under the dominion of Judah, and made themselves a king,* 2 Kings viii. 20—22. Jehoram made some attempts to subdue them again, but could not prevail. We find that the nation of the Edomites has, at several times, been conquered by, and made tributary to, the Jews, but never the Jews to the Edomites. And where is the *name* or *nation* now? They were swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews; and the very name, as Dr. Prideaux has observed, was abolished and disused about the end of the first century of the Christian era."

There were, moreover, certain religious or spiritual privileges connected with the birth-right, the contempt and easy sacrifice of which by Esau has brought on him the severe reprobation of the apostle in Heb. xii. 16. These seem chiefly to have consisted in the right to the domestic priesthood, and to the inheritance of the prophetic blessing. The former was, probably, exercised on occasion of the father's absence, sickness, or death (see Deut. viii. 16, 17, &c.) The latter, as having respect, not merely to temporal prosperity, but also to the setting up of God's kingdom; to the coming of the Messiah; or, in other words, to all those great things included in the covenant with Abraham; could not be slighted without the greatest *profaneness* and impiety. Nor could any truly good man have been in-

different to the honour of being, as the first-born of a righteous household, even *typical* of Him who is "the first born among many brethren." Unhappy Esau! how bitter, yet how unavailing was thy remorse! For a sensual, a momentary gratification, how dreadful, yet how deserved, was thy doom! "This," says Bishop Hall, "was the dearest dish that was ever purchased, except the forbidden fruit." And "what is a man profited if he should gain the whole world, and lose his own soul?"

A. B.

FAMILY SERMONS. No. XXXIX.

Luke xv. 7.—"*I say unto you likewise, joy shall be in heaven over one sinner that repenteth.*"

"THE words of the wise," says the Wise Man, "are as goads" (fitted to rouse the heart), and as "nails" (to fix divine truths there), fastened by the masters (the guides) of assemblies. One, indeed, is our Master, the Lord from heaven; and that we might hear his words, and be instructed in his Father's will, he clothed himself with our nature. When we reflect that he is truth itself, and cannot lie, and that his boundless love made him come to seek and save us who were lost; we ought especially to weigh his words, and let them sink into our hearts. Now it is He who tells us, that "joy shall be in heaven over one sinner that repenteth."

Joy is that which all men seek after, and therefore it is a subject which must be interesting to all. But, alas! the joy which most men seek, is that which arises from pleasing their sensual appetites, or gratifying their malignant passions; a joy which has in it nothing solid, but must, sooner or later, end in sorrow and anguish. It is the joy of fools. Solomon, who applied himself to find out the utmost happiness which the world was capable of affording, and who withheld his heart from no worldly joy, found all to be vanity and vexation of spirit. It is to turn us from this vain pursuit after empty joy, that God calls us, by the messages of his grace and the visitations of his providence, to recollection and penitential sorrow. And they who obey that call, though they may sow in tears, yet shall reap in joy. Nay, there shall be joy in heaven over them.

Heaven is the region and centre of joy, as the sun is of light. There is the kingdom of God; a kingdom of pure love and solid joy; a kingdom of such true and essential joy, that it is called "the joy of the Lord." "Enter thou into the joy of thy Lord." "In his presence is fulness of joy, and at his right hand are pleasures for evermore." Thence, all sorrow and sighing flee away. There, the constant employment of angels and saints is hallelujahs and joyful songs of praise "to Him that sitteth upon the throne, and to the Lamb, for ever and ever." We find, at the birth of our Saviour, a multitude of the heavenly host coming down thence to "praise God, and to give glory to God in the highest, and on earth peace, good will toward men." And a measure of the same joy we may suppose to be excited by every event which tends to the glory of God, and the good of man. In the text we hear of joy being caused in heaven by what passes on earth. In heaven, there is joy over even one sinner that repenteth. Over a sinner! a creature that has despised his Creator; a subject who has rebelled against his supreme Lord and King; a son who has been disobedient to his heavenly Father; an indigent wretch, who has been guilty of base ingratitude to his most bountiful Benefactor, from whom he has received his being and all he possesses; a bond-slave, who has contemned his Redeemer; one also who has obstinately persisted in his wickedness, notwithstanding all the Divine calls and warnings, so that no less than Infinite Patience could have borne with him:—that there should be

joy in heaven over such a creature, is a miracle of grace and mercy far surpassing that of curing the blind or the lame, or raising the dead. There is nothing more hateful to God than sin; and yet our Lord says, that there shall be joy in heaven over a sinner. Yes; but it is over a sinner that repenteth; a sinner who hates and forsakes his sins; who turns away from his wickedness both in heart and life; who is grieved at his heart for having despised so good and so merciful a God; who would not, for a world turn again to such folly; who feels an indignation against himself on account of it; whose sorrow does not arise from worldly loss or disappointment, nor chiefly from the fear of endless torments, but from his having set at nought infinite goodness and love; who is above all things anxious to do so no more; who is afraid lest he should be drawn back to sin; and who, therefore, keeps a strict watch over his heart, his tongue, his ways; and takes revenge as it were on himself, for having neglected and displeased his God. There shall be joy in heaven over such a sinner, how great and how many soever his sins may have been; for the Lord delighteth not in the death of a sinner: he is not willing that any sinner should perish, but that he should repent and live. When the Prodigal Son had spent in riotous living all that his father had given him, and in his misery came to himself, and arose to go to his father, in order to confess his sin, acknowledge his wretchedness, and beg only to be admitted as one of his hired servants; his father, while he was yet a great way off, saw him, and had compassion on him, and, running to meet him, fell on his neck and kissed him. He received him with joy, as his son who had been lost but was found, and he would have all the family to rejoice with him. Oh the infinite love and compassion of our heavenly Father! He rejoices at the conversion of a sinner: he calls upon his angels to rejoice with him. Such an event fills them with joy and gladness: for among them there is no envy, but love; a love which makes them stoop to be ministering spirits to the heirs of salvation. They rejoice when the labour of their Lord and ours, has not been in vain.

Such is the benevolence which reigns in heaven, that joy is excited there even over *one* sinner that repenteth. One might suppose that the conversion of a whole city or nation might cause joy in heaven; but God and his holy angels rejoice over one sinner that repenteth, and this without respect of persons, or rank. Here the rich and the poor meet together; the Lord is the Maker of them all. It is not said that there shall be joy in heaven over a rich or a great man that repenteth, but over one sinner that repenteth, whether he be rich or poor, high or low, bond or free. Nay, if we may judge from some declarations of Scripture, it would appear that God delighted more especially in the recovery of the poor and mean. "Not many wise men after the flesh, not many mighty, not many noble are called; for God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." The meanest and poorest sinner that repenteth, is as much the object of the Divine care and joy, as if there were no other to care for in the world.

God dwells in light inaccessible: no man hath seen God at any time; but the only begotten Son he hath revealed him, and hath revealed him to us by his beloved disciple as Love: "God is love;" and love, when it loses a beloved object, becomes ardent in its desires to recover it, and will spare no pains and labour to

accomplish its recovery: and when those pains and labour are successful, the greater the love has been, and the more ardent the desire to recover the lost object, the greater must be the joy in its recovery. God, when he created man at first, breathed into him a living soul, an immortal spirit, after his own image, and in his own likeness; but when man had ruined and destroyed himself by sin, how ardent was the desire manifested by God, and how great were the care and pains taken for his recovery! He removes him from those things which had drawn away his heart from God; he lets him feel the misery which attends his departure from God, by which he lost true peace and joy, and found in their stead only vanity and vexation of spirit. He visits him inwardly by his Spirit; he sends from time to time his servants the prophets, calling upon him to return, and offering him pardon and forgiveness; he waits patiently for him, with a view to reclaim him; he so loves him as to send his only begotten Son, that whosoever believeth in him may not perish, but have everlasting life; he sends him not to condemn the world, but that the world through him may be saved. How ardent must that love have been which clothed the ever-blessed Son of God with our nature, which led him to take the form of a servant, and to humble himself to death, even the death of the cross, that he might recover us to himself! When the desire has been so intense, and the pains taken so great, for the recovery of the sinner, doubtless the joy for his recovery, when it is accomplished, must be proportionate. Nor is the Divine goodness in this respect confined to a few particular objects. It extends to all. God desires the recovery, the repentance, of every sinner. "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways, for why will ye die? The Lord is not willing that any should perish, but that all should come to repentance."

Since, then, our heavenly Father desires not the death of a sinner, but that he should repent and live; since there is such joy in heaven over one sinner that repenteth, let it be our endeavour to awaken in ourselves, through the Divine grace, this spirit of true penitence. The great importance of the subject I need not insist upon. It formed the grand topic of the preaching of John the Baptist, the forerunner of our Lord; and with this topic also, our Lord himself commenced his ministry: "Repent ye, for the kingdom of heaven is at hand; repent ye, and believe the Gospel." Our Lord tells us, that it was for the very end that repentance and remission of sins might be preached unto all nations, that it behoved the Son of man to suffer and to rise again from the dead. And what our blessed Lord said to us while on earth, he may be considered as now saying to us from heaven; "Repent, and bring forth fruits meet for repentance."

And who is it that thus calls us to repentance? It is our Almighty God, our heavenly Father, our most bountiful Benefactor, our most merciful Redeemer, our most blessed Comforter, our most faithful Friend, who is the giver of all good, who is love and goodness itself; who is also truth itself, and cannot deceive us. And shall we turn a deaf ear to his call? Shall we refuse the gracious invitation which would raise us from our natural state of darkness and degradation, of wretchedness and sin; to life, and light, and glory, to perfect happiness and perfect holiness? Such a refusal would cause joy indeed, but not in heaven. The great enemy of our souls, Satan, with all his angels, would rejoice to find that their labour had not been in vain. These thirst for our ruin; they go about seeking to devour us; by the baits of worldly honours, earthly riches, sensual pleasures,

they would tempt us to defer this great work, and to leave it finally unaccomplished, thus deceiving and drawing us on to our destruction. And shall we gratify their malice and their hatred to us, at a rate too which will prove so costly? Shall we be so far deluded and blinded by the god of this world, as to second his efforts for our ruin, and assist him, as it were, to rivet the chains which are to bind us down under darkness, until the judgment of the great day shall consign us to everlasting shame and contempt, misery and despair?

And let us consider how reasonable are the things which our merciful God and Saviour requires of us, when he tells us to repent. He requires that we do not go on to destroy ourselves eternally, to ruin both our souls and bodies for ever. He requires that we should live to the true ends and purposes of our creation, which are, to glorify God here, by a life devoted to his service, that we may enjoy him for ever in heaven. He requires that we should pursue the things which make us truly happy, and avoid those which will make us for ever miserable. He requires that we should love the Lord our God with all our heart, and our neighbour as ourselves; that we should cease to do evil, and learn to do well; that we should do justly, and love mercy, and walk humbly with our God; that we should live soberly, righteously, and godly in this present world; that, renouncing the world, the flesh, and the devil, we should seek the favour of God as our portion, and look to heaven as our home; that our communion should be with God the Father, and his Son Jesus Christ; that we should be made partakers of the Divine nature; and have our lives so secured with Christ in God, that when he who is our life shall appear, we may also with him appear in glory.

What more ought to be necessary to induce us to obey this call to repentance, than to contemplate the blessings which attend penitence, and the miseries which attend a contrary state and temper? The penitent have inward peace and serenity of mind; the comfort and joy of a good conscience; the favour of God, and free access to him at all times; his special protection to aid them; the guard of his holy angels to sustain them; sweetness and content in every thing they receive, and even in the afflictions which befal them; a secret delight in following their Lord in that way of self-denial which he trod; the continual aids of his grace to strengthen them in this course; a fervent love, which animates them to undergo all difficulties; an humble faith in God, and a firm hope in his mercy, which support them under every trial.—Such are their privileges during their pilgrimage here below; and, to crown all, their latter end is peace, and they are at length translated into the kingdom of their Father, and enter for ever into the joy of their Lord.

What a contrast to this is the state of the impenitent! They continue slaves to their own lusts, and to the devil, who leads them captive at his will; they have no true inward peace and quiet; the happiness they do enjoy arises only from an ignorance of their true state, a blindness to the miseries that await them: their pleasures are low, transient, unsatisfactory, delusive; promising much, but ending only in disappointment; tickling the senses, or the imagination, but proving in the issue vanity and vexation of spirit. And what is their final portion after this feverish dream of life is over? It is outer darkness, misery, and despair; the communion of devils and wicked spirits; weeping, and wailing, and gnashing of teeth; the worm that never dies, the fire that never shall be quenched.

These considerations, awful as they are, may now, it is true, be disregarded by us; but how different will our view of them be when

death comes to arrest us and tear us away from all those objects on which we had placed our affections, and the vanity and worthlessness of which we shall then fully understand! We shall then stand amazed at our own folly and madness; we shall wish earnestly for a longer time in which to repent, and to bring forth fruits meet for repentance, but it will be denied to us. Why then do we defer to lend an ear to the Divine calls? How long have we abused his patience and long suffering already! Shall we even delay this work till to morrow, when we know not what dreadful consequences this very day may be big with? "To-day, then, let us hear his voice, and not harden our hearts. Now is the accepted time, now is the day of salvation." Let us improve the present time, for that only is ours; and turn unto the Lord with all our hearts.

And let us not be deterred from entering on this course by any apprehension of the difficulties attending it. For ourselves to overcome our evil habits, to mortify and subdue our lusts and corruptions, to repent and turn unto the Lord, would indeed be beyond our strength. But he who hath commanded us to turn, stands ready to bestow on us the strength which is requisite to that end. Only let us repair to him, and his strength shall be made perfect in our weakness. His grace and Spirit shall be given to us to make us such as he would have us to be; to quicken our souls, to raise them from the death of sin to a life of righteousness; to turn us from darkness to light, and from the power of Satan unto God.

To conclude: if thus repenting of our sins we return to God through Jesus Christ, we may be assured of the Divine acceptance. "He will be merciful to our unrighteousness, and our sins and iniquities he will remember no more. Though our sins were as scarlet, he will make them white as snow; and though they were red as crimson, he will make them white as wool." He will receive us into his household and family, and number us with his sons and daughters. He will guide us by his counsel, and hereafter receive us to glory. He will rejoice ever to do us good. Nay, we shall cause joy in heaven among all the blessed multitudes who surround his throne; for "there is joy in heaven over one sinner that repenteth."

Now, unto Him who is able to keep us from falling, and to present us faultless before his presence with exceeding joy, be all honour and glory, might, majesty, and dominion, now and for ever. Amen.

To the Editor of the Christian Observer.

THAT there is a great difference between the knowledge of the truth, and an habitual love and practice of what is good, is a position which few will controvert. It deserves, however, an attentive consideration. I believe it is common for young persons of lively imaginations, upon their becoming religious, to be anxious to acquire a knowledge of Divine truths. The nature of the doctrines of the Gospel, and their mutual harmony and dependence, open an extensive field of speculation to their view. They read the Bible and religious books with eager curiosity; and the sermons which they hear are readily impressed on the memory. After some time, these sublime truths begin to lose their novelty; the field is surveyed, and the same objects generally present themselves to their observation. An accurate knowledge of the great doctrines of the Gospel is now acquired; and here the danger begins which the writer wishes to investigate. Persons of a warm fancy are likely to be carried either into the depths of speculative divinity, or into the heights of mystical extravagance. Plain truths are no longer relished; and something must be found to gratify an insatiable curiosity, or the most enlightened

preacher will be thought superficial, and the Bible itself perhaps will be considered almost as a dead letter. The writer has witnessed some of these excesses and dangerous errors in certain divisions of Christians; and a misconception of the nature and importance of religious principles, as the ultimate end of religious knowledge, has probably been a frequent source of sects and heresies.

In order, therefore, to avoid these evils, we must consider the acquisition of virtuous and religious habits as of far greater importance than the richest stores of knowledge. "Knowledge puffeth up, but charity edifieth." A *mere* knowledge of the truth will lead to vain jangling, conceit, and spiritual pride. If, then, we are seeking sound knowledge and information on religious points, let it be our principal aim to become wise unto salvation through faith in Christ Jesus. If we wish to know the truth, let it be with this view, that the truth may make us free from all errors in judgment, and all evils in practice; that we may not only know, but practise what is holy, and just, and good; and may follow whatsoever things are pure, and lovely, and of good report. We shall find, that we may frequently review the same truths, and frequently hear them explained and enforced, without weariness or satiety, if we are only desirous of reducing them to practice.

For instance, the doctrine of man's fall and consequent depravity should teach us the important lesson of humility and self-distrust. The doctrine of Divine grace and favour, through a glorious Mediator, should fill us with humble hope, with stedfast faith, and with lively gratitude. God's gracious care over his people, and his readiness to communicate the graces of his Holy Spirit, to renew, sanctify, and comfort them, are calculated to inspire in them a patient submission to his sovereign will, and a constant reliance on his all-powerful support. The attentive reader of the Bible, or hearer of sermons, may easily draw similar practical lessons from other religious doctrines. And if he is properly acquainted with the weakness of his nature, and the depravity of his heart, he will find it necessary to have a frequent recurrence to the same general principles. He will seek to be grounded and settled in the truth.

The writer by no means wishes to disparage religious knowledge; his only aim is to point out the danger and disadvantage of resting satisfied with mere knowledge. He would have men not only to grow *wiser*, but *better*, by every opportunity which they enjoy of attending on divine things. Now all the means of grace, though they may not increase our knowledge, have certainly a tendency to nourish us in all goodness. The regular performance of the duties of prayer and praise, whether public or private, has a tendency to increase in us true religion, to strengthen our piety, and to enlarge our desires after divine things. If we conscientiously and diligently improve the means of grace, we shall find that religious impressions will grow stronger, and that we shall be enabled to run in the way of God's commandments with increasing delight; worldly vanities and pleasures will lose their attractions, and we shall "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Since the acquiring of religious principles and virtuous habits, is, as regards ourselves, the principal end of divine ordinances (the obligation we are under to attend on them as duties towards God, is not the object of this discussion), we should carefully look on them in that point of view, and prepare ourselves accordingly. We shall then see, that spiritual improvement in the divine life, is much more to be regarded, than the

gratifying of an idle curiosity, or the indulgence of empty speculations. Where this disposition prevails, those ministers will be esteemed whose discourses are solid and pious, rather than such as are flashy or flowery. In the estimation of these, a sermon will not be less valued because it has been previously composed, if it be delivered by one who is deeply interested in his work; nor will their prayers grow languid and faint, because they are presented in words which have been in use for so many generations. They will not expect to find acceptance before the Divine Majesty on account of any external form. And a little experience will convince them, that those who use no regular forms of prayer, do sometimes grow formal. They will find that these external shadows do not constitute the essence of devotion, and that they are only means for the attainment of something vastly more important; that is, to grow up unto the image of Christ, and a fitness for eternal glory. Now, in order to attain this important end, to grow up unto the measure of the stature of the fulness of Christ, to increase in all the virtues and graces of the Gospel, we may well repeat the same services, we may frequently use the same means of grace, we may daily breathe the same ejaculations. Does a person in a healthy state of body refuse to take the same wholesome food? Does he ever loathe his daily bread? And how does a child grow up to a perfect man? By an excessive use of high-seasoned viands, or by the satisfying nourishment of a simple diet?

Let it, then, be our anxious care so to hunger and thirst after righteousness, that we may be filled with grace and heavenly benedictions; and let us never grow weary of the sweet manna and the waters of life which are communicated to us in the ordinances of God. May we daily grow in grace, while we increase in the knowledge of our Lord and Saviour Jesus Christ. May we give all diligence to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in us and abound, they will make us such that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

O. C.

To the Editor of the Christian Observer.

THE form of the Consecration Service of the Church of England being in very few hands, and therefore little known, I am induced to send you the whole of it, and I am persuaded that the insertion of it will be generally acceptable to your readers.

I am, &c.

CLERICUS.

FORM OF CONSECRATION, &c.

The bishop, attended by the chancellor, goes to the church or chapel, and is received at the door by the minister, churchwardens, and parishioners, or some of them; then they proceed to the vestry-room, where the churchwardens present to the bishop a petition in writing, signed by them and some other of the parishioners. The bishop receives the petition, and orders the register to read it. When he has read it, his lordship declares that he is ready to consecrate the chapel according to the prayer of the petition. He then puts on his episcopal robes, and, with the clergy and others attending, walks in procession from the western to the eastern part of the chapel, alternately repeating the twenty-fourth Psalm, the bishop beginning thus:—"The earth is the Lords," &c.; and so on to the end. His lordship having reached the communion table, and being seated in a chair provided for that purpose, and the chancellor being seated in a chair

without the rails, the churchwardens present to the bishop the act of parliament, or other deed, in consequence of which the house has been erected or rebuilt; and his lordship placing the same on the table, and standing on the north side of it turns himself to the congregation, and says:

"Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved by the secret inspiration of the blessed Spirit, or by express command of God, by their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility for his service; which pious works have been approved and graciously accepted by our heavenly Father: let us not doubt but he will also graciously approve this our godly purpose of setting apart this place in a solemn manner, to the performance of the several offices of religious worship; and let us faithfully and devoutly beg his blessing on this our undertaking, and say"—Then the bishop, kneeling down, uses the following prayer.

"O eternal God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet has been graciously pleased to promise thy especial presence, in whatever place even two or three of thy faithful servants shall assemble in thy name to offer their supplications and their praises to thee: vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place, with all humility and readiness of heart, to the honour of thy great name; separating it from henceforth from all unhallowed, ordinary, and common uses, dedicating it entirely to thy service, for reading therein thy most holy word; for celebrating thy holy sacraments; for offering to thy glorious Majesty the sacrifice of prayer and thanksgiving; for blessing thy people in thy name, and performing all other holy ordinances. Accept, O Lord, this service, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness, both temporal and spiritual, through Jesus Christ, our Lord and Saviour. Amen."

Then the bishop, standing up, turns towards the people, and prays thus.

"Regard, O Lord, the supplications of thy servants; and grant that whosoever shall be dedicated unto thee in this house by baptism, may be sanctified by thy Holy Spirit, delivered from thy wrath, received into the ark of Christ's church, and ever remain among the number of thy faithful and elect children. Grant, O Lord, that they who, at this place, shall in their persons undertake to renew their promises and vows, made by their sureties for them at their baptism, may be enabled faithfully to fulfil the same, and grow in grace to their lives' end. Amen.

"Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, thy Son, may come to that holy ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. Amen.

"Grant, O Lord, that by thy holy word, which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen.

"Grant, O Lord, that whosoever shall be joined together in this place, in the holy estate of matrimony, may faithfully perform and keep

the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end. Amen.

"Grant, we beseech thee, blessed Lord, that whosoever shall draw near unto thee in this place, to give thee thanks for the great benefits they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, to beg thy pardon for what they have done amiss, or to ask such other things as are requisite and necessary, as well for the body as the soul, may do it with that stedfastness of faith, that seriousness of attention and devout affection of mind, that thou mayst accept their bounden duty and service, and vouchsafe to them whatsoever else in thy infinite wisdom thou shalt see to be most expedient for them; and this we beg for Jesus Christ his sake, our blessed Lord and Saviour. Amen."

Then the chancellor, by the direction of the bishop, publicly reads the sentence of consecration, drawn up in writing; which being so read, the bishop signs and promulges the same, and commands it to be recorded and registered in the registry, among other records.

Then the minister begins Morning Prayers; and Psalms and Lessons suitable to the occasion are read, viz. Psalm lxxxiv., cxxii. and cxxxii. First Lesson; 1 Kings viii. 22—61. Second Lesson; Heb. x. 19—26. After the Collect for the day, the minister who reads the service stops till the bishop hath prayed as follows.

"O most blessed Saviour, who by thy gracious presence, at the feast of dedication, didst approve and honour such religious services as this which we are now performing unto thee, be present at this time with us by thy Holy Spirit; and because holiness becometh thine house, for ever sanctify us, we pray thee, that we may be living temples, holy and acceptable unto thee; and so dwell in our hearts by faith, and possess our souls by thy grace, that nothing which defileth may enter into us; but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve thee in all good works, who art our Saviour, Lord, and God, blessed for evermore. Amen."

The minister who officiates then proceeds to the end of the morning service, after which is sung Psalm xxvi. 6—8.

The Communion Service is then read by the bishop. After the Collect for the King, the following prayer is introduced.

"O most glorious Lord God, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us. Yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of us and all others thy servants, who, either now or hereafter entering into this house, shall call upon thee; and give both them and us grace to prepare our hearts to serve thee with reverence and godly fear. Affect us with an awful apprehension of thy Divine Majesty, and a deep sense of our own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, we may always perform a service acceptable to thee, through Jesus Christ our Lord. Amen."

The two chaplains then read; one the Epistle, and the other the Gospel; the Epistle being, 2 Cor. vi. 14—17; the Gospel, John ii. 13—18.

Then the bishop reads the Nicene Creed, after which the hundredth Psalm is sung.

The sermon being ended, the bishop proceeds to administer the sacrament in the usual manner; and, immediately before the final benediction, he introduces the following prayer.

"Blessed be thy name, O Lord God, for that it pleaseth thee to have thy habitation among the sons of men upon earth, and to dwell in the midst of the assembly of the saints upon earth. Bless, we beseech thee, the religious performance of this day; and grant that in this place, now set apart to thy service, thy holy name may be worshipped in truth and purity, to all generations, through Jesus Christ our Lord." Amen.

To the Editor of the Christian Observer.

PERMIT me, under the impression of the importance of the inquiry, to request an answer to the following letter, through the means of your excellent publication.

About two years from the date of this, I became the curate of a large and populous village. You will acknowledge that it requires some time to become acquainted with the spiritual state of a large parish. It is difficult, at first, to discern who are, and who are not, attendants at church; and of those who absent themselves, it is desirable to know from what cause they do it; whether it is from a total disregard of religion, or from a conscientious dissent as it respects either the Articles of Religion, or the form of church government.

The point, however, on which I wish more immediately to solicit your opinion, respects the sacrament of the Lord's Supper. In endeavouring to discover the spiritual state of my parishioners, I meet with numbers of an advanced age, who have never been partakers of this holy communion; and among these are persons, who, as far as I am able to judge (God alone knows the heart), are fit to appear at the table of their Saviour. In a congregation consisting entirely of unlettered and uneducated persons, you cannot perhaps expect to meet with very enlarged notions of Christ's holy sacraments. Indeed, the frequent excuse made to me is, that they are no scholars, and therefore are afraid to concern themselves in such matters. I endeavour, as well as I am able, to do away such notions; to convince them, that if they have good reasons to suppose that the grace of God has any influence on their hearts, and that they are Christians in deed and in sincerity, they need not fear to approach the table of their Redeemer.

This, I hope, you will approve of. But when this reasoning has not the desired effect, what is to be done? Is it to be urged and pressed upon them, that they *must communicate?* Is it to be held forth to them that their chance of obtaining an heavenly inheritance may *be much hazarded* by their not complying with Christ's positive command, to eat his flesh, and drink his blood?

Permit me also to inquire, whether there is much efficacy to be attributed to a man's receiving the sacrament for the first time, when he is at an advanced age. Ought it to be urged upon him, when he has perhaps only a few days to live, and has never communicated before? And in such cases, if a clergyman be in some doubt, as to the fitness of a man to receive the sacrament, is he, nevertheless, to administer it; on the principle that it is better that an unworthy person should receive it, than that a worthy person should be denied it?

Will you, or some one of your correspondents, have the kindness to afford me your opinion on these points, whenever a convenient opportunity occurs? In doing so, you will greatly oblige your sincere well-wisher and admirer,

PHILALETHES.

MISCELLANEOUS.

SOME ACCOUNT OF THE LIFE OF THE LATE REV. DR. KERR, SENIOR CHAPLAIN OF THE PRESIDENCY OF MADRAS.

(*Concluded from* p. 611.)

In noticing the progress and final success of the press established by Mr. Kerr, a period has been anticipated which it becomes proper to retrace, in order to view him as engaged in objects more immediately appertaining to his clerical character. A variety of unexpected occurrences having intervened to obstruct the building of a church, first at Ellore, and afterwards at Masulipatam, the whole of the private contributions raised for the purpose had been returned to the subscribers.—But soon after his removal to Madras in 1796, Mr. Kerr suggested that a chapel should be erected in the Black Town, for the convenience of the Protestant inhabitants of that extensive settlement. The proposal being seconded by the wishes of many respectable persons, he undertook to address the Government on the subject; and solicited that the donation of one thousand pagodas, formerly granted on the part of the East-India Company towards building a church at Ellore, might be allowed to form the basis of a fund for carrying into execution at Madras a similar design; and to obviate any objection that might be made to the proposal, as involving a permanent additional charge to the Government, he pledged himself to perform gratuitously the duties of the chapel, in addition to his ministerial functions in the church of Madras.

His individual exertions to obtain contributions for the chapel, were as ardent and unremitted as those he had formerly evinced at Ellore; and the building was undertaken as soon as a sufficient sum was procured. The worthy biographer of Mr. George Herbert tells us, that when that eminently pious divine was engaged in building the church of Leighton Bromeswold, in Huntingdonshire, he became impatient and restless until the work was finished: so also was Mr. Kerr unceasingly anxious for the completion of his chapel. At length, towards the end of the year 1799, the building was finished; divine service being performed in it on the first Sunday in the year 1800; and Mr. Kerr, except when prevented by sickness or absence, continued regularly to officiate at the chapel every Sunday evening until his death.

It is impossible to contemplate Mr. Kerr, while discharging with punctuality the duties of his ministry as a chaplain at Madras, and superintending the various details of an extensive charity, at the same time undertaking, without any view to private advantage, the establishment of a printing-office, and, after surmounting numerous difficulties, at length rendering it eminently conducive to the benefit of the Asylum and of the East-India Company; suggesting at the same time other extensive plans for the public good; collecting contributions for a chapel, and, finally, performing the supererogatory duty of its minister; without admiring the vigour of his mind which conceived,—the disinterestedness, benevolence, and piety, which prompted him to undertake,—and the perseverance and judgment which sustained, and ultimately enabled him to accomplish these various and important objects.

In September 1801, on the departure for England of the senior chaplain, the Rev. Archdeacon Richard Leslie, Mr. Kerr succeeded to his situation during his absence.

It has been already mentioned, that in the year 1792, Mr. Kerr had it in contemplation to proceed to

England to receive the order of priesthood, but that, in consequence of his detention and subsequent avocations at Madras, he had been induced to abandon that intention. The distance of the scene, and the difficulty of obtaining priestly ordination by the imposition of hands in conformity to the rites of the Established Church, had induced some of his predecessors to perform the duties of the priesthood under an authority which could not perhaps be sustained as strictly regular: and Mr. Kerr, influenced by similar motives, and by a conscientious desire to fulfil the purposes of his ministry, had followed an example which appeared to be of sufficient authority, as being recorded on the archives of the church in which he officiated. The consequence of this measure, however, produced, in the year 1802, a severe persecution, over the particulars of which I am desirous of drawing a veil; and the circumstance is only noticed here for the purpose of mentioning, that, in order to counteract the designs formed against him, he determined to proceed to England, to receive priest's orders by the imposition of hands; and in this manner to obviate the objections which, under the powers he then possessed, were alleged to attach to his performance of certain offices of the church.

He accordingly embarked for England on the 8th September, 1802. The low state of his finances permitted not his family to accompany him. Antecedently to his departure, he received from the Government, from the Directors of the Asylum, and from some of the most respectable inhabitants of Madras, testimonials expressive of the high sense entertained of his public services, and of his exemplary private demeanour. Nor were these attestations unnecessary. On his arrival in England, he found that his character had been represented in a manner as remote from the truth as it was injurious to his reputation. Fortunately, he was not destitute of the means of entirely effacing these unfavourable impressions, and of conciliating the good opinion of the Court of Directors, and of his ecclesiastical superiors. By letters demissary from the Bishop of London, he was ordained priest by his friend and patron the Bishop of Sodor and Man, on the 27th February, 1803; and being entitled, from his standing in his college, to the degree of D. D., that honour was conferred upon him, about the same time, by the University of Dublin.

On the 1st December, 1803, Dr. Kerr arrived at Madras, where he was cordially welcomed by his friends; who, in his amended appearance, saw with satisfaction the beneficial influence which this visit to his native country had produced on his health.

Previously to his embarkation to return to India he was specially commissioned, by his Grace the Archbishop of Canterbury, to celebrate the solemn service for the consecration of the chapel in the Black Town. This ceremony was performed, agreeably to the instructions he had received, on the 5th February, 1804, in the presence of a numerous and respectable congregation.

The Rev. Mr. Leslie, who had returned to India and resumed his situation of senior chaplain, died on the 28th June, 1804, to the great regret of all to whom he was known. Dr Kerr did justice to the memory of this amiable, meek, and exemplary divine, in an impressive discourse which he delivered on the occasion*.

On the death of Mr. Leslie, Dr. Kerr again became the senior chaplain of Madras. His active mind, constantly directed to objects of public benefit, suggested about this period, as a modification of a plan

* At the suggestion of Dr. Kerr, a small but beautiful marble monument has been erected in the church of Madras, at the expense of the vestry, to the memory of his departed colleague.

for the relief of widows and children in distress, formerly adopted at his recommendation, that a poor and work-house should be established; with a view as well to free Madras from vagrants, with whom it abounded, as to afford more effectual help to such as really needed and merited assistance, without holding forth to those of an opposite description any incentives to idleness, profligacy, or crime. The plan met with general approbation; but the attention of the settlement, soon after the time it was proposed, being occupied in the consideration of other subjects, it was not then carried into execution. At a subsequent period, he had the gratification to see the plan revived; and the settlement now experiences the benefit of an establishment, the leading principles of which are analogous to those proposed by Dr. Kerr.

On the occasion of the death of the Marquis Cornwallis, governor-general of Bengal, an event not less deeply deplored by the natives of India than by the British nation, Dr. Kerr was requested to preach a funeral sermon. This discourse, in which the distinguished character of that illustrious nobleman in public and in private life, as a statesman and as a general, is faithfully portrayed, was printed by order of the Government.

In May, 1805, Dr. Kerr began to publish, in weekly numbers, a collection of Religious Tracts and Sermons. In undertaking this publication, the principal objects he had in view were, to diffuse religious instruction among Europeans resident in India, and others professing Christianity; to dispel erroneous opinions respecting the Christian dispensation and the doctrines of the Gospel; and to inculcate and enforce those principles on which alone the virtue and happiness of mankind can be uniformly and steadily maintained. In this manner too, he hoped more perfectly to accomplish an object, the anticipation of which had sustained and animated him in his anxious labours to introduce the art of printing at the Asylum, which was that of rendering the press instrumental in the diffusion of moral and religious truth. The profits arising from the publication were appropriable to charitable purposes: and the Government encouraged the undertaking by permitting the weekly numbers to be transmitted to the subordinate stations exempt from postage.

Selected with judgment, the religious tracts and sermons were well calculated to promote the benevolent purposes of Dr. Kerr. The collection contains some of the best treatises in the English language, on the evidences, doctrines, and duties of Christianity; and comprehends extracts from the writings of our ablest and most admired divines, together with sermons, many of which are selected from those of Bishop Porteus. Several of the sermons, also, are original compositions. It is true, some excellent popular tracts will not be found in this collection; but as most of them were already either well known through the exertions of the Society for promoting Christian Knowledge, or every where procurable, they were designedly omitted by Dr. Kerr. Undoubtedly, had his life been prolonged he would have rendered the collection much more complete; but the hand of death was already upon him, when the 1st number of the fifth volume issued from the press.

Possessing the esteem and confidence of successive governors of Madras, his sentiments on subjects connected with the clerical profession were always received with attention. About this time (1805), his zeal in the cause of religion was judiciously exerted, in suggesting, for the consideration of Government and the Court of Directors, the necessity of augmenting the number of chaplains on the establishment, and of strict regard to purity of mind and conduct in those who might be sent to India, in order

to secure those beneficial consequences to the community, which must ever result from the exertions and example of a discreet, conscientious, and pious pastor. He recommended that churches should be erected, at the expense of the Government, at the principal military stations; he proposed regulations for the guidance and conduct of the chaplains; and suggested several other changes, all tending to uphold the respectability of the profession, and secure the regular and correct discharge of religious ordinances. These various suggestions have since generally been approved and adopted, under the orders of the Court of Directors.

His health had been so much benefited by the congenial climate of Europe in 1802, as to afford a ground of hope that his constitution would be able to sustain the influence of a tropical sun, until the completion of the period of service requisite to entitle him to retire with a competent pension to his native country. But on his return to India, it was not long ere the unfavourable effects of the climate on his health were again apparent. Having repeatedly experienced the utmost benefit from change of air and abstraction from public business, he was led, soon after his return from England, to build a neat and convenient cottage, in an open situation, distant about six miles from Madras. To this delightful retirement he was wont to repair, when his avocations were not of such a nature as to require his presence at Egmore; and here, removed from the noise and bustle of the world, he passed in the bosom of his family, and occasionally with a few chosen friends, some of the pleasantest and happiest hours of his life. Eminently fitted as he was by nature for active and public employment, he was even better qualified to adorn a private station; and when we view him "in the domestic sphere of life—in that little but trying sphere, where we act wholly from ourselves, and assume no character but that which is our own," never did any one appear more exempt from the influence of those turbulent passions which agitate the minds of men; never any one more liberal and beneficent, more truly amiable and happy, than Dr. Kerr. For some time, his favourite retreat yielded him all the benefit he had expected. But during the hot months in the year 1805, his indisposition became serious; and it was judged proper that he should try the effect of the cool climate of Mysore. Scarcely had he ascended the hills which divide this country from the Carnatic before a perceptible amendment took place; and so rapid was his recovery, that in the course of a few days he was restored to perfect health. During the hot season of the following year, his health suffered in a like manner as in the year preceding, which led him to resort to the same means of relief; and though not so immediately as on the former occasion, yet ultimately with the same happy result. While in Mysore, he was the guest of his friend Major, now Colonel, Wilks, who then filled the situation of political Resident at the Court of Mysore—whose elegant and interesting work* will secure to him in this country the same consideration and respect which his talents and character have long since deservedly obtained for him among his countrymen in India.

During his second excursion to Mysore, he received instructions from the Government of Madras to proceed to the coast of Malabar, and collect information relative to the early establishment of Christianity, and to the present state of the native Christians, in the provinces in that part of the peninsula. While in Travancore, he was the guest of his friend Colonel Macaulay, the Resident, with whom he had always lived in habits of intimacy. The

* Historical Sketches of the South of India, by Lieut.-Colonel Mark Wilks.

result of his inquiries on these interesting subjects, is contained in a letter to the Right Hon. Lord William Bentinck, governor of Madras, written after Dr. Kerr's return to the presidency.

This letter was printed for private distribution, together with a Report on the same subject, by Dr. Buchanan, who was directed by the Government of Bengal to make an investigation similar to that on which Dr. Kerr was employed. Both these papers have since become known to the public through the medium of the Christian Observer. (Vol. for 1807, p. 751), the Philosophical Magazine, and other periodical publications*.

The precarious state of his health, obviously to be ascribed to climate, would have determined Dr. Kerr to have quitted India at this time, had he possessed resources adequate to

* In the general observations offered by Dr. Kerr at the conclusion of his Report, he adverts to the means in his opinion best adapted to lead to an improvement of the moral character of the Hindoos, to augment their attachment to their British rulers, and to destroy the effect of any influence which may be exerted by those who are disaffected to the British nation to alienate the Hindoos from their allegiance; and, finally, to the means by which the blessings of the Gospel may be extended to our Indian subjects. For obtaining these most important benefits, Dr. Kerr recommends the establishment, throughout the British territories in India, of free schools, for the instruction of the natives in the English language. He is of opinion, that the prospects of advantage and emolument which a knowledge of the English tongue opens to the natives on the coast, will induce many fathers to send their children to these schools; and he contemplates the moral and political improvement of the Hindoos, as a consequence which must flow from the perusal of English books, and an acquaintance with our religious and civil institutions. Major Scott Waring has called this a plan to "*cheat*" the natives of India; and he accuses Dr. Kerr of having suggested "a scheme as repugnant to every principle of justice and true morality as any ever proposed by a disciple of Loyola;" and he expresses his confidence, "that the British nation possesses too just a sense of honour, and is too attached to the true Christian principle of not doing evil that good may come, to sanction so foul a fraud as Dr. Kerr recommends*."

Disclaiming the intention of engaging in a discussion with Major Scott Waring on the subject of Indian Missions, I shall calmly remark, that the charge he has brought against Dr. Kerr is of a very grave nature, but that it appears to be entirely destitute of foundation. Warmly engaged in the controversy which has afforded so much exercise for his pen, that gentleman has allowed his feelings and imagination to outstrip his judgment; and in this, as in several other instances which might be adduced, has assumed and argued from positions which he has not shewn to be just, and which indeed do not admit of proof. With the question, whether the means proposed by Dr. Kerr are competent to the production of the expected result, I have now no concern; but I contend, that, as his objects were confessedly good and of high importance, Major Scott Waring ought to have *proved*, that the means recommended to obtain them were at least reprehensible, before he stigmatised them as infamous.

Does it in any degree detract from the merit of a scheme—does it not, on the contrary, enhance its value—that beneficial consequences are involved in it, which, though anticipated by the authors of the plan, are not foreseen, and which, under existing moral debasement, cannot even be comprehended, by those for whose advantage it is formed? If Major Scott Waring's animadversions on Dr. Kerr's suggestion be deemed just, it appears evident, that almost all political institutions are equally obnoxious to them;—nor can I see how the Christian religion itself can be exempt from their application.

Dr. Kerr did not, as Major Scott Waring has said, recommend that the Hindoos should be "*cheated*," but, on the contrary, that they should be *undeceived*. To accomplish his laudable purposes, he proposed no measures except such as the most rigid moralist might approve. He neither recommended that the Hindoos should be terrified by threats to send their children to school, nor that they should be dragged thither by force, nor yet that they should be inveigled under delusive promises and pretences. He

* Major Scott Waring's Observations on the present State of the East-India Company. 4th edit. p. xxxviii.

the expense of living in England. But, always liberal and hospitable, his disposition and his habits had not been favourable to the accumulation of an independency. His voyage to England was attended with very serious expense; and he had laboured under some peculiar disadvantages with respect to emoluments, from which his predecessors and those chaplains who had entered the service at a period posterior to himself had alike been exempted. These circumstances, and the urgent necessity which existed for his return to England, induced him, during his second visit to Mysore, to address a Memorial to the Court of Directors, in which he besought them to grant him in arrear those allowances which he had not been so fortunate to enjoy, as the means, though of very inconsiderable amount, of enabling him to retire from the service.

The support afforded to this Memorial by the Madras Government, and the eminent services Dr. Kerr had rendered to the Company *, were circumstances which might reasonably be expected to concur in inducing the Court of Directors to come to a decision favourable to Dr. Kerr's wishes. He awaited with considerable solicitude the result of his application, under frequent apprehensions that it would not arrive until he should be far removed from this sublunary scene of anxiety and trouble. This melancholy foreboding was unfortunately verified; for though the Court of Directors at length complied *partly* with the prayer of the Memorial, having granted him a donation of pagodas 5000 (2000*l.*), the decision was not known in India until it was too late. On the 1st April, 1808, Dr. Kerr was attacked by a fever, which, on the 15th of the same month, being Good Friday, terminated his valuable and useful life, at the early age of thirty-nine years.

His remains were interred with every mark of respect, and in the presence of numerous spectators, in the chapel in the Black Town *; and on Sunday the 24th April, in reverence for his memory, the church of Madras was hung with sable drapery, lessons appropriate to the melancholy occasion were read, and a funeral discourse delivered by his colleague.

Dr. Kerr has left two daughters and one son, all of whom are young. Four children he had the misfortune of losing in their infancy.—His death was deplored with profound grief by his relatives and friends,

simply proposed a mode, affording, in his opinion, to the Hindoos, an *opportunity* of present and progressive improvement. He did no more—the rest he left to time, and to the whisperings of "the still small voice" of reason. But Major Scott Waring, by the force of a heated imagination, has conjured up a phantom, which he attacks with as much fierceness, and at which he aims as many heavy strokes, as if it were a real monster.

* The result of Dr. Kerr's zealous labours for the advantage of the institution (the Male Asylum) has been, the establishment within itself of the means of paying a great proportion of its expenses, and of contributing in an eminent degree to the convenience and emolument of the Government, by the labours of a printing-office chiefly wrought by the boys of the institution; the amount of which saving, since the first establishment in 1799 until the end of August 1806, has been to the Government upwards of 75,000 pagodas, and profit to the Asylum of about 28,000 pagodas, exclusive of an uncollected balance of 10,000 pagodas, and of books saleable to the amount of 7000 pagodas, now on hand; the whole arising solely from the exertions of Dr. Kerr, who arranged the plan of this establishment and carried it into effect, by the appropriation of the means he discovered to exist in the institution itself.—*Minute of a General Meeting of the Directors of the Male Asylum held September 20th*, 1806.

* Among the tokens of respect which have been shewn to the memory of Dr. Kerr, ought to be noticed that of several of his more intimate friends, who, anxious to possess the likeness of one whom they so much loved and valued, subscribed for a highly finished engraving, which has been executed by Skelton, from a striking likeness of Dr Kerr by Chinnery.

and by all to whom his various virtues and excellent endowments were familiar. But

"——————" The deep distress
Of her, who best his inmost bosom knew,
To whom his faith was vow'd, his soul was true,
What pow'rs of fall'ring language shall express?
As friendship bids, I feebly breathe my own,
And sorrowing say, 'Pure spirit, thou art gone!'"

It has been remarked by Dr. Johnson*, that "he that writes the life of another is either his friend or his enemy, and wishes either to exalt his praise or aggravate his infamy." The writer of the foregoing sketch, while he hesitates not to express the feelings of entire respect and attachment with which he can never cease to contemplate and cherish the memory of this excellent divine, trusts that he will escape the imputation, as he has endeavoured to avoid rendering himself justly obnoxious to it, of having regarded with undue partiality the character of his departed friend. Satisfied that the surest test of the principles and dispositions of men is to be found in their actions, he has rarely interrupted the course of this narrative by obtruding his own observations and opinions. From the facts which have been recorded, he believes his readers will be enabled to trace, with considerable accuracy, the more prominent features of the character of Dr. Kerr; and he will but just remark, that if a man's merit is to be estimated with reference to the benefits which have flowed from his exertions, it cannot be denied that Dr. Kerr possessed a solid claim to the esteem, the praise, and gratitude of his fellow-creatures.

To this plain and faithful record of the labours of Dr. Kerr, and the more important events of his life shall be subjoined an extract from an account of him which appeared in one of the public prints. It was written by a gentleman who had been long and intimately acquainted with Dr. Kerr; and in it his character is delineated with equal elegance, discrimination, and truth.

"Animated with the spirit of genuine piety and expansive benevolence, endowed by nature with comprehensive and energetic powers of understanding, and enriched by education with the embellishments of a highly cultivated mind; he exerted those faculties with a fervent zeal, and an ardent devotion, for the service of that God in whose sanctuary he was a sincere and faithful minister, for the interests of morality, for the instruction of his fellow-creatures, and for the benefit of that charity of which he was the immediate superintendant, the eminent benefactor and friend.

"Among the more conspicuous instances of this good man's beneficence, we have to notice the chapel in the Black Town, in which his reliques are now enshrined; an edifice projected by himself, erected by subscriptions raised through his individual solicitations, consecrated by him under authority procured from the Archbishop of Canterbury, and in which he gratuitously administered divine service for the instruction of the community in that vicinity, so long as his health permitted, in addition to his functions at St. Mary's church.

"We have to notice his zeal for the due and regular discharge of divine worship at the several subordinacies, evinced by the regulations which, under the sanction of Government, he framed for that purpose, as well as the other measures which he recommended for improving the condition of the clerical establishment.

"We have to notice the signal services rendered by him to the Male Orphan Asylum, which had been of late years principally supported by funds, provided within the seminary, by means of the press-establishments instituted by Dr.

* Idler, No 84.

Kerr; as well as the important advantages which have accrued to the Company from the same source; and we have to notice the Christian charity manifested by the publication of his religious tracts, which combined the advantages of disseminating the doctrines of Christianity and conducing to the utility of the Orphan Asylum.

"In promoting the cause of the religion which he professed, and the benefit of the institution which he superintended, he was animated with an ardour, activity, and perseverance, which nothing could abate but the attainment of the object.

"Hence, by some, with whose private interests, prejudices, or passions his public duties and sacred functions had to contend, he has been considered sometimes to have exceeded the serene and sober spirit of the evangelical character. An intimate knowledge of our departed friend enabled us more correctly to discern his motives and to appreciate his merits:—in truth, no trait of his conduct reflects on his character more lustre and honour, than this which some have ventured to arraign.

"His ardour was the flame of practical piety, his zeal was the emanation of active benevolence.

"He was a plain, but an impressive and an edifying preacher.

"With the accomplishments of the scholar, he combined the manners of the gentleman, and great knowledge of the world.

"He possessed a generous, a disinterested, and delicate turn of mind, rendering him a respectable and valuable member of society, an agreeable companion, and an affectionate friend.

"His soul was susceptible of all the charities; and he might be truly held out as an exemplary pattern of the filial, conjugal, paternal, and social virtues."

On Grace before and after Meat.

To the Editor of the Christian Observer.

MR. OBSERVER,

My natural serenity of temper must prevent my addressing you with any keenness of raillery, or acrimony of censure, however I may feel the injury which I have long sustained, and which I now publicly lament. My origin is not vulgar; nor is my residence mean: I associate with the happy spirits above, who treat me with reverence, and who never feel more exquisite delight than when I am present.

At the same time I reside amongst men; and, considering the obligations they are under to regard me, as also the happiness which I impart when I am properly regarded, I confess I am hurt to be treated, as I generally am, with utter neglect, or with that trivial notice which makes much nearer approaches to the mockery of insult than the homage of respect.

My empire is small, and my faithful servants are few. A rival *, whose appearance is frightful, whose sentiments are impious, and whose voice is disagreeable, lives in these lower regions, and has been too successful in expelling me from many of the abodes of men.

But the injury, on account of which I now apply to you for redress, springs from a class of people whom I respect, and by whom I am respected. You know that I have a claim, founded in wisdom, and established by custom, to appear at table for a few moments at the time of meals, before the repast is begun, and when it is concluded. Meals, in these indulgent times, are of frequent recurrence. On some of these occasions I am called in; on others I am forgotten. This produces, as may easily be conjectured, much irregularity of conduct, and much perplexity of feeling, which at present I need not describe at large.

I entreat you to advocate my

* Discontent.

cause. Assemble around you, Mr. Observer, your pious and learned friends. Examine ancient records, and ancient manners. Trace out the practice of the wise that has been marked with propriety, and that of the foolish that has been marked with absurdity. You may inform your readers how I have been abused by detention that was unreasonable, and vociferation that was ridiculous; and how I am now equally abused, such is the change of manners, by being compelled to move with dispatch, and to speak in a whisper.

From the inspired oracles, the custom of the wise, and the dictates of enlightened and solid piety, lay down, I entreat you, such rules that my appearance on these occasions may be regular and proper. Let me not be compelled to usurp the place of a venerable sister*; and yet do what you can to free me from the insults which I experience from such enemies as these; conformity, cowardice, formality, forgetfulness, and neglect. Especially would I entreat you to decide on the important point, whether I ought to be admitted to the evening tea-table, which certainly is an honour that I do not now enjoy, except in a few exempt instances. In short, you will be explicit in stating when and how I am to appear.

Such, Mr. Observer, is my request; and I have no doubt but that your attention to it will promote the interests of

GRATITUDE.

To the Editor of the Christian Observer.

On my way home from my church in the evening of last Fast-day, I perceived that the ringers of the parish were preparing for a peal. Struck with the extreme impropriety of this, I returned, and endeavoured to convince them how inconsistent such an act was with the solemnity of the day; and after some little conversation, succeeded in persuading them to desist.

During my remonstrance with the ringers, one of them observed, that he thought there was no more harm in their ringing the bells, than in the farmers of the parish employing their horses and men, on that day, in the usual labours of husbandry. Though there was no great difficulty in answering this argument, yet I was sorry that he had it to produce; and if such a person perceives the conduct of the farmer to pass unnoticed, he will be next led to question the propriety and utility of the fast itself.

Can, then, nothing be done to induce the farmers (and indeed tradesmen in general) to pay a more decent attention to the duties of a Fast? In cities and large towns, the shops may be shut, and the streets may wear the appearance of a Sabbath-day: but go a few miles into the country, and, but for the chiming of the church bells, a person would hardly see any thing to remind him that it was a day set apart for public humiliation before God. Now this evil seems to call for some interposition of authority. The clergyman of a parish can do little with fifteen or twenty farmers, who are determined not to lose an hour's work, especially as they have the general practice of the country to support them. Desirous as I am, in these momentous times, to promote as much as possible the religious and universal observance of a fast, yet what can an individual do to remedy an evil of such magnitude as this? I do therefore hope, that some persons possessing influence and authority may be induced to consider and suggest the means by which a remedy may be applied.

A COUNTRY RECTOR.

P. S. Another of the ringers thought there was no more harm in ringing on the evening of a Fast-day, than on the evening of a Sunday. This is true. I wish,

* Devotion.

however, to ask; whether, as I can in some measure regulate the conduct of my own parish, though not of a whole county, I can put a stop to ringing on a Sunday evening? I mean, whether I have authority to do so? It is doubtless an employment but ill according with the sanctity of the Sabbath.

To the Editor of the Christian Observer.

READING lately the Epistle Dedicatory of the *judicious* Hooker to his Ecclesiastical Polity, I could not help applying the following passage to the controversies of the present day, and thinking the case of those formerly stigmatised (whether justly or unjustly was seldom considered), with the name of Priscillianists, very much resembles the treatment now experienced by the men so injudiciously attacked under the name of Calvinists and Evangelical Clergy.

"I deny not" (says this excellent writer) "but that our antagonists in these controversies may peradventure have met with some not unlike to Ithacius, who mightily bending himself by all means against the heresy of Priscillian (the hatred of which one evil was all the virtue he had), became so wise in the end, that every man careful of virtuous conversation, studious of Scripture, and given unto any abstinence in diet, was set down in his calendar of suspected Priscillianists, for whom it should be expedient to approve their soundness of faith by a more licentious and loose behaviour. Such proctors and patrons the truth might spare."—*Hooker's Works*, Oxf. Ed. *Epis. Ded.* p. 123.

Whether Calvin be, like Priscillian, an heretic, I leave to those who are more wise than I am, to determine. I confess there is something in the Divine decrees, not beyond my faith, but beyond my very limited faculties to comprehend. The evil which I deeply lament is, that this hatred of Calvin should be carried to so unreasonable a length, that every man careful of virtuous conversation, studious of Scripture, and given to any abstinence from worldly pleasures, should be in danger of being set down in the calendar of suspected Calvinists; and that the surest expedient to prove his soundness from the taint of evangelical doctrine, is to indulge in a more licentious and loose behaviour. Such proctors (*Barristers* I had almost said) and patrons the truth might well spare.

Sermons, charges, pamphlets, volumes, are daily issuing from the press, against those who are denominated Evangelical Clergymen, and Gospel Preachers. Could the venerable Cranmer or Latimer revisit that church which they planted, and watered with their blood, what would they say to find such names converted into terms of reproach; and that a zeal for the doctrines they taught, and the practice they recommended, should only serve to bring on the imputation of methodistical cant and hypocritical puritanism?

I am, &c.

B. N.

REVIEW OF NEW PUBLICATIONS.

The Life of Ulrick Zwingle the Swiss Reformer. By J. G. HESS. Translated from the French by LUCY AIKIN. London: Johnson & Co. 1812. 8vo. pp. 325.

THE Reformation is an event to which the attention of Protestants cannot too often be called. It was, like the descent of the ark upon Ararat, the moment of deliverance to the family of God. It was a period at which the proper standard of religion was once more adjusted; and, therefore, to which all subsequent periods in the history of the church may properly be referred, and by which our progress or decay may in some measure be estimated.

This motive might have been enough in itself to have induced us to avail ourselves of the opportunity afforded us of touching upon this great theme, by the publication of the volume before us. The Reformation, indeed, is far too large a topic for a review. The crowd of distinguished characters who performed in its principal scenes; the remarkable vicissitudes in its history; the extent of territory through which this vast moral movement was felt, are all unfriendly to any attempt at cursory investigation. But in the history of the reformation in Switzerland, we are presented with a sort of corner, which is more within our grasp. Another motive for this examination is, that the life of Zuinglius is little known; having been lost in the blaze of another luminary, which, moving in a more conspicuous orbit, and shedding a mightier influence upon surrounding nations, has almost exclusively occupied the eye of every examiner. Now the present work brings together more particulars in the history of the Swiss reformer, than have been before condensed into the same number of pages. In addition to all this, the work is well written; and though we have not seen the original, we venture to infer, from the good sense and good English of almost every sentence, is well translated. Of some defects, indeed, both in the author and translator, we shall have occasion to speak hereafter. For the present we shall devote ourselves to a far more gratifying task—that of collecting from this work, and placing before our readers, some of the most interesting parts of the life of Zuinglius and of the history of the Reformation in Switzerland.

Ulric Zuinglius was born in a village of Switzerland, Jan. 1, 1484. Born in the house of a peasant, he is one of the many instances that real genius is of a nature not to be kept down by any weight of superincumbent circumstances. Reared amid the awful rocks and chasms of his country, and familiar for a time only with its rustic inhabitants, he carried into life something of the stern majesty, and of the unambitious integrity, which such scenes and circles might be thought likely to inspire. His father, from the indications which he gave of extraordinary talent, having determined to dedicate him to the church, he was sent to a school, first at Basil, then at Bern, and afterwards at Vienna; whence he returned to Basil, where, at the age of eighteen, he obtained the situation of a teacher. We have no leisure to follow him through the steps of his education; or to notice any particulars, except that from the first he preferred classical studies to the scholastic philosophy; that, contrary to the spirit of the age, he always betrayed a disinclination to bow to the authority of any single writer; that his change of masters was benefi-

cial to him in this respect, as he was induced to compare and balance their respective theories; that, being consecrated to the altar, he, under Divine grace, kept his eye fixed upon his high destination, and, in his wanderings with the poets and orators of antiquity, clung to the Bible, as the great depository of what is most sublime in composition and most admirable in sentiment. Some account of the plan of biblical reading pursued by this eminent man, cannot but be interesting, and we shall give it in the words of the author. Let it be remembered, that this picture of a student is not that of a man in the nineteenth century, taught by the example of millions to search for truth in the channels of Scripture, but of one who was, as it were, scooping out a channel for himself; or rather quitting the "cisterns" at which all the world were drawing for knowledge, and returning to those "fountains of living water" which all had "forsaken."

"Zwingle had resided four years at Basil, when the burghers of Glaris, the chief town of the canton of that name, chose him for their pastor. He accepted this situation, which brought him nearer to his family, and repaired thither after receiving holy orders, which were conferred upon him by the bishop of Constance, in whose diocese the canton of Glaris was situated. In order worthily to acquit himself of the ministry intrusted to him, Zwingle thought that he stood in need of deeper and more extensive learning than he already possessed. He accordingly resolved to recommence his theological studies after a plan that he had himself traced out, and which was very different from that followed in the universities. An assiduous perusal of the New Testament preceded his fresh researches. In order to render himself more familiar with St. Paul's epistles, he copied the Greek text with his own hand, adding in the margin a multitude of notes extracted from the fathers of the church, as well as his own observations, and this interesting manuscript still exists in the public library of Zurich. The attention of Zwingle was from this time directed to the passages of Scripture cited in the canon of the mass, and to those which serve as a basis to the dogmas and most essential precepts of the church. Their interpretation had long been fixed, but Zwingle thought it inexcusable in a man appointed to instruct his fellow-Christians to rest upon the decision of others on points that he might himself examine. He therefore followed the only method to discover the true sense of an author, which consists in interpreting an obscure passage by a similar and clearer one; and an unusual word by one more familiar; regard being had to time, place, the intention of the writer, and a number of other circumstances which modify and often change the signification of words. After endeavouring to explain the text of the Gospel by itself, Zwingle also made himself acquainted with the interpretations given by other theologians, especially by the fathers of the church, who, having lived nearer the times of the apostles, must have understood their language better than the modern doctors. It was in the writings of the fathers that he also studied the manners and customs of the first Christians; followed them through the persecutions of which they were the victims; observed the rapid progress of the rising church; and admired that astonishing revolution which by degrees elevated the new religion to the throne of the Cæsars." pp. 11—16.

But Zuinglius did not limit himself to works which were approved by the church: he read also those of Wickliffe and of John Huss. The result of such an examination might be anticipated. The worship of images, of the relics of saints, of the Virgin Mary, and of the host; and the unbounded authority of the priesthood; together with many other errors of Popery, both in doctrine and practice, soon appeared to him to have no foundation in Scripture. But such was his moderation, that he divulged his suspicions, for a time, only to a few, well qualified either to resolve or to substantiate them. The account given of his ministry while under these impressions, is very striking and characteristic of the man.

"Without directly attacking the abuses authorised by the Romish church, he confined himself in his sermons to the doctrines which he found clearly laid down in the Scriptures, and to the moral precepts to be deduced from them. He took every opportunity of repeating to his audience, that in

matters of faith, we ought to refer ourselves to the word of God contained in the Scriptures, to regard as superfluous all that was unknown; and as false, all that was contrary to them. The time was not yet come for unfolding the consequences of this maxim; it was necessary to prepare the minds of men to receive the new light, and Zwingle thought that this could not be done better than by insisting upon the practice of all the Christian virtues, while most of the preachers of his time recommended nothing to their flocks but the external exercises of devotion."—pp. 20, 21.

Whilst resident at Glaris he was offered the situation of preacher to the convent at Einsiedeln, in the canton of Schweitz, which he accepted. At this place he found several individuals addicted, like himself, to letters, and feeling the same spirit of hostility to existing abuses; among whom was the well-known Leo Jude, who translated the Bible into German. The description given of their daily conferences is very interesting. No Council, perhaps, ever assembled for a higher purpose, and none ever formed its plans, and executed them with more effect.

"The library at Einsiedeln" (says M. Hess) "considerably augmented by the care of Zwingle, was their favourite resort. Here they studied together the fathers of the church, whose works were just published by Erasmus at Basil. They added the perusal of the works of Erasmus himself, and those of Capnio*, both restorers of letters in Germany. They discussed the new and bold ideas of these great men; traced them into their consequences, and subjected them to a severe examination. The new horizon which opened upon them as they advanced in their researches, produced different effects upon them, according to their different dispositions. One embraced with heat and enthusiasm all that appeared to him the truth; another, of a calmer temper, suspected the attraction of novelty; a third calculated the consequences to be expected from a change in received opinions. Each, in short, viewed the object in a different light: what escaped one, was perceived by another; and thus they were mutually enlightened and assisted. All were animated by that ardour which is only found at those periods when men awake from the slumber of ignorance and barbarism." pp. 57—59.

It was on the day appointed for the commemoration of the supposed miraculous consecration of the Abbey of Einsiedeln, that Zuinglius, imagining the minds of his auditors in a measure prepared for the attempt, struck the first public and decisive blow at the reigning evils. An immense crowd was drawn together to listen to the annual discourse. In the midst of this vast assembly Zuinglius mounted the pulpit. "By an exordium full of warmth and feeling he disposed the mind to collectedness and attention;" and then, alluding to the cause of their present meeting, broke forth as follows:

"'Cease to believe that God resides in this temple more than in every other place. Whatever region of the earth you may inhabit, he is near you, he surrounds you, he grants your prayers, if they deserve to be granted; but it is not by useless vows, by long pilgrimages, offerings destined to adorn senseless images, that you can obtain the divine favour: resist temptations, repress guilty desires, shun all injustice, relieve the unfortunate, console the afflicted; these are the works pleasing to the Lord.'" p. 62.

"'Did these chosen of God at whose feet you come hither to prostrate yourselves, enter into heaven by relying on the merit of another? No, it was by walking in the path of the law, by fulfilling the will of the Most High, by facing death that they might remain faithful to their Redeemer. Imitate the holiness of their lives, walk in their footsteps, suffering yourselves to be turned aside neither by dangers nor seductions; this is the honour that you ought to pay them. But in the day of trouble put your trust in none

* "John Reuchlin, or Capnio, revived the study of Hebrew in Germany, which he recommended as necessary to correct the faults of the Vulgate. The enemies of letters, offended at his zeal for the Hebrew, accused him of being more a Jew than a Christian; they even surprised from the Emperor an order, which happily was not executed, for destroying all the Hebrew books. Capnio composed in his justification an apology, which the universities of Paris and Cologne ordered to be burnt. The author would probably have undergone the same fate, had he not found powerful protectors at the court of the Emperor and of Leo X. Capnio died at Stutgard in 1523, at a very advanced age. *V. Hermann von der Hardt.* Hist. Lit. Ref. p. 4d."

but God, who created the heavens and the earth with a word: at the approach of death invoke only Christ Jesus, who has bought you with his blood, and is the sole Mediator between God and man.'

"Language so unexpected produced impressions difficult to describe: admiration and indignation were painted alternately on every face while Zwingle was speaking; and when at length the orator had concluded his discourse, a confused murmur betrayed the deep emotions he had excited. Their expression was restrained at first by the holiness of the place, but as soon as they could be freely vented, some, guided by prejudice or personal interest, declared themselves against this new doctrine; others, and those were the greater number, felt a new light breaking in upon them, and applauded what they had heard with transport. Some pilgrims were seen to carry back their offerings." pp. 64, 65.

From Einsiedeln he was called to Zurich, where he received the appointment of preacher in the cathedral. At this post he spent the rest of his life, and here accomplished, under God, the work which has entitled him the Reformer of Switzerland.—On his arrival he found some, both in the council and chapter, not ill disposed to his enterprise; but, as the author expresses it, "letters wanted a restorer, both the governors and governed an intrepid censor, who should dare to recal them to their mutual duties; and fainting religion an orator capable of rekindling its ardour and restoring its influence upon manners. Providence appeared to have destined Zuinglius to the task." p. 83.

His first measure was to give notice that he should, in his sermons, instead of conforming himself to the "Dominical lessons," or passages appropriated to the Sundays and Saints'-days of the year, explain, in succession, all the books of the New Testament. On the 1st of January 1519, he delivered his first discourse to a crowd of auditors, attracted by the novelty of his plan. He availed himself of the opportunity: "inveighed against superstition and hypocrisy; insisted on the necessity of amendment; thundered against idleness, intemperance, the excesses of luxury, and the passion for foreign service"—a passion then rife among the Swiss, and prompting that fine people to sell their blood to the highest bidder. Multitudes welcomed the orator, and, under God, embraced the truth. Others, and we quote the passage for the comfort of some even now employed in reviving the "fainting religion" of our own church, "depicted him as a knave, who, by his hypocritical preaching, was aiming to destroy the respect and submission of subjects for their magistrates: sometimes they represented him as a fanatic, whose unbounded pride led him to put his own reveries in the place of the decisions of the Church: sometimes they treated him as a man destitute of religion and morals, who was sapping the foundations of piety and virtue, and would end by destroying the state, unless silence were imposed upon him." p. 87.

An occurrence soon took place, in which he made his first public resistance to papal encroachments. Leo X. nearly at the same time in which he dispatched Tetzel to Germany, sent Samson to Switzerland, to offer plenary absolution to all who would assist in the erection of St. Peter's church. Luther in one country, and Zuinglius in the other, took the field successfully against the Pope's delegate, and by the first success paved the way for the final triumphs of Protestantism. Samson was driven with disgrace from Switzerland.

The next evil to which he opposed himself, was the enlisting of his countrymen under the banners of the Kings of France, or emperors of Germany, in their contests for the duchy of Milan. He succeeded in withdrawing the Zurichians from the league entered into with France by the other cantons. Had we space sufficient, we should rejoice copiously to extract from his address to one of the cantons. The language of peace eminently becomes the mouths of the ministers of the "Prince of Peace;" and we have

sometimes doubted whether the ministers of our own days touch often and strongly enough on the moral evils incident to a state of war, or teach with sufficient energy how much nobler it is to forgive than to punish.

As a preacher, the labours of Zuinglius were unremittingly pursued. It may gratify our clerical readers especially, to see a sketch of the plan by which he effectually besieged the citadel of Popery.

"On my arrival at Zurich," says he, "I began to explain the Gospel according to St. Matthew. I added an exposition of the Acts, to shew my audience in what manner the Gospel had been diffused. I then went on to the First Epistle of Paul to Timothy, which may be said to contain the rule of life of a true Christian. Perceiving that false teachers had introduced some errors with respect to the doctrine of faith, I interpreted the Epistle to the Galatians; this I followed by an explanation of the two Epistles of St. Peter, to prove to the detractors of St. Paul, that the same spirit had animated both these apostles. I came, at length, to the Epistle to the Hebrews, which makes known, in its full extent, the benefits of the mission of Jesus Christ. In my sermons (he adds) I have employed neither indirect modes of speech, nor artful insinuations: it is by the most simple language that I have endeavoured to open to every one his disease, according to the example of Jesus Christ himself." p. 119.

We know not that a better prescription has, in the progress of ages, been discovered for those to employ, who now inherit his office as the physicians of souls.

After a short period, the Bishop of the diocese, apprehending the influence of Zuinglius upon public opinion, addressed letters to the council, and also to the chapter of Zurich. In the reply of Zuinglius to these addresses we find the following striking passages: "I will now tell you what is the Christianity which I profess, and which you endeavour to render suspected. It commands men to obey the laws and respect the magistrate, to pay tribute, to rival one another in beneficence, to regard all mankind as brethren. It further requires the Christian to expect salvation from God alone, and Jesus Christ, his only Son, our Master and Saviour, who giveth eternal life to them that believe on him." p. 129. In a paper soon after addressed by him to the Swiss governments, he thus supplicates for freedom to preach the Gospel: "Fear nothing from granting us this liberty: there are certain signs by which every one may know the *evangelical* preachers. He who, neglecting his private interest, spares neither pains nor labours to cause the will of God to be known and revered, to bring back sinners to repentance, and give consolation to the afflicted, is undoubtedly in unison with Christ." This definition may perhaps assist some individuals who, even in this more liberal age, have, with the title, shared the reproach of Zuinglius.

In the year 1523, in order to give greater publicity to his opinions, and to prove the scriptural basis upon which they rested, he solicited of the great council of his country a public colloquy, in which he *should* defend, and any others might attack, his principles. Our readers may be curious to see the articles which he proposed to discuss, as they contain a sort of summary of the controversy between the two great parties. The following extract contains the most important of them:

"It is an error to assert that the gospel is nothing without the approbation of the church: it is also an error to esteem other instructions equally with those contained in the gospel.—The traditions by which the clergy justify their pomp, their riches, honours and dignities, are the cause of the divisions of the church.—The gospel teaches us that the observances enjoined by men do not avail to salvation.—The mass is not a sacrifice, but the commemoration of the sacrifice of Jesus Christ.—Excommunication ought only to take place for public scandals, and it ought to be pronounced by the church of which the sinner is a member.—The power arrogated to themselves by the pope and the bishops is not founded on scripture.—The jurisdiction possessed by the clergy be-

longs to the secular magistrates, to whom all Christians ought to submit themselves. God has not forbidden marriage to any class of Christians; therefore it is wrong to interdict it to priests, whose celibacy has become the cause of great licentiousness of manners.—Confession made to a priest ought to be considered as an examination of the conscience; and not as an act which can deserve absolution.—To give absolution for money, is to become guilty of simony.—Holy writ says nothing of purgatory; God alone knows the judgment that he reserves for the dead; since he has not been pleased to reveal it to us, we ought to refrain from all indiscreet conjectures.—No person ought to be molested for his opinions; it is for the magistrate to stop the progress of those which tend to disturb the public tranquillity.'" pp. 147, 148.

It need scarcely be said that the reformer found little difficulty in maintaining the ground he had taken. We shall quote (for the edification, if he pleases, of the Archdeacon of Sarum) the delineation of the true Church of Christ, with which the speech of Zuinglius closes. "Certainly there is a church that cannot err, and which is directed by the Holy Spirit. It is composed of all true believers, united in the bonds of faith and charity; but this church is visible only to the eyes of its divine Founder, who alone knoweth his own. It does not assemble with pomp, it does not dictate its decrees in the manner of the kings of the earth; it has no temporal reign; to fulfil the will of God is the only care by which it is occupied." p. 154. The speech which he on the evening of the same day addressed to the Council is highly impressive, and is quoted for the express benefit of Professor Marsh. The Grand Vicar, his opponent, having objected to the difficulties of Scripture, Zuinglius replied—"the Scripture explains itself, and has no need of an interpreter. If men understand it ill, it is because they read it amiss. It is always consistent with itself, and the Spirit of God acts by it so strongly, that all readers may find the truth there, provided they seek for it with a sincere and humble heart. Thanks to the invention of printing, the sacred books are now within the reach of all Christians; and I exhort the ecclesiastics here assembled to study them unremittingly." p. 156.

The course of Zuinglius, though always pursued with moderation, became daily more rapid. Another conference was appointed, in which he again conquered. Soon after he succeeded in obtaining a decree of the council, that all images should be banished from the churches, if approved by the majority of members in each church. The other cantons now began to take alarm, and, in the general Council of the States, engaged never to permit the establishment of what they then (and Dr. Butler has recently) called the "new doctrine" in Switzerland. But notwithstanding this, Zuinglius proceeded. In 1525, he obtained from the council the reform of various abuses; and among the rest, the entire abolition of the Mass. The account of the first celebration of the sacrament according to the ideas of Zuinglius, will interest our readers. It was on Easter Sunday.

"A table covered with a white cloth, unleavened bread, and cups filled with wine, recalled the remembrance of the last repast of our Redeemer with his disciples. The first priest, who was Zwingle himself, announced to the faithful, that the religious act which they were about to celebrate would become to each of them the pledge of salvation, or the cause of perdition, according to the dispositions they might bring to it; and he endeavoured, by a fervent prayer, to excite in all their hearts repentance for past faults, and a resolution to live a new life. After this prayer, Zwingle and the two ministers who assisted him, presented mutually to each other the bread and the cup, pronouncing at the same time the words uttered by Jesus Christ at the institution of the last supper; they afterwards distributed the symbols of the body and blood of the Redeemer to all the Christians present, who listened with the most profound and reverent attention to the reading of the last words of our Lord, as they have been transmitted to to us by his beloved disciple. A second prayer, and hymns full of the expression of

love and gratitude towards Him who had voluntarily endured a cruel and ignominious death to save repentant sinners, terminated this solemn and affecting ceremony. Zwingle was of opinion, that to celebrate the Lord's Supper in this manner, was to bring it back to its ancient simplicity, and to unite all that could render it useful. The event proved that he was not mistaken; the churches could scarcely contain the immense crowd that came to participate in this religious solemnity, and the good works and numerous reconciliations which followed it, proved the sincerity of the devotion with which it was attended." pp. 199—201.

Nor did he stop here. In process of time the temporal powers of the ecclesiastics were lessened; the union of the church and the executive accomplished; the monasteries suppressed; and a college so founded, and such professors seated in its chairs, as ensured, under God, a body of enlightened men to water the seed which Zuinglius had planted.

We have dwelt so long upon the first Part of this volume, that we shall do little more than advert to some of the chief topics of the second Part,—the rise of the Anabaptists; the contest with Luther; and the war of the Swiss Cantons, unhappily terminating with the death of Zuinglius.

On the subject of the Anabaptists, so much is known by all the readers of the most common history of this period, that we think ourselves at liberty to be almost silent. Muntzer was the head of the sect; he, arriving on the borders of Switzerland, communicated his notions to Mantz and Grebel, two disappointed partizans of Zuinglius. They henceforward preached against infant baptism; attacked Zuinglius by the title of the "Old Dragon;" entered the town girded with ropes and branches of willow; proclaimed approaching judgment upon all sects but their own; displayed on all occasions the most insulting contempt for the authority of their rulers; preached a community of goods; denied the necessity of all laws and magistrates; forbid all Christians to take arms for their country, or to pay tax or impost; and, at length, suffered the punishment due to those who erect the religion of Christ into an instrument of tumult and rebellion.

The contest of Zuinglius with Luther, is an event of still higher interest. It is universally known that the father of the Reformation, though the triumphant enemy of prejudice, remained himself a sad victim to his early opinions on the subject of the Eucharist. Though he would not allow, with the Papists, the bread and wine, before his eyes, to be nothing but the body and blood of Christ, he asserted them to be, at the same time, bread and wine, and the sacred body and blood. To this error Zuinglius opposed himself: at first with caution; then, as his views cleared, with greater force; and at length he, together with his distinguished friend Œcolampadius, both published upon the subject, and discussed it in a public conference with Luther at Marpurg. It is characteristic of human nature, that those who are wrong are the most violent; and certainly Luther, in this instance, made good this aphorism. But it is the transcendent merits of Luther alone which make such errors a matter of surprise to us. He has been called the morning *star* of the Reformation: but even these luminous bodies, though perhaps the mighty suns of systems, are sometimes shaded by a cloud, and shed a diminished lustre. Perhaps the faults of Luther yield his enemies no higher triumph than that of saying, he was not a perfect man; a title for which he would have been the last to contend.

The conflicts of the Swiss Cantons are, however, the main subject of the second part of this interesting volume. Through these we feel it impossible to follow the author. It may be sufficient to observe, that Zurich, for a time, stood the sole bulwark of Protestantism amidst her native mountains; that, after a time,

Bern and some other cantons ranged themselves under her banner; that five cantons, adhering more closely to ancient prejudices, joined in more intimate alliances with the Catholic powers; that, exasperated, partly by the religious defection of their brethren, and partly by the abuse of a temporary ascendancy gained by the Zurichians, they took arms against them; that Zurich, deaf to the entreaties of Zuinglius, heard "the note of preparation" in the opposite cantons, without arming herself for the battle; that, at length, surprised into an unequal fight, her forces were defeated, and Zuinglius himself, who was appointed chaplain to the army, killed at the first onset. We give this last interesting event in the words of the author.

"In the beginning of the battle, while Zwingle was encouraging the troops by his exhortations, he received a mortal wound, fell in the press, and remained senseless on the field of battle while the enemy were pursuing their victory. On recovering his consciousness, he raised himself with difficulty, crossed his feeble hands upon his breast, and lifted his dying eyes to heaven. Some Catholic soldiers who had remained behind, found him in this attitude. Without knowing him, they offered him a confessor: Zwingle would have replied, but was unable to articulate; he refused by a motion of the head. The soldiers then exhorted him to recommend his soul to the Holy Virgin. A second sign of refusal enraged them. 'Die then, obstinate heretic!' cried one, and pierced him with his sword.

"It was not till the next day that the body of the reformer was found, and exposed to the view of the army. Among those whom curiosity attracted, several had known him, and without sharing his religious opinions, had admired his eloquence, and done justice to the uprightness of his intentions: these were unable to view his features, which death had not changed, without emotion. A former colleague of Zwingle's, who had left Zurich on account of the reformation, was among the crowd. He gazed a long time upon him who had been his adversary, and at length said with emotion, 'Whatever may have been thy faith, I am sure that thou wast always sincere, and that thou lovedst thy country. May God take thy soul to his mercy!'" pp. 320—322.

After this fatal catastrophe, the cantons of Zurich and Bern felt themselves compelled to make a separate peace; and Protestantism seemed to be reduced to her last resources. But such is the power of God to educe good out of evil, that the very defeat of the Protestants roused them to those exertions, and to that unanimity, which finally triumphed over every obstacle. "When," says the author, "the first emotion of terror was past, they blushed to have believed that the fate of their cause was attached to the life of a single man. The establishments founded by the reformer became the source of new prosperity. An active charity, a patriarchal simplicity, and manners still more powerful than laws, formed the noble legacy bequeathed by Zuinglius to his country."

Such is the brief sketch which the work before us has enabled us to lay before our readers, of the life of Zuinglius; and however dull or obscure our narrative may have been, we take all the shame to ourselves, for M. Hess is wanting neither in spirit nor luminousness. Still there are defects in his work, which, though harsher critics might be disposed to impute to a different cause, we are content to set down to a want of space. These defects are chiefly the absence of those discriminating touches by which his readers would have gained a more intimate acquaintance with the reformer; the want of a fuller development of his fundamental principles of action, and of those peculiarities, whether good or bad, which gave a distinct character to that reformation, which, under God, he organized and accomplished. Some hints, indeed, the author has thrown out upon each of these points, but by no means enough to satisfy the inquiring mind. Will our readers forgive us, if we now proceed to attempt, from other sources, to supply

this defect, and to strike the balance of good and evil, as well in the genius and character of Zuinglius, as in his doctrinal sentiments.

In the first place, there were many qualities in the mind of Zuinglius, which eminently fitted him for the mighty work he was called, under God, to accomplish. He combined, to an extraordinary degree, two qualities which rarely incorporate — zeal and prudence. His piety was ardent; his moral conduct such as almost to defy slander. A certain sweetness of manner, like the setting of the jewel, presented his high qualities under the most attractive form. Whether in the library of Einsiedeln, or in the chapter and senate of Zurich, he "bowed the hearts" of his associates "like the heart of one man." Indeed, the spirit of union which prevailed among the reformers of Switzerland has no parallel in history, except in the first ages of Christianity. A community of interests or schemes may unite political adventurers for a season. But in that case, as "every man seeks his own," when any individual has gained his peculiar end, the general camp is deserted. The union of Christians was an union of principle. Each man was carried out of himself; each cast his individual gain into the general stock; each stood ready to sacrifice himself, that he might assist to save a world.— But to return to Zuinglius. In addition to his moral qualities, the love and successful pursuit of letters was a powerful instrument in his hands. Men listened with deference to the instructions of teachers, who, like our reformer and Œcolampadius, were the most learned men of their country. Those might with impunity decry the systems of heathen or scholastic philosophy, who were known to have grappled with their difficulties; or might boldly suggest new comments upon Scripture, who were able to found them upon a fuller comprehension of those original languages in which they were composed. In weighing out the *evil* qualities which entered into the character of Zuinglius, we find little to set against the qualities in the opposite scale. It will be seen, in the estimate of his doctrinal opinions, that his moderation and candour were not always proof against the heated atmosphere of the times. But these are rather the few wrinkles of the countenance than the features or lines of which it was made up. There was, on the whole, a moral grandeur in the man, well suited to the vastness of his enterprise. Like the mountains of his own Switzerland, he seems to rise above the turbulent atmosphere by which he is enveloped. Or, to describe him in these noble lines, dictated to the bard perhaps amidst those very mountains;

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

In delineating the opinions of Zuinglius, it can scarcely be necessary to notice his rejection of the doctrine of transubstantiation, of image worship, of private confession to the priest, of purchased absolution, or the formal commutation of crime for money. Neither should we feel it necessary to dwell upon two other master principles which he held, in common with all the reformers, but, that some in the present age seem, in a measure, to have forgotten that these were the principles of the Reformation. The first of these was, that the "Bible was to be freely circulated amongst the people; and they themselves suffered, under God, and with the aid of their parochial ministers, to search for their creed amidst the pages of their Bible." Zuinglius found that book which "the Lamb" died to "unseal," a "sealed" volume, to the bulk of his countrymen. His first step in reform was to open and display it to the world. For the ca-

nonical lessons he substituted the whole word of God. Instead of the partial selections, or measured comments of the Church of Rome, he bestowed on them the whole legacy of Christ to his creatures. He suspected no evil to religion, or to the reformation, from the widest diffusion of the Bible, even though no comment should accompany it; and did not dam up the word of God till he could pour his own theses into the same channel. Could he have lived to see, instead of the scanty distribution of the oracles of God by a single hand, the hands and hearts of a great nation conspiring and co-operating for this great end, he would, perhaps, early as he died, have said, in the spirit of old Simeon, "Lord, now lettest thou thy servant depart in peace." But had he lived also to see Christian doctors and professors draining their inkstands to paint the evils of such a combination, and, not satisfied with calm discussion, in their, we had almost said, unholy fervour shewing a disposition to change "their pens for truncheons; ink for blood;" he would have discovered that the hydra of Popery had many heads; that the fathers of the reformation could not transfer to their children, with their chairs and gowns, that spirit of manly appeal to the Bible by which they were characterised; and that a disguised fear of the circulation of the Scriptures in one age was likely to effect what the violent suppression of them had accomplished in another.

Another principle, strong enough to be called a passion, in Zuinglius and the whole band of reformers, was that of proclaiming to mankind the doctrine of *justification by faith in the merits of Jesus Christ.* Some modern writers are fond of representing the reformation as a mere effort on the part of the reformers to shake off the burden of papal ceremonies. But it ought rather to be contemplated as the *re-assertion of this grand principle,* the establishment of which was sure to level to the ground all the gingerbread fabric of ceremonies which the Church of Rome had substituted in its place. The image of Dagon must fall when the ark of God is introduced. It was not the mere desire to abolish ceremonies that influenced the reformers; for a ceremonial religion is better than none. But it was to substitute the Saviour for real or fancied saints; it was to elevate him to the throne which they had so long usurped; it was to teach men to "glory" not in themselves, or in canonised men or bones, but "in the cross of our Lord Jesus Christ;" that they lived and died. The reformation is ever to be considered as the triumph of principle over force; and of the particular principle of justification by grace, through faith in a crucified Redeemer, over every device which priestcraft, or pride, or superstition, had conceived, for propitiating an offended God. Is it not incredible, then, that men should be continually starting up to expose this principle as a sort of *new* effervescence of Methodism, a fresh wart or wen upon the fair countenance of the Protestant faith? We are convinced that a vast majority of the errors in religion may be traced to that unremitting and indefatigable desire of the natural mind *to do without Christ.* In this respect, Popery is to be considered not as the mere chance-religion of a country or an age—as a church accidentally founded and cemented by the labours or arts of a few cardinals and pontiffs: it is to be considered as the real anti-Christ, the religion of human nature; as the great confederation of mankind to get rid of Christ; as an organised effort to substitute a sort of gilded machinery for that grand pillar of salvation, pardon by the free grace of God, and through the atoning blood of his Son. It was to such a confederation, then deeply entrenched and guarded by its rich temporalities, and invested, by its mere age, with a fictitious sanctity, that Zuinglius and his brethren op-

posed themselves. Carried, by the grace of God, and the force of this their master principle, through every obstacle, they triumphed in defiance of the strength of their enemies, and even of their own deficiencies, and built up that church which is the mother of us all.

But it is time to notice some of the defects in the opinions of Zuinglius—defects almost merged, indeed, in his general adherence to the fundamental principles of the Gospel. M. Hess should, however, have felt, that the notice of these was essential to his fidelity as a biographer. In resisting the attempt, then, of Luther to substitute consubstantiation for transubstantiation, he rendered a service to religion. But when he went further, and resolved the sacrament into a mere memorial of the death of Christ, denying even his spiritual presence, and the spiritual participation by faith in his body and blood, he stript that sacrament of all that most deeply interests the devout communicant.

Upon the subject of original sin, there is an occasional ambiguity in the sentiments of this reformer. Yet upon this cardinal point, as well as on those of justification by faith, and the necessity of a new creation unto holiness by the power of the Holy Spirit, the early Confessions of the Helvetic Church, framed only four years after the death of Zuinglius, are so very clear, express, and unambiguous, so perfectly accordant with Scripture and with the articles of our own church, that we must suppose either that his doubtful expressions were the effect of haste or inadvertence, or that our reformer gradually acquired more just views on the subject.*. In his hostility to Rome, also, he was tempted, in some instances, to push his reforms to excess. Though he was far, for example, from maintaining (with Calvin afterwards) the complete equality of the clergy, we find him denominating bishops "the wens and swellings of the church." In the same spirit, and inconsistently with his own more moderate proceedings, he says in one place, even of such ceremonies as are not founded in superstition nor are contrary to the word of God, that they may be tolerated till the day star become more bright; but that even these had better be abolished, provided it can be done without great offence. In like manner, passages are to be found in his works which go to establish a ceremonial of religion, not merely in opposition to papal pageantry, but cold, naked, ill constituted for a being like man compounded of body and spirit, whose perception of right depends much upon the medium through which it is seen, who rarely examines truth in the abstract but truth with its various associations, and who, if he does not receive religion through the senses, yet seldom receives it where the senses are violently offended. Some attempt, it should be added, has been made to establish the laxity of the reformer's opinions upon the duties of subjects to their government; and, in the pages of a man controverting the despotic dogmas of Popery, questionable sentiments upon this point are not unlikely to be found. But his general strain of writing; the steady cooperation he experienced from the senate of Zurich; his uniform resistance to the insubordination of the Anabaptists; the charges frequently brought against him of investing the state with too much power in the government of the church; are facts which seem sufficient to repel the imputation. It should be remembered also, that his political principles were not learned on the flat level of Germany, or expressed amidst the prostrate cities or circles of the empire; but imbibed on the mountains of Switzerland, and taught to a nation of freemen.

It must also be admitted, that some of the sentiments occasionally

* See Christ. Obs. for 1805, p. 678.

enounced by Zuinglius, in the course of his polemical writings, though they do not affect the fundamental doctrines of Christianity, are nevertheless rash, crude, and unwarranted, and capable of being perverted to very mischievous purposes: but of this, nothing appears in the Helvetic Confession to which we have already alluded.

The point, however, in which we regard the character of Zuinglius as least defensible, is the intolerant spirit which he manifested towards the Anabaptists. This must partly be considered as the vice of the age in which he lived. At first, indeed, he recommended lenient measures to the senate, in the hope of reclaiming these enthusiasts; but he appears afterwards, on finding them irreclaimable, to have concurred in the sanguinary edict, by which the mere act of rebaptization was punishable with death. Nor was this law by any means inoperative. Many fell victims to its severity; and we find Zuinglius, in a work of his, entitled, Elenchos contra Catabaptistas, expressing himself respecting the treatment of the Anabaptists by the senate, in a way which shews that he approved of the cruel decree. Over this part of his life we should have been glad to draw a veil.

Having given so full an abstract of the narrative of the author, and having both noticed his deficiencies and attempted to supply them, the translator will complain, if no portion of our attention should be bestowed upon her. Though her sex, of course, guarantees us from all that asperity which neglected translators sometimes impute to the critic, yet she writes too well to suffer us to run the smallest risk of incurring her displeasure. We shall therefore now devote a page or two to some comments upon her translation and preface.

Miss Aikin, then, has given us, as we have already intimated, a pleasing, and what we suppose, to be a just, translation of her author. Must we add, that we devoutly wish she had been contented to bear the light trammels of translation, or at least, when extricated from them, she had not indulged in such erratic remarks as her short preface displays. We think, for instance, that she is a little harsh upon her author, when she says, p. xii., that "the attentive reader will observe occasionally, in the measured expressions of the biographer of Zwingle, and his scrupulous anxiety to draw a broad line of distinction between the more sober reformers, and the wild sects who were enemies of all regular government, that kind of apprehensiveness, which must necessarily haunt every man of free and generous sentiments, when writing under the eye of a despot." Now we confess ourselves unable to discover any thing of the apprehensiveness referred to by the translator. The sole offence, according to our judgment, in the volume, is the terming Bonaparte, "the greatest monarch of Europe." And when the ambiguous nature of the epithet *great* is considered, and it is remembered that the free consent of historians has bestowed it upon Louis XIV. and Frederick III. it is somewhat hard to question *his* title to this "bad eminence" who has, from the rank of a private adventurer, fought his way to the throne of the largest civilised empire that ever existed. We should be happy to see the title appropriated exclusively to those who combined with great talents great virtues; but till it is, little more can be charged upon M. Hess, than that he has not originated so good a custom. As to his scrupulous anxiety to draw a broad line of distinction between the more sober reformers and the wild sects who were enemies to all regular government, he has so many abettors amongst the wise and the good, that the allegation of his fair antagonist will not sit heavily upon him. It was a duty in our judgment most imperiously claimed from the author,

to shew that the reformers stopt short of all excess; that they neither goaded on liberty to licentiousness, nor invested piety with the waxen wings of fanaticism.

But there is an hypothesis of the translator, with regard to Zuinglius himself, which still more materially offends us. If, indeed, she is a Baptist, some solution of the following passage may be found in the despotic influence of party feelings. If not, she deserves at least a statue of that society for this disinterested devotion of herself to their cause. The paragraph to which we allude is the following, p. xiii. "In the transactions of Zuinglius with the Anabaptist leaders in Switzerland, he may, if any where, possibly be thought to have made some sacrifice of his particular opinions to the prosperity of the reformation in general. Had not the fanatics rendered adult baptism the badge of *their* sect, Zuinglius would apparently have embraced it, as most conformable to the Scriptural notion of that rite."—The only passage in which this fair champion of adult baptism can have discovered this bias of Zuinglius to such an administration of the rite, is the following. The latter part of the passage is so striking, and so decisive of the general question unfortunately still controverted among us, that we shall extract the whole of it.

"Jesus Christ instituted baptism, but neither he nor his Apostles have expressly dictated the age at which it ought to be administered. It is therefore permitted to each church to order in this respect what it shall think most adapted to general edification. Judging from the Jewish ceremonies, which certainly had a great influence upon those of the early Christians, we may conjecture, that in the primitive church children were baptised at the moment of their birth. That some sectaries of our days have rejected this custom, is owing to their having formed too high an idea of the efficacy of the rite. If indeed, the water of baptism had the power of effacing sins, it would be absurd to baptise children who have as yet committed none; but how can it be believed that an exterior ablution can purify the soul? Baptism is a ceremony by which a man engages to become a disciple of Christ, and to observe all his precepts.

"Under this view of it, it would seem that the rite ought to be deferred till the young Christian is of a fit age to contract an engagement; but important reasons oppose this delay. If the custom of baptising none but adults were to be introduced, negligent parents would omit giving religious instruction to their children, and would think themselves justified by alleging that they did not know whether, when their children were arrived at years of discretion, they would embrace Christianity or not. The young people themselves would reject all exhortations founded on religion, under pretext that it is still at their own choice whether to become Christians. Baptism ought to be considered as a promise made by parents to educate their children in the Christian faith, and to instruct them in the truths of the Gospel. By thus possessing itself of children from their cradles, the church binds them by a number of invisible threads, and prevents them from ever afterwards deserting her bosom." pp. 228—230.

We do not quote this passage as, in all points, expressing our own opinions, but as decisive of the views of Zuinglius, and of the unfairness of his female critic. It has always appeared to us, that the Church of England, by first baptizing infants and then bringing her youth to confirmation, has made the best provision possible for the due administration of this rite. By the first she secures herself against administering it too late; and by the last, against administering it uselessly. She thus avoids an evil into which the Baptists may possibly fall; and secures the benefit to which they lay claim.

As to Zuinglius, it is the more remarkable that he should now be complimented upon a latent attachment to the Anabaptists, when the ground of almost every former attack upon him has been, and we fear too justly, his unremitting severity to that sect.

Will the authoress forgive us, if, after this, we venture to beg that in any future editions of her work, she will be good enough to suffer

the public to form their unbiassed estimate both of the author and the reformer.

Upon the whole, we feel a confidence in recommending this little volume to our readers, and especially to those who wish to lead the young by gradual steps to the contemplation of the noblest epoch in the history of religion. Independent of the charm which is spread over every event connected with Switzerland, the reformation accomplished by Zuinglius has peculiar claims to our attention. It was the only church which, as it were, had no infancy; but started into being almost a perfect model, for the imitation of future ages. In France, the reformed church was an irregular and ill-cemented fabric. In England, during at least the reign of Henry VIII., Protestantism was little better than Popery robbed of some of her gildings. In Germany, though the foundation was well laid, and the glory of the Lord filled the temple, yet the superstition of the mass remained, to pollute the sanctuary and unhallow the fires of the altar. In Switzerland, on the contrary, a church sprang up, of so truly Apostolical an order, that though some looking back to the still purer fabric of antiquity, and "remembering the first temple," might "weep," the "multitude" of the servants of God had reason to "shout for joy." It is true, that after a short period, this church was removed, to make way for the ruder erection of Calvin. The gradation of rank in the clergy was then destroyed, and a belief in absolute and personal predestination made the *necessary* test of Swiss orthodoxy. But this change was not founded on any *real* defect in the constitution or creed of the church of Zurich. It may be accounted for by the love of change in men newly acquainted with liberty; the adaptation of the church polity of Calvin to a country of republics; the boldness and genius of this Reformer; his talent to defend, and his zeal to propagate his system; circumstances which conspired to render the Church of Geneva a model to half the reformed churches of Europe. It is contrary to experience in every other age and place, that as churches go on to maturity, either the gradations of ministerial rank should lessen, or the higher dogmas of predestination prevail. Putting out of view every other consideration, the increase of wealth tends of itself to a wider distinction of ministerial dignity; and a larger infusion of learning and refinement commonly issues in a less dogmatic theology. But Calvin was of an order to accomplish improbabilities. Many reformed churches still bear his "image and superscription," as if fresh from the mint of Geneva; and in others, what he stamped in a life it has taken centuries to obliterate. The Church of England, except that what she names a Bishop was entitled by him a Superintendant, is perhaps the best surviving representative of the church which Zuinglius founded. And her undiminished lustre amidst the surrounding darkness of the world; her lofty bearing when Europe is scattered with the fragments of other pious fabrics, that inherent power of revivescence which within a century she has discovered; that apostolic zeal by which she is now carrying the banner of the Cross into the four quarters of the globe; these are the best proofs to Christendom that the church which he, as it were, hewed fresh from the quarry of Scripture, had nothing to gain from the chiselling and polishing of other men and successive ages.

An Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible. Interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign Bible Society. By Herbert Marsh, D.D. F. R. S. Margaret Professor of Divinity, Cam-

bridge, Deighton: London, Rivingtons. 1812. pp. 80.

WE trust we shall not be deemed to be hastily or prematurely judging a cause which common report declares to be "adhuc sub judice," if we substantiate a sort of challenge we consider ourselves as having already thrown out against the author of this far-famed pamphlet, by a few general remarks on its contents. It is not our intention, in our *present* number, to descend to the particulars of the occasion which called it forth; much less to enter minutely into the merits of a controversy which we had considered as decided, but which, judging from recent appearances, seems as yet scarcely to have burst its shell. Hoping only that from this ill-omened egg, "that which is crushed may not break forth into a viper," we shall proceed, as briefly as we can, to state the *present* position of affairs, which strikes us as superinduced by the publication before us, in regard to the Bible Society.

It is most obvious, in the present formidable battle-array,† that the enemy has changed his front. And in doing this, he has relinquished at the same time so much important, and, as it had appeared to us, not well contested, though certainly untenable ground, that we had almost felt ourselves inclined to have entitled our present remarks, "Testimonies from Dr. Herbert Marsh, Margaret Professor of Divinity in the University of Cambridge, in favour of the Bible Society;" whilst at the end, perhaps, we might have subjoined some few "helps to Lady Margaret" on a single point not so well cleared up in her mind as to leave her at liberty to offer her full and unqualified support to this confessedly valuable institution.

The "testimonies" to which we allude are contained in the following most important declarations:

"In," the Bible Society's "operations abroad" are not only unobjectionable but highly laudable; and, though I think they have been greatly exaggerated, though I think they have been described in terms which violate both truth* and candour, they are certainly productive of great and unmixed good. The liturgy of our church has no concern with the distribution of Bibles, where Christianity is professed under a different form. Neither duty nor interest require us, in this case, to do more than distribute the Bible. For this purpose I would gladly offer the right hand of fellowship, not only to Protestants of every description, but to the members of all other churches, dispersed throughout the world. For this purpose, we should all, as Christians, engage on equal terms. Being concerned alike with the distribution of the Scriptures, being alike desirous of promoting the general cause of Christianity, we should act on a principle which was common to all. The welfare of the universal church would be promoted, and the welfare of the Church of England would be unimpaired." pp. 29, 30.

"I agree with Mr. Vansittart (and here also with Dr. Milner) that the co-operation of churchmen and dissenters 'so far as they can conscientiously co-operate,' is the best mode of lessening the evils of dissent." pp. 72, 73.

"If such an alteration were made in its mode of operation, as to restrict it to countries, where the pre-eminence of our own church, which it is necessary to preserve at home, had no possible concern, such an alteration would render the common principle of action equally beneficial to both parties, and remove the injurious effects, which now arise from placing them on the same level in respect to the government of the society, while the terms, on which they act, are not terms of reciprocity. In a society, therefore, composed of churchmen and dissenters for the sole purpose of circulating the Scriptures in foreign countries, I would readily and heartily partake†." pp. 74, 75.

This last quotation sufficiently explains how far, in Dr. Marsh's opinion, "churchmen and dissent-

* We suspect some misprint in the word "truth;" both as no falsehood has yet been proved on the Society, and without *proof* we presume, ought never to be *imputed*; and also, as it is not easily conceivable how any society, or department of a society, could be "productive of great and unmixed good" which receives into its means of effecting it an actual "violation of the truth."

† See to the same effect, page 78.

ers *can conscientiously* co-operate;" which might also be made more clear by the following declaration, of a *personal* nature, in p. 76.

"I will declare for myself, and declare it both to Dr. Milner and Mr. Dealtry, that I fear no contagion from the dissenters. Indeed I know of none. There are many, and very many among them, for whom, as individuals, I have the highest respect. I would associate with them even for religious purposes, as far as my duty allowed me; and if I went beyond that line, I am sure the dissenters themselves would not applaud me. And, were it necessary, I could appeal to dissenting families in this town, who themselves would bear witness, that, so far from dreading a contagion from their intercourse, I freely communicate the contributions which I can spare, without the smallest regard to religious distinction."

Now, from all these several declarations, made from the chair of the Margaret Professor, we presume the following important inferences in regard to the *present* state of the Bible Society question, may legitimately be deduced.

1. That nothing, *in the nature of things*, forbids an union between churchmen and dissenters for a *religious* object.

2. That all which Dr. Wordsworth, Messrs. Daubeny, Spry, Sikes, with Messieurs the Antijacobin Critics, &c., have written to prove that something, in the nature of things, does forbid such an union, is, in Dr. Marsh's opinion, not worthy a reply.

3. That no danger whatever can accrue from the aforesaid union, as it respects the foreign relations of the Bible Society.

4. That the foreign operations of this society are, on the contrary, productive of *great and unmixed good*.

5. That were these the only operations of the society, every friend to religion, however zealously attached to the Establishment, would act well in "readily and heartily," like Dr. Marsh himself, "partaking in it."

These inferences are stated simply in their naked form, to give every reader the opportunity of comparing them immediately with the passages, from which *alone* we assert their legitimate derivation. If, upon due consideration, they shall be found to have been made with all fairness; if it shall appear that "the testimonies" of the Margaret Professor in favour of this Society, are not capable of a different or less favourable construction; they will doubtless afford ample food for meditation, both to the friends and to the enemies of this institution. The enemies of this institution will be distinctly called upon to re-examine their own grounds of opposition to the society, and compare them with those stated by the Professor. If objections in general be made to the distribution of the Bible alone in certain places abroad —for instance, in our Indian possessions; or any apprehension be entertained from the facility thereby afforded to the operations of missionaries of *any* persuasion;—such objections will be found in direct opposition to the authoritative sentence of the Professor. If it be apprehended that, whether intentionally or not, false translations of the Scripture may creep in, which, when distributed in foreign countries, may have a tendency to mislead the inhabitants, and, by some foreseen or unforeseen influence, react unfavourably on the government or the church of England; such indefinite apprehensions are at once discountenanced and dispelled by the decisive tone of Dr. Marsh's pamphlet. If the union with Presbyterians, Quakers, or Socinians be apprehended by some Churchmen to be a surrender of their own principles, or even a partial recognition of the opposite errors, or an encouragement to others to persist in them, or at least a departure from that precept which seems to exclude us from the very company of false brethren; it is obvious that such speculations are received with no approbation, nay, with every degree of indifference and neglect,

by the just and discriminating mind of the Margaret Professor of Divinity.

On the contrary, the friends of the Society will feel themselves doubly assured in their undertaking, by finding these objections, which, by some of their adversaries, had been stated and urged with so much confidence, absolutely stultified in the present publication. They will find, that even those circumstances which may be the least desirable, though inseparable from the constitution of the Society, are still, in truth, at least in the mind of a great reasoner, lighter than air, when compared with the grounds of their own conduct:—so light, as to deserve to be forgotten in the calculation of that GREAT AND UNMIXED GOOD, redounding from the *foreign* relations of their Society. It will be a great satisfaction to their minds to find the important question, of the legitimacy of what may be generally called the Bible-union of Christians, narrowed, upon the authority of Dr. H. Marsh, to the single spot of British ground, and to the single consideration of the interests of the English Liturgy. Whilst, on the other hand, this will have the most *salutary* effect of raising in their minds (if necessary) the importance of that Liturgy which *alone* is sufficient to sway the mind of Dr. Marsh, and affect it unfavourably to the Society at home; and of leading them with all seriousness of mind, if churchmen, to the inquiry, how far the Bible Society is, or is not, calculated to injure the interests of the English Liturgy, and thus vitally to touch the cause, and even the existence, of our venerable national Establishment.

In entering, then, upon this important inquiry, it is no vain assumption to claim Dr. H. Marsh for a friend, *in principle*, to the Bible Society, as being an *avowed* friend to a joint distribution of the Scriptures. At the same time, it is to be *as* distinctly understood, that certain great obstacles in regard to the Liturgy must be removed from the Professor's mind, before the Society, in its domestic relations, shall have the honour of his patronage or unqualified praise. Now, as we presume the pamphlet to have been, by this time, in the hands of every person actively interested in the cause, we are the less careful to give any direct plan or abstract of its reasonings. We shall, however, just state, that the pamphlet is divided into nine sections or chapters, which, we conceive, might have been *headed* thus: 1. Liturgy ought, by churchmen, to be given away in this country. 2. Bibles ought not, in this country, to be given away by churchmen, without the Liturgy. 3. Prayer-Book respected by the Reformers. 4. Analogy between the Bible Society and Mr. Lancaster's Plan of Education. 5. and 6. Danger accruing to the Church from a contempt of the Liturgy, proved by the history of the Puritans. 7. Remedies to be applied. 8. The dilemma of Mr. Vansittart considered. 9. Concessions in conclusion to the Dissenters.—The aforesaid great obstacles, then, to be collected from these several heads of remark, as existing in the mind of the learned author, we presume, may be met by the following inquiries. 1. Whether it be absolutely necessary for churchmen to give away the Bible and Prayer-Book actually bound up in the same volume. 2. Whether the actual distribution of the Prayer-Book be hindered by the institution of a British as well as Foreign Bible Society. 3. Whether, at least, the respect for the Liturgy be not diminished by this institution. 4. Or, whether, in general, the concession to Dissenters, of its omission, be not injurious to the interests or the dignity of the Church of England. 5. Whether there be not some hidden or open analogy between the Bible Society and the Lancasterian System of Education.

Before the short consideration which we wish to give to these doubts, it may be necessary to premise, that the Professor's grand di-

lemma, in the opening of his remarks, is liable to some of those exceptions which usually lie against that mode of reasoning, when applied to subjects standing on the complicated considerations of moral evidence. He begins by making his adversary ask, "Where is the harm of giving away a Bible?" to which he categorically replies, "None whatever." Now it unfortunately happens, that his whole pamphlet is written to prove, that, under *certain* circumstances, harm *may* accrue, even to the annihilation of the Church of England, by such a gift. But upon this answer is to be triumphantly grounded another question, as addressed to Churchmen; "Where is the harm of giving away *also* a Prayer-Book?" And if "None whatever" be the reply, then comes *his* dilemma, "how can the real Churchman consistently object to those who *recommend* their joint distribution?" Now, the answer but too easily occurring to this question, and suggested by his own principles, is, that under *certain* circumstances, this harmless gift might become very harmful. Should it be the overthrow of the Bible Society, is it not then a "petitio principii," to ask the subscribing Churchman, "where is the harm of giving away a Prayer-Book?" Should the constant union of the two so enhance the expense (we are only putting supposable cases), as to discourage, in certain circumstances, the distribution of either, would the Professor still ask, "where is the harm, &c.?" The same line of argument exactly furnishes an answer to Dr. Marsh's dilemma, "Is it not useful to give away a Prayer-Book with the Bible?" and if so, can the Churchman consistently "complain of those who object to the withholding of this usefulness, i. e. to the omission of giving the Liturgy?" Undoubtedly, as an abstract question, he might, if he could only prove a greater usefulness another way, or a specific mischief resulting from this act, counterbalancing its utility. The empiric, by associating with every prescription his favourite drug, often *misplaces* its utility, and destroys the patient. Nothing, however, can be more remote from our intention, than to connect such a character with the name of Dr. Marsh: nothing, in truth, more remote, than to deny the absolute necessity of associating, *in some way or other*, the Bible and Prayer-Book together, when given away by Churchmen to members of the Church. And this *necessity* may be considered as conceded to Dr. Marsh without a struggle. Indeed, so necessary, so indispensable to the very existence of a liturgical establishment, do we believe the distribution of its Liturgy to be, that we could almost think a Professor wastes his time in proving what can never be seriously denied. At least, his insisting upon that point so very largely, seems to have rendered quite superfluous his previous arguments for its harmlessness and its utility: arguments only so far indisputable, as they are coincident and identical with those for its necessity.

To come, then, to the main points at issue in the Lady Margaret Professor's mind. 1. Whether it be absolutely necessary for Churchmen to give away the Bible and Prayer-Book actually bound up together in the same volume. Some little obscurity on this point, which of all others ought to have been most thoroughly clear and explicit, is observable in this pamphlet; where, in truth, the author sometimes seems to contend for the Liturgy in the abstract, then merely as accompanying the Bible, and then as actually wedded to it in the same binding. Now, every thing averred by the Professor in behalf of the Liturgy in the abstract, is not so much to be conceded as to be commended; to be most strongly maintained, and carried, as it were, by acclamation, by all true lovers of our ecclesiastical constitution. We shall wait till our attachment, and even *devotion* to the Liturgy of the Established Church is in the least degree

questioned, before we shall think it necessary to repeat, in many words, our humble meed of praise to those noble compositions,—the birth of the purest ages of Christianity, and chaunted, through successive generations, from the lips of martyrs and confessors; which having been stripped, at the glorious era of the Reformation, of the accretions of superstition that had gathered upon them, are now handed down to our own privileged church, in all the brightness of their primitive simplicity; and stand as the noblest monument of past devotion—the soundest model for the future. But, surely, let us ask, has Dr. Marsh's penetrating mind been so far seduced by his own commendations of our excellent Liturgy, as to take these for proof of the other two very different propositions; viz., that the gift of the Liturgy should always accompany that of the Bible; nay, that they should be actually bound together, for distribution, in the same volume? Let these positions at least stand on their own ground. And let it be suggested, in answer to the first, that perhaps the poor man may possess a Prayer-Book already, and another given with his Bible would be quite superfluous: perhaps he may have funds to buy one, and would far more respect and value it as a purchase than as a gift. For ten persons without a Bible, we honestly believe scarcely one is found without a Prayer-Book. Must, therefore, the remaining nine receive superfluous Prayer-Books merely for a point of etiquette? Besides, if you give no Bible without a Prayer-Book, then surely it may be urged, you should give no Prayer-Book without a Bible. Else the comparison would run thus: you give the Prayer-Book certainly—a Bible *if you can*: your supposed opponent gives the Bible certainly—a Prayer-Book if he can. And surely, if the Churchman ought to avoid the last alternative, the Protestant no less should fly the first. In fact, we hold it to be perfectly clear, that if the Prayer-Book must always accompany the Bible, the Bible ought assuredly always to accompany the Prayer-Book. If to deny the former be to incur the charge of "generalised Protestantism," to question the latter would, both in principle and practice, deserve the imputation of Popery. The only course, we are persuaded, to be pursued, if the Prayer-Book is always to accompany the Bible, is not only actually to bind the Prayer-Book with every Bible for distribution, but the Bible also with every Prayer-Book: for surely the mischief of giving the Prayer-Book *alone* without the Bible, is to be as strongly asserted as that of giving the Bible alone without the Prayer-Book.—Let us see, then, the consequences to which this rigid rule must lead. In every case of giving either, you necessarily incur the expense attached to the other. The Society (that, for instance, in Bartlett's Buildings) to which you subscribe, can no more send you the Prayer-Book *alone* (in consistency with itself) than it can the Bible *alone*. Consequently, if not in circumstances always to give both, you must necessarily and proportionably be reduced in the opportunities of giving either. And if, on the other hand, you liberally distribute "the wedded pair," you have the satisfaction, nine times out of ten, to know, that on one side or the other you must have made a superfluous donation. The obvious inconvenience attending such a rule, could not, but for its obviousness, have escaped the profound mind of the Professor, who, we are inclined to think, after all the "inquiries he had instituted at various times, demanding close reasoning and profound thought, entered upon this subject" with a notion, that it "required" *more* "penetration" than it actually does. Surely it does not require all the penetration of the Lady Margaret's learned Professor of Divinity to divine, that, as a matter of convenience in parochial arrangements, it were preferable to have

Bibles and Prayer-Books in separate volumes on our shelves, in order to give a Prayer-Book, wherever we shall find none possessed, to elucidate the Bible; and a Bible, on the contrary, in case of that important want, to confirm and warrant the Prayer-Book.

2. But we willingly hasten to the second, and far more important and conclusive inquiry, "whether the actual distribution of the Prayer-Book be hindered by the institution of a British Bible Society."—This, indeed, as a question of FACT, embracing an inquiry into the number of Prayer-Books actually printed, sold, and distributed in charity, or otherwise, since the institution of this Society, in comparison with an equal period of time before that event, we shall, for the present, wave: not, indeed, through fear; but through a kind of hardy confidence in our own independent speculations, and through a conviction that those, whose arguments it most nearly concerns, would have proved, if they could, that any diminution whatever has taken place; or, at least, that the dreaded disrespect and neglect of the Liturgy had not issued in any increased sale or distribution of that incomparable manual which distinguishes us as churchmen.—Of the dreaded disrespect, we are to speak under the 3d head: the present confines us to the inquiry, whether there be any tendency to be apprehended, in this dangerous institution, towards the neglect or hindrance of the actual distribution of the Prayer-Book. The Professor, "appealing to no facts whatever, deduces an inference by the sole aid of abstract reasoning", ... "that the very circumstance of churchmen joining this Society, though it does not actually prevent their procuring Prayer-Books elsewhere, has a natural and necessary tendency to diminish, in the opinion of churchmen themselves, both the importance of the Liturgy and the consequent frequency of its distribution." (pp. 56—58.) We are inclined, we confess, to regard this position as wholly unfounded; and, certainly, the arguments by which it is supported, are far more sophistical than solid. To his *reasonings* on this head, we presume to oppose what seem to us the plain conclusions of common sense, founded on the observation of the world around us.

We here take some credit to ourselves, in the eyes of Dr. Marsh, for dividing the world between the subscribers and the non-subscribers to the Society in Bartlett's Buildings. The alleged discouragement, therefore, of the distribution of Prayer-Books, must be felt in one or both of those two classes. Now, of the subscribers to that venerable society, if Dr. Marsh entertains the opinion which he ought, he will allow that they are actuated, in subscribing, by a sound principle of attachment to our Establishment, and by a sense of the importance of that society, as a pillar of the Establishment. Suppose a person so actuated, to hear of the Bible Society, of its principles, and of its success. Suppose, for we will put the *worst* case, that, caught with the fire of enthusiasm, and ravished with the well-founded idea of flying, like the angel, through the midst of heaven, with the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people, he actually writes his name in the fatal list, and furnishes his guinea to the plan. Is it, we ask, not "the natural and necessary," but the *actual* and *practical* tendency of this act, either to withdraw such a man from his original society, or to limit the conscientious efforts we suppose he has hitherto made, in connection with her, for the simple and obviously necessary distribution of his Church Prayer-Book? We repeat it, we have no such opinion of the unsteadiness, we should say the *weakness*, of any one of our fellow members in Bartlett's Buildings, even to suspect that such could be the result. We should, in fact, expect

his relations with that society to remain unaltered. We should not wonder (we speak the FACT in regard to ourselves) if he never drew a book for his own neighbourhood, but as before from Bartlett's Buildings. We think it incredible, that the man should now begin to feel it as a matter of indifference, whether his poor neighbours carried a Prayer-Book to their church or not. On the contrary, we should be much surprised if his care, on this head, were not even quickened; and if (lest he might appear to slight an old friend, by making acquaintance with a new) his zeal were not re-animated, and fresh exertions added, were it but to maintain his consistency, and to justify his old attachments. If otherwise, we would; at least, go farther in our suspicions, and suggest, that could a man be cooled in his attachment to such a cause, he would withdraw himself altogether, and transfer his name, at once, from Bartlett's Buildings to the British and Foreign Bible Society. If such a transfer has been made; if an individual instance can be named, let it be so, and we will name a dozen for each one, where the Bible Society has acted as the channel to convey subscribers to its venerable neighbour. Indeed, we honestly believe that Dr. Marsh intends no such imputation on the members of his own Church, and Church-Society. We doubt if he does not, in his sleeve, shrewdly suspect, perhaps *know*, that the members common to both societies, are about the most useful and active members of both. To take a name at random, though familiar to us all, would Dr. Marsh willingly enter into a comparison of the number of Prayer-Books yearly distributed by himself, and by Mr. Simeon of King's College? Will he hazard the question? Will he encounter the reply?

. . . . . meque timoris
Argue tu, *Drance*, quando tot stragis acervos
Feucrorum tua dextra dedit; passimque tropæis
Insignis agros.

But, perhaps, the non-subscribers to Bartlett's Buildings are those from whom the Professor expects indifference to the Liturgy, and the neglect of its distribution. And so should we too, provided they knew of the society, which many members of the Church of England certainly did not till after the institution of the Bible Society; and provided they had no reason to apprehend that the black-ball which marked the application of some of their brethren might not have been extended to them. We speak, of course, of Churchmen who could spare a guinea, and, for argument's sake, before the erection of the Bible Society. Now if a Churchman, before that period, hearing of the elder association, yet refused his guinea to its funds, and altogether declined its assistance, even the "profound thought" of Lady Margaret's Professor would never have imputed, that man's indifference to the Liturgy or to its patrons, supposing this to have been the cause of his conduct, to the *ex post facto* institution of a Bible Society. But, perhaps, the Society in Bartlett's Buildings had never been heard of by the man. The Bible Society is in the mean time instituted: and we own it to be highly probable, that he may first have heard of and subscribed to this. Surely Dr. Marsh will allow that this is better than actually nothing. To give away Bibles by subscription, and Prayer-Books, as he might have done before from his own fund, is not a state of things having a natural and necessary tendency to ruin his principles in regard to his church. And a benefit, on the other hand, accruing to that church may be this: that such a person now, for the first time, hears of Bartlett's Buildings. By the Bible Society, this older one has in a thousand different ways been brought into notice. And the person, though made no enemy to the church, we must assert, by having first distributed the Bible, yet is now in the utmost likelihood of becoming its more active friend, by hearing of

a society where he can also procure Prayer-books. The debate, now taking place in his mind, to which he shall continue his support, would be likely, in a great majority of cases, to terminate in his subscribing to both: and we are persuaded he who dates, from that period, any indifference whatever to the distribution of the liturgy of his established church, was such a friend to it before as Dr. Marsh himself would have accounted, and wished rather to see, openly belonging to its enemies.

Such then, *we* are vain enough to think, is the *common sense* upon this subject. The sum of which, in one word, we believe to be this—that, of subscribers to the Bartlett's Buildings, not one will have less distributed the Liturgy for having joined himself to the Bible Society; and of non-subscribers to the former, many will, by the operation of the latter, have been led to distribute more. This inference, be it observed also, is "deduced by the sole aid of abstract reasoning, without any appeal to facts."....." But facts *may* be produced, and facts incontrovertible, which put the *truth* of the inference beyond a doubt." (p. 59.) The FACT is, and, as we wish Dr. Marsh to be put into entire possession of the *fact*, we shall print it in very large letters; SINCE THE INSTITUTION OF THE BIBLE SOCIETY, THE SALE AND DISTRIBUTION OF PRAYER-BOOKS HAS INCREASED PRODIGIOUSLY; and this independently of an increased circulation of Prayer-books by the Bartlett's Buildings Society. Should Dr. Marsh, after this assertion, call upon us in private, not to prove its truth, for that *he* can easily ascertain, but to rejoice with us upon it, and for a short moment talk over the reason, we should humbly argue, with all due submission to the Professor's contrary opinion, that the Bible leads men to *church*;—that no one ever went to church who was not ambitious, and did not actually take the means to possess himself of a Prayer-book;—and that consequently the immensely increased circulation of the Bible has also led to a proportionate circulation of the Liturgy.

3. But here, it is true, the ground begins to shake beneath our feet: the scene shifts, and a new prospect strewed with new arms of controversy opens before us, whilst we turn to the third and very different question of difficulty in the Professor's mind, "whether at least the respect for the Liturgy be not diminished by the institution and operations of a Bible Society." Having fairly, as we think, succeeded, hitherto, in divorcing, only as it respects their *necessary* union in one volume or one gift, these truly congenial companions; and having proved, as we hope, that the distribution of the Liturgy is at least not lessened by that of the Bible; we are ready still to allow it to be a very different question whether this partial disunion of the two, and a society for giving the Bible alone, may not gradually create a disrespect in the minds of men at large, if not a distaste, towards the Liturgy. And here we should have no objection to grant that Dr. Marsh had in different places set forth this apprehension in a manner likely to be of service to the cause of the Liturgy, were it possible for us to admit for a moment that the apprehension itself had the least ground of solidity or justice to rest upon. But unfortunately the Professor of Divinity seems to us to have made an assumption, throughout the whole of this argument, at once contrary to the fact, and most inconsistent with those steady principles of churchmanship for which it is at once his duty and his profession to plead. We stand corrected if we say untruly, that the Professor speaks of our church as containing a system of faith which borrows all its peculiar force from the authority connected with it, and which has no more intrinsic strength or evidence for its truth than who

might be deduced from the Bible by "Protestants of the Church of Scotland or of the Confession of Augsburg; by Arminian and Calvinistic Protestants; nay even by the Moravians, the Methodists, the Baptists, the Quakers, and even the Jumpers, the Dunkers, and Swedenborgians. Since Protestantism assumes so many forms, men speak quite indefinitely, if they speak of it without explaining what kind they mean.....How *can* we know, if we give the Bible only, what *sort* of Protestantism will be deduced from it." (pp.14,15.) With much more to the same effect, (pp. 17,19, 32,) &c. &c. Now we must confess we think this treatment of the Liturgy far more disrespectful, and far more calculated to excite disrespect, towards it, than any thing averred by his opponents, or attributed to the operations of the Bible Society. As churchmen, we feel anxious for the very widest distribution of the Bible, not only because we think we read in it the Church of England ourselves, but because we think every *unbiassed* reader of it, of whatever sect or persuasion he be, ought, in the main, to do so too. If, with a great champion of the church, we hold most fully that it is neither Calvinistic, Arminian, nor Lutheran, but strictly scriptural*; we see a strong connection between this proposition and its converse, that the Bible breathes neither Calvinism strictly, nor Arminianism, nor Lutheranism; by which we mean the violences and eccentricities of any one of these sects (and much less of the Jumpers and the Dunkers); but the pure, the mild, the wise, the truly liberal, and essentially charitable spirit and language, not of generalised Protestantism, but of the Church of England. We believe, not that the violences of sects derived from the Bible need the correction of a Prayer-book; but that the errors of sects derived from their own heated imaginations, find their best corrective in the Bible itself. We believe that the study of the Bible itself, particularly as conducted by the humble and unsophisticated mind of a poor man, essentially purifies him from the errors which disqualify, and imbues him with the feelings and principles which qualify him for a true and genuine son of the Church of England. We believe the Bible alone to be no fit instrument in the hands of enthusiasts, schismatics, or hierarchs; and that it is found universally necessary to sustain *their* views of scriptural doctrine by a large addition of appropriate tracts and miscoloured statements of truth.—How, then, can we, maintaining this belief, coincide, at all, with Dr. Marsh's opinion, that the Bible alone, either given or studied, "naturally and necessarily tends" to produce a disrespect for the Liturgy. And is it not obvious, how large a disrespect for it must be, first of all, actually engendered in our own minds, before we can bring down our belief on this head to a level with the opinion, we should say, the fears, held by a Cambridge Professor of Divinity*. We confess, our respect for the Liturgy of the Church of England is of another order than to excite a wish in our minds to see it necessarily appended, to every charity Bible, as an act of uniformity, or any other act of the Legislature, to an official Prayer-book. Such a *political* view of things savours too much of the invidious representations of a Toogood, to meet our taste: and we instinctively shrink from an attempt so derogatory, in our minds, nay, so destructive, to the honour of the Litur-

* "Si sic omnia dixisset!"

* It is curious to see how these great men can let the most important points slip out of their hands, which they are confident of being able to take up again and argue successfully on their own grounds. "If the *devout* study of the Bible necessarily led to the approbation of the Liturgy, why is it still rejected by Dissenters?" (p. 16). Surely a "respect for the Liturgy" would lead rather to the answer which is suggested above. Surely Dr. Marsh "forgets that he is a churchman."

gy, as that which, having stripped it of its native worth, and of an influence superior to and owned by kings and councils themselves, at length sends it forth into the world authorised and accredited as a mere act of parliament.

These allusions, indeed, lead us back to other times, and necessarily remind us of what Dr. Marsh has remarked upon the Puritan history. We can but glance here at a subject which might fill a volume. It must only be observed, that the pamphlet, while it states, as we admit, most ably, though most invidiously, that disrespect for the Liturgy which marked the progress of those troublous times, seems yet to us to have completely failed in the most important point, viz. the proof that such disrespect of the Liturgy arose from the distribution, or even the study, of the Bible, apart from the Liturgy*. We are not aware of any increased exertions whatever, made at that period, for the propagation of the single unsophisticated word of life "without note or comment," either at home or abroad. On the contrary, the land rung, from end to end, with notes or comments of the most mischievous tendency. And, if we sought for antithesis, we should rather say, in answer to Dr. Marsh, that the grievance of those times was the study of the Liturgy, and of its insiduous rivals, *apart from the Bible*. We believe, from the Bible being at that time much less prevalent than now, though not we trust the Prayer-Book more so, that the preponderating influence of mere liturgical studies gave the exact turn to affairs which led to the temporary overthrow of the English Church. The hood, the surplice, the cross in baptism, the position of the altar, and the attitude before it, were things likely to captivate that attention which was not called to higher objects. And of mere ceremonies, however harmless in themselves, or however wise, yet as being subject to the full discussion of human reason, we can easily anticipate, when so discussed, the final result. Endless diversity of opinion, from being the probable, became the actual, consequence. Men of heated imaginations saw heresy, superstition, and popery, inscribed on every page of the ritual. Not having been versed sufficiently, beforehand, in the *spirit* of those Scriptures which prescribe love as the first and great commandment, with "decency and order" as the true essence of ceremonies, they now ransacked the Scriptures, not as their daily manual, but as an authorised text-book from which they might draw the pros and cons of their inveterate controversy. A controversy this was, be it never forgotten, which took ground, not upon the absence, but upon the presence; not upon the neglect, but the authoritative and compulsory enforcement of the Liturgy. It is a fact strongly to be insisted upon, and in which it is hoped Dr. Marsh will find ample "matter for serious reflection at the present period," that it was an unadvised enforcement of the Liturgy and of its ceremonies at that particular juncture, first in Scotland and afterwards in England, that made Charles the first a martyr, and Archbishop Laud his precursor at the block. We are not, it is true, apprehensive of any such consequences from the pamphlet of Dr. Marsh; because every thing he has said on the subject, if not very convincing, is,

* It is true, Dr. Marsh has introduced a rather unseemly quotation from a most questionable divine, and often impure poet, Dryden, to prove, what nobody ever doubted, that the Bible was used without the Liturgy, by the Puritans, after they had seceded from the establishment (p. 41). We only mention this to admonish our Lady Margaret Professor of Divinity, that every writer is responsible for the language which he quotes with approbation: and that it is not very decent even to excite a prejudice against his opponents, by the delicate allusions of Dryden, "to horny fists itching to expound a flyblown text," &c. &c., through a quotation of twenty-two verses

nevertheless, contained within the just bounds of free discussion; and we hear of no measure of Government, nor even of Bartlett's Buildings, to be founded upon it. But, we confess, we look for our greatest security against such violences to the establishment of this very Bible Society: and could we, with our present experience, have reverted to former times; did we at all apprehend the same evils from the same cause in our own, we should not now feel ourselves at any loss for the advice proper to be offered for averting those evils. We are not afraid to venture our humble opinion, that if a Bible Society had in those times been established with all the "pomp and circumstance" of the present one, and immediately under the eye and wing of the government, it would have been the wisest expedient ever devised under Providence for checking the growing discontents against the Liturgy, for diverting the attention of men into another channel, and for preserving to posterity that great blessing unsullied, which we have now received through seas of blood. Before we dismiss the Puritans, we cannot resist what we confess is a strong temptation, viz. an appeal to an authority which we have no doubt Dr. Marsh will fully admit, though directly against his own assertion, that "some time before the Liturgy was formally abolished, we may discover in the writings of the English divines, not only of the puritanical, but even of the royal party, such traces of indifference, in this respect, as will assist us in explaining the subsequent events*." (p. 30.) Now what says Clarendon, speaking of the very period appealed to by Dr. Marsh, of 1640-1, just previous to the *Committee of Religion?* "They [i. e. the few chiefs, during the absence of the great body of parliament] entered upon debate of the Book of Common Prayer *(which sure at that time was much reverenced throughout the kingdom*)*, and proposed, in regard, they said, many things in it gave offence, at least umbrage, to tender consciences, that there might be liberty to disuse it; which proposition was so *ungracious*, that though it was made in a thin house, and pressed by those who were of the greatest power and authority [i.e. the Puritan leaders] it was so far from being consented to, that by the major part (the house consisting then of about six score) it was voted, '*that it should be duly observed.*'" *Clar.* B. iv. *sub. init.* We need not add how much the complexion attributed by Dr. Marsh to those times suits *his* argument; and how much the actual *fact*, on the authority of Clarendon, supports *our own* views as explained above.

Were we to descend from Calvinists of ancient to those of modern times; in both of whom, equally, Dr. Marsh would hint a "secret attachment as well to the *discipline* as to the *doctrine* of Calvin, though they continue to affect a regard for the Liturgy," &c.; we should offer but one hint in return, in which we imagine our Cambridge Professor will find "additional matter for serious reflection." It is, this, that it is dangerous to select authorities at random in support of questionable opinions; and that in doing so, he has unfortunately appealed to a bishop as author of a "sermon on the excellency and usefulness of the

* *Dr.* Marsh is not fond of answering challenges made to him in print, else we should ask him *for instances* in which divines of the royal party betrayed "the indifference" here mentioned in their writings; or even divines of the puritanical party, separate from doubts as to certain usages or expressions in the Liturgy, which of course Dr. M. will see is quite another thing from "*indifference* in this respect."

* We recollect John Bunyan to have said somewhere or other, in his quaint way, that such was his respect at one time for the Liturgy, "that he verily believed he worshipped it, down to the very surplice of the parson, the candlestick, and the parish clerk!"

Common-Prayer," worthy to be recommended to every member of the Bible Society, whom, doubtless, he knows by this time* to have been a notorious Calvinist. Such was the great and pious Bishop Beveridge: and we leave Dr. Marsh to fight out with the shade of that illustrious champion of the English Church the position, "that a man who adopts the doctrines of Calvin *cannot* be *zealously* attached to our English Liturgy.....he may in many respects have a great regard for it..... but cannot have *much pain* in parting with it, as it abounds with passages so decisive of conditional salvation that no ingenuity can torture them into the language of absolute decrees†."

But allowing him still to impute to our more modern Calvinists, members of the Church of England and of the Bible Society, some disrespect for the Liturgy, even after the tuition of their above-mentioned bishop; how shall we acquit Dr. M. himself of some disrespect towards the church using that liturgy, when he brings into question the very principles and churchmanship of no less a person than the present Archbishop of Canterbury; and we might add also the present Bishop of London, and other bishops and dignitaries of the Church of England? We are afraid of overwhelming our Professor by the suddenness and violence of this accusation. But to make good the charge, we have only to appeal to the list of names prefixed to a certain institution, called the Naval and Military Bible Society, of which the great personage alluded to we understand to be president, and the Bishop of London to have become a vice-president, *after* the warning he had received from the actual publication of Dr. Marsh's pamphlet. This is a society founded exactly upon the principles of the British and Foreign Bible Society; with no test; excluding the Liturgy; and distributing the *Bible alone* through every channel of the navy and army. Surely the disrespect for the Liturgy dreaded by Dr. Marsh, from a society *extensively* established upon such principles, cannot be altered in *kind*, when dreaded from one of a more *limited* nature: and the alarmist can have no reason for congratulating himself upon the *fact*, that archbishops and bishops are taking the means for propagating that disrespect amongst so important a body as our navy and army. The army, he will remember, under Cromwell, was that which mainly concerned itself in "agitating" questions of church government and liturgical usages. The navy are proverbial for their consideration on religious subjects. And when both these bodies shall see the Liturgy actually sacrificed by the Church in order to admit Dissenters into the Naval and Military Bible Society, what must Dr. Marsh anticipate of their sentiments upon that Liturgy? What can, in short, be the result, in his fears, of this "generalising" system, particularly when adopted by such high authority, but "THE RUIN OF THAT PARTY WHICH MAKES THE SACRIFICE!", p. 62.

4. Leaving, then, the ingenuity of Lady Margaret's Professor of Divinity to explain away the apparent inconsistency into which those exalted personages seem to us to have been led, by that high degree of caution mixed with zeal, which, after all, are both so necessary, though so difficult of union, in the first stations of the church; we find ourselves called down once more, from the pleasanter regions of raillery, to the stern "arena" of discussion, by an allusion which leads

* We throw in this doubt from a doubtful expression in a note, page 41, which speaks "not only of Bishop Beveridge, but *even* of the Calvinistic divines above quoted." Did the Professor *then* know that Bishop Beveridge was himself a Calvinistic divine?

† If Dr. Marsh doubts the fact of the Calvinism of Bishop Beveridge, let him, before he expresses that doubt in public, read the Private Thoughts and the sermons of that pious and excellent prelate.

us to the 4th head of inquiry, viz. "whether in general the concession to the Dissenters of the omission of the Church-of-England Liturgy, be not injurious to the interests or the dignity of that church." Its interests, indeed, we must consider as fully discussed under the preceding heads: where we hope it is *proved*, that neither is the distribution of the Prayer-book diminished, nor a disrespect for it engendered, by the institution of a society for giving away the Bible alone. But we allow, that in every question of state, interest and dignity are almost synonymous terms; and that we cannot imagine any full security for the interest of any establishment which does not also cover its dignity. And therefore, though under this head we shall discuss the only remaining point of dignity, yet we shall consider ourselves in that discussion as virtually conducting also the question of its interest.

Now we must say, in the very short space which we can allow ourselves for this head, that the reasonings of the Professor here are by far the most fallacious, as well as the most invidious, to be found in his whole pamphlet. The question seems to us to resolve itself entirely into the truth or falsehood of the following position, in p. 56.: "Is it not owing to the dissenting influence, that when the society distributes Bibles at home, those Bibles are not accompanied with Prayer-books?" To which we are bold to answer, *No;* but to the constitution of the society; and it is a most invidious confusion of language to identify the fundamental laws of any establishment or association whatsoever, with the preponderating influence of one party in it over another *after* its formation *. Influence, if we understand the word rightly, is a uniform pervading operative principle, which, seen and felt once in the operations of any body of men, will be always seen and felt in the same proportion. Now we do not hear that the Dissenters uniformly maintain that influence over the Bible Society, in its subsequent measures, which Dr. Marsh attributes to them in its first formation.

Influence, we conceive, implies some degree of contest, some difference of opinion in the first instance, which at length terminates in the submission of the weaker to the stronger party. We do not hear that it ever was a question at all, with the framers of this institution, whether the Prayer-book in England should be sewed up with the Bible, or given with it. Influence, we should conceive, implies at least some superiority of weight or numbers on the side where it is strongest: at least it requires some assignable proportion of magnitude in the party conquering, when compared with that of the party yielding. Now in this case, it is curious that Dr. Marsh answers himself; and, on a very possible supposition that there might be a great "preponderance on the part of the church," quits his own word "influence," and declares, that nothing "could alter the *constitution* of the Society." Very true; it could not: and suppose there were but a single Dissenter to be admitted into the society, it is evident that "influence" would be a most inappropriate word for the *necessity* that would still exist, on his *single* presence, for omitting the Liturgy.

The point, therefore, to be proved, in order to save the dignity of the Church of England in this union with the Dissenters, is, that with a benefit to be attained, equal to any concession in *itself* safe, there be an absolute *necessity* proved for making that concession to attain that benefit. On the *benefit*, the distribution of the Scriptures, we are

* Dr. Marsh's argument obviously applies with equal force to the Archbishop of Canterbury's Naval and Military Bible Society. Is it owing then to the dissenting influence that when this society distributes Bibles to our army and navy, those Bibles are not accompanied with Prayer-Books?

quite agreed. On the *safety* of the concession *in itself*, we have written with little effect in our preceding pages, if any reasonable doubt can be entertained. On the *necessity* of it, therefore, it only remains for us briefly to state, that it plainly rests on the most infallible grounds. For in one word we may say, it is utterly impossible, in the nature of things, that Dissenters, still remaining dissenters, should join with us in distributing the Prayer-book. Whereas it is *not* impossible for Churchmen, remaining churchmen, to join with Dissenters in distributing the Scriptures. We, it is true, *omit*; but we omit that which we are able immediately from other quarters to supply: they, on the contrary, would *commit* an act which they never could recal. We do not here, be it well understood, bring a sin of omission against a sin of commission: for these, we are taught by divines, know no distinction whatever. But it is a comparison between what *must* be a sin in the eyes of a dissenter, and what *may* or may *not* become a sin to ourselves according to circumstances. For no one surely would impute it as sin to a churchman, if, with the *Bible alone* in one hand obtained from the Bible Society, he enters a cottage with a Prayer-book in the other received from Bartlett's Buildings. In fact, on the former supposition, guilt is incurred as a matter of necessity; in the latter, only accidentally and at will. Who then can doubt for a moment, even on this confined, and as we shall shew presently, mistaken view of the question, on which side the sacrifice ought in reason to be made? Who can charge the yielding side with loss of dignity in the act, when, in truth, to have but made the opposite proposal, would have been at once to surrender the dignity of common sense. True dignity knows as well how to concede, as how to maintain a right, and is indeed as stately in her retrocession as in her advance.

"With goddess-like demeanour forth she went
Not unattended, for on her as a queen
A pomp of winning graces waited still."

But after all, as we have hinted, this is a mere quibble, a mere play upon words, apart from the reality of things. The commonest reflection will tell us, that in the Bible Society, Dissenters have yielded up that which is as necessary to maintain *their* cause, and consequently their *dignity*, as the liturgy is essential to churchmen. In this respect, as in many others, Dr. Marsh affords the best answer to himself: "When I hear of a Swedish or Danish Protestant (namely one who belongs to the church established in those countries) I know that it means a person whose religion is the Bible only, but the Bible as expounded in the Confession of Augsburg." And so "the Protestant of the Church of Holland" expounds his Protestantism "by the Synod of Dort." p. 14. And this is brought to illustrate the Church of England's Protestantism being that of her Liturgy and Articles. But is it, we ask, to be supposed that *established* churches alone have their appeal to Articles, Synods, and Confessions? Is there no corresponding bond of union, no standard of rendezvous necessary to the different classes of Dissenters; *i. e.* of those whom Dr. Marsh would call *churches not established*? We verily believe, if our Dissenters would speak out, as many have done, they would confess that the Articles of our church, nay, even its Liturgy, are as necessary to keep *them* together as ourselves. Time has been, when they have themselves owned a subscription to Articles; and the ob-

* The best comment on this passage may be uniformly observed at the general meetings of the British and Foreign Bible Society, in the marked respect (evidently the "homage of the heart") paid to those very able prelates who honour that meeting with their presence; and in the general attention and *precedence* always yielded, on that and every other occasion, to the members of the Established Church.

jection of some to our own has been that they were not sufficiently comprehensive. Our very points of difference from them are useful, in shewing what they are not to believe—a point sometimes as necessary for *opinionists* to ascertain, as what they are to believe.

But to come at once to the point, where are the Dissenters, the religionists of any class whatever, "from China to Peru," who have not their own book, or their own proper note to distinguish them from all others? The Socinians themselves, the most "generalising," of all Protestants, have they not their *own* Bible, their "new version*," their heretical prefaces, notes and comments? Will not the Quaker, "soaring indeed to a height in pure Protestantism" which defies the ken of all synods, creeds, formularies, and forms, still take care, if you are a neighbour of his, that you shall have a Barclay's Apology lying upon your table? What would the Presbyterian be without his Assembly's Catechism; or the Independent without his tracts, never-failing tracts, of no neutral or indifferent tenor, but calculated, in the most express way, to prepossess the reader in favour of his own particular views or feelings? The Bible alone, it is true, is, to many of the Dissenters, Bible and Liturgy too. But is it a matter of entire indifference to them, where you go to hear that Bible explained? Are they satisfied to send a huge box of Bibles into some obscure but populous village or country town, where the rector is seen but once a year, and the curate but once a fortnight? *No!* they have an effectual, a speaking, Liturgy for such a place as this; and minister after minister, catechist after catechist, shall go forth to enforce the lessons of that Bible, and after *their own form* to draw forth from "the mouths of babes and sucklings" the accents of prayer and praise. What do we conclude then, but that the society which furnishes neither tracts nor ministers, prefaces to the Bible nor catechisms from it, is no peculiar friend to the Dissenters as such; no peculiar friend, in principle, either to the church or to the meeting. Each has still its *whole* work to do, in conformity with its own particular views; and, having received its tools from the society, must proceed to *build* upon its own foundation. This, then, we conceive to be the fair practical view of the question concerning the surrender of private peculiarities, made by each in the Bible Society. And where the surrender is nearly of the same kind, and still more nearly of equal magnitude in both cases, the consideration of dignity may fairly be considered as honourably adjusted.

5. But we hasten to the fifth head of inquiry, a very important one truly, did our limits permit us to give it due place: which we the less regret they do not, as, however important in itself, we do not think, after what has been already advanced, it will be thought to bear much on the present question. It is this "whether there be any secret or open analogy between the system of education proposed by Mr. Lancaster, and the institution of the Bible Society." This, we can easily see, is a very favourite subject with our learned Professor. And no wonder, for he has studied it; he has preached upon it at St. Paul's, and gained, as he tells us in the honest glow of victory, "an honour to his sermon which he believes was without precedent; for at the first public meeting afterwards at Bartlett's Buildings (the Archbishop of Canterbury himself being in the chair*), it was resolved,

* Is it no *concession* made by the dissenters to the church, grant it *necessarily* made,—*i. e.* by the *constitution* of the Society,—that no version of the Scriptures is used but the authorised version, set forth by public authority, "as appointed to be read in churches?"

* This great dignitary little expected the secret slur mentioned above, which our author was afterwards to cast upon his character in this pamphlet!

that the publication should not be deferred the usual time...but printed immediately...which gave rise to five octavo editions of it, or 5000 copies." p. 27. From this "sermon at St. Paul's," Dr. Marsh also gives us an important extract, tending to shew that his opinion has been invariable in regard to attaching the Liturgy to the Bible, as "a guide to the Established Church." Little did we think, we confess honestly, when listening to many of the sentiments in that sermon with pleasure; when hanging upon the lips of this defender of our Liturgy; when carried away, as it were, by the manner of the preacher, his distinct articulation, glistening eye, vivid and extemporaneous air—little did we think that he was all this while secretly winding the toils of argument around our own feet, and entangling us subscribing members of the Bible Society in the inextricable mazes of Lancasterian condemnation. Such, however, (p. 28 of this pamphlet) was the case. "Between the system of Dr. Bell, and the practice of this (the Bartlett's Buildings') Society, which is a society for Bibles and Prayer-Books, there is the same analogy as between the system of Mr. Lancaster and the other (the Bible) Society, which is a society for *Bibles* only. *The application of the principle to this other society was implied, however, in the sermon, and not formally expressed.* But when the Address to the Senate.....exhibited an application of the principle to this society by name, it was *then* discovered that the general principle, for which I had contended, was equally directed to the Lancasterian system and the Bible Society." There is a great awkwardness in the *Italic* sentence, leaving it doubtful whether Dr. Marsh was aware or not of his own *intentions* at the time of preaching that "sermon at St. Paul's." Oracles are oftentimes best explained *after* the event. But be this as it may, it surely was an admirable expedient for making an unpopular attack (which he owns an attack on the Bible Society must be) to conduct it under cover of a most popular and appropriate one, and to couch it in terms which no one could possibly understand, till *at a proper time and place.* This notable *puritan* trick*, (must we not call it so?) can only find its parallel, where in general we read the best commentary on Dr. Marsh, viz. in his own pages. Speaking of the oath insidiously proposed by the Puritans, in pretence *for* the Church of England against Popery, but in effect *against* the former, he thus continues: "The episcopal party, not aware of the generalising system of the Puritans, and supposing that the words 'Protestant religion, expressed in the doctrine of the Church of England,' meant the Protestant religion expressed in the Liturgy, i. e.....,as by law established, very readily concurred in this oath of Protestation. But they soon discovered, that the secret object of the Protestation was to *abolish* instead of supporting the Liturgy, &c." pp. 34, 35.

How far Dr. Milner found himself in the situation of the "episcopal party," when Dr. Marsh addressed the Senate, we know not—we confess we were so ourselves; and then,

* This is not the only instance in which we catch our worthy opponents at a sort of rude imitation of the *Puritan* alarmists in none of their most creditable expedients. Nothing was more common, or more useful in the "*method* of their madness" than the affectation of endless fears, alarms, and jealousies, ("for those were the new words" says Clarendon, "which served to justify all *indispositions*, and to excuse all disorders"), which, though it was impossible to give the smallest rational account of them, yet were most admirable arguments in the eyes of those who looked up to the parliamentary leaders, as men endued with a prophetic sagacity. How far "the distant possibilities of contingent evils," not yet foreseen, though *greatly apprehended*, by Dr. Wordsworth, the great alarmist of the day, afford an argument against the Bible Society similar to those against the unfortunate Charles, we leave to the sagacity of Dr. Marsh, to decide—*analogies*, to determine.

for the first time, discovered the close analogy which the Professor had intended to insinuate, between the Bible Society and the Lancasterian system of Education.

But whatever justice there may have been in Dr. Marsh's condemnation of the system of Mr. Lancaster, we would take leave humbly to suggest, that the analogy between that and the Bible Society may not be so close as it is represented in this pamphlet. It seems to us, indeed, to be an analogy more fanciful than real, more *epigrammatic* than *logical*. The case of the two things actually stands thus: the Bible Society *only gives Bibles;* the Lancasterian system *teaches children only the Bible* *. Dr. Marsh brings them into comparison thus: "In the five first sections (of 'the sermon at St. Paul's') that principle was applied to the *instruction* of *children;* in the sixth, to the *instruction* of *adults;* and if the principle is generally true, it must no less apply to the latter than to the former." p. 25. Now is it not manifest, that the whole force of the analogy, according to Dr. Marsh himself, consists in the single dexterous application of the word *instruction?* So that if it be true that the Bible Society does not concern itself in the instruction of *adults* in the Bible only, as the other system does in the instruction of *children,* the whole analogy, as to any practical result or danger to be expected from it, falls to the ground. Now, what can be plainer, than that the Bible Society has nothing at all to do with the *instruction* either of *children* or *adults?* Is there any thing about it that in any degree entitles it to the name of *a system?* Do we hear that it has given birth to any system of education whatsoever; or that Lancaster's *prior* system of education has been rendered more popular; nay, has it not, on the contrary, been vehemently suspected and opposed, since the institution of the Bible Society? Do adults even *read* the Liturgy of the Church, or the Tracts of Dissenters, demonstrably *less,* since, as we hope, they have learnt to read their Bible *more?* And, finally, does the act of giving, or receiving, or reading a Bible (which, we all allow, cannot be too common), from a society which gives Bibles only, teach or instruct adults who do so, to disrespect that Prayer-Book which may, and which actually does, accompany the gift even with greater frequency than heretofore? The comparison, as we said, between the two things under discussion, runs thus: one only gives Bibles, the other teaches children only the Bible. Can any thing be more *logically,* more *practically* dissimilar? If one person gives a child *only* a Bible, is he like another, who precludes that child from every thing *but* a Bible? Because one channel of trade furnishes me but with one article, is it therefore analogous to —what shall we say—the trading monopoly, the tyrannical edict, which tells me, that no article *but that* shall be imported into my country? Just the same analogy, then, that exists between a fair shopkeeper and the emperor of the French nation, we imagine, will be found between the Bible Society and the Lancasterian system of education, as it is exhibited in the pages of Dr. Marsh.

That the Bible Society, indeed, furnishes weapons, let us rather say tools, with which each denomination of Christians, to use the fashionable language, may carry on its several operations, we do not deny. Neither do we deny, that the advocates of Mr. Lancaster might contend for his system, as affording, with limitations, or rather with large augmentations and additions, facility for educating children on Church-of-

* This, however, has not always been the case, if it be the case now, which we a little doubt. The Collects, Epistles, and Gospels, and the reading Psalms of our Liturgy, together with Mrs. Trimmer's Questions on the Bible, were standing books, a few years back, in the schools of Mr. Lancaster: whether they continue to be so, we cannot assert.

England as well as on other principles. But here the reply of Dr. Marsh to Mr. Lancaster's church friends would be, very fairly and properly, "Why not, then, adopt the plan of Dr. Bell by name as well as in substance, which, as I affirm, both was prior to the other in time, and is superior to it in some certain points?" But is there any analogy in the two cases? To the church friends of the Bible Society, who, except Dr. Marsh, will venture to reply, "If the Bible Society be used in aid of the Bartlett's Buildings, why not discard the former, and connect yourself wholly with the latter?" Such a reply would, as Dr. Marsh well knows, involve the virtual *death* of the Bible Society; since we hesitate not to call its association with the Church *vital* to its effectiveness. And then, will the Professor, however bold, undertake to promise the same effectiveness or the same effect from Bartlett's Buildings *alone* *, which is to be reasonably expected from the operations of both societies. It is no mean responsibility which Dr. Marsh takes upon himself, when he would annihilate the important, the unheard of, exertions of the Foreign Bible Society, by a single hint from his powerful pen, that charity begins at home; or by an invidious, not to say ungenerous, allusion to the universal philanthropy of Anacharsis Cloots. And if it shall have been proved in the foregoing pages; if it shall be found by experience, that no positive mischief has accrued, or was reasonably to have been expected, from *any* operations of the British and Foreign Bible Society, then, surely, it will be matter of repentance in future, to any one who shall have now proposed to forego all the advantages of that society, upon a mere visionary analogy with the Lancasterian system, or a still more visionary supposition of the sufficiency of Bartlett's Buildings for all its purposes.

If our readers are as tired as we are of this discussion, they will thank us for drawing our remarks to a close. We are not sorry for the publication of this pamphlet by the Margaret Professor of Divinity at Cambridge, in behalf of the Liturgy, because we think it will be an admonition to the friends of the Bible Society (who, we have no doubt, will all still remain so), that they do *not* relax, as it evidently appears they have not *yet* relaxed, in the distribution of the Liturgy. We speak, of course, to churchmen.—Were *we* to propose any scheme, in a very scheming age, as a remedy against the alleged dangers of the Liturgy, we should recommend the institution of a distinct Prayer-Book and Homily Society * under the church, affording greater facilities for the purchase and distribution of the Liturgy, and also of the Homilies, than can be reasonably expected from the venerable Society in Bartlett's Buildings. This would be a true test to try the churchmanship of the Church-of-England mem-

* It would be a point of curious and profitable inquiry, how soon the venerable Society for promoting Christian Knowledge would be actually ruined in its finances, were all demands for those Bibles only, in this country, made upon it, which would be necessary for supplying our manifest deficiencies; to say nothing of the loss of its efforts in all those departments peculiar to it, as a Church-of-England institution.

* It is remarkable, that the Homilies of the Church of England are not included among the tracts dispersed by the venerable Society for promoting Christian Knowledge. And yet, as an exposition of the Church of England's interpretation of Scripture, are they not still more important than even the Liturgy? Dr. Marsh has said much on the evils arising from the *extensive omission of the Liturgy by the Bible Society*. He might as well have descanted on the extensive omission of shoes by some 'soup' society. But as far as the argument goes, may it not be asked in reply, whether there is the smallest force in it as applied to the omission of the Liturgy, which does not equally affect the omission of the Homilies; and that even in a still greater degree, inasmuch as the Homilies are not now read in churches, as is the case with the Liturgy?

bers of the Bible Society; at least of such of them as may have been prevented from joining the old society. We doubt if any one, who is able to afford the subscription, would refuse to subscribe*. Next to this, we recommend to the Bartlett's Buildings' Society still further to lower the price of their Prayer-Books, already, indeed, to their honour, exceedingly low, and to encourage the transfer of demands for Bibles from themselves to the Bible Society. And last of all we recommend, to that truly excellent and useful society, a cordial friendship, if not a warm co-operation, with the British and Foreign Bible Society. The more we consider the question, the more palpably we consider it to be now the interest of the church society to throw off as much of its burden as it can upon the shoulders of the *general* one. It would then pursue more unshackled its own operations for the good of that church, which it especially serves. "Two are better than one," is a motto eminently suitable *in principle* to those two societies: and if we might apply a quotation once used by a great and lamented statesman, in recommending a political union equally cried down at the time, we should say:

Non ego nec Teucris Italos parere jubebo;
Nec mihi regna peto; paribus se legibus ambæ
Invictæ gentes, æterna in fœdera mittant.

Our readers will perceive, that in the present review we have confined ourselves entirely to the discussion of the main principle at issue between us and Dr. Marsh. We have reserved ourselves on many collateral questions, as well as on the personalities of his pamphlet, for a future occasion; and this we have done with the less scruple, because the public are already in possession of a reply to Dr. Marsh from the pen of Dr. Clarke; and because, at the moment that we write, two other replies of no mean promise are announced; the one by the Right Hon. N. Vansittart, and the other by the Rev. Mr. Dealtry. These will, probably, have met the public eye before our own remarks have seen the light; and they will, doubtless, not only have discussed, with far greater ability and effect, the single point to which our reasonings have been directed, but they will have left little to be achieved by other writers on the remaining branches of the subject.

* We shall probably recur to this subject before we close the present number.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: Economical History of the Hebrides and Highlands of Scotland, by the Rev. Dr. Walker, Professor of Natural History in the University of Edinburgh;—and Essays on the Prophecies, by the Rev. T. Robinson, of Leicester.

Preparing for publication: Christian Ethics, by the Rev. Thomas Wintle;—and (by subscription) a new 8vo. Edition, in 9 vols, of the Works of Dr. Watts.

The following gentlemen of Cambridge were admitted to ordination, by the Bishop of London, on the 23d of February last, viz. Priests: Rev. H. Townley, B.A. Trinity; Rev. W. Armstrong, B.A. St. John's; Rev. G. C. Gorham, B.A. Queen's:—Deacons: Mr. Grace, B.A. Pembroke Hall; Mr Tryon, B.A. St John's.

The Cambridge University scholarship has been obtained by Mr. Scholefield, of Trinity. The chancellor's medals have been adjudged to Mr. Gosset, B.A. of Trinity, and to Mr. Neale, B.A. of St. John's. Mr. Owen, of St. John's, and Mr. Price, of Trinity, have been elected scholars upon Dr. Bell's foundation.

It is proposed to establish a direct navigable communication between London and Bristol, and thence to South Wales and Ireland, through the Kennet and Avon navigation.

A Botanic Garden has been formed at

Hull, about a mile from the town, under the care of Mr. Don, nephew to the Director of the Cambridge Garden.

The income of the consolidated fund, in 1811, was 42,286,152*l.*; the charge upon it, 35,296,813*l.*; and the surplus, 6,989,339*l.*: in 1812, the income was 40,917,835*l.* the charge 36,801,993*l.*, and the surplus 4,115,841*l.* The amount of the war taxes, including the property tax in 1811, was 23,027,144; in 1812, 22,393,053*l.*

RELIGIOUS INTELLIGENCE.

THERE lies before us, at the present moment, so large a mass of Religious Intelligence, and that of a highly interesting description, that we hardly know what part first to select, or how to keep pace with the reasonable expectations of our readers to be informed of the events which are passing in the religious world. We should have been glad on this, as on many former occasions, to have enlarged the stipulated size of our work, in order to meet the pressure of the moment; but the occurrence of the Easter Holidays, at the close of the month, renders this expedient difficult, if not impracticable. This must be our apology to our readers, and we trust they will deem it a satisfactory one, for postponing many articles of intelligence which justly claim an early notice, or for briefly adverting to others, to which, in different circumstances, we should have felt it our duty to afford a larger space. It is impossible for any reader of our work not to be struck with the rapidly increasing extent and importance of that kind of intelligence which may be denominated Religious; although few of them can have the same opportunity with ourselves to judge of this increase. When we began our labours, our materials of this description were extremely scanty: with difficulty did we glean a sufficiency of information to justify the regular appropriation of a part of our work as a record of religious events. The difficulty we now feel is so to compress our materials as not to interfere too much with our other professed objects, and yet meet the laudable demands of public curiosity. This one circumstance supersedes the necessity of any induction of particulars to prove the progress which religion is making in the world. May it be our endeavour, and that of our readers, to accelerate it, if possible, a thousand fold! God forbid that any of us should be found, in THAT DAY, to have been instrumental in retarding it!

BRITISH AND FOREIGN BIBLE SOCIETY.

THE annual general meeting of this Society will be held at the Free-Mason's Hall, Queen Street, Lincoln's Inn Fields, on Wednesday the 6th day of May next, when a Report of the Proceedings of the Committee, during the past year, may be expected, far exceeding in interest any even of its own most interesting reports. But we need not now anticipate any of those particulars which we shall shortly have the pleasure of more circumstantially and more accurately recording.

In the preceding part of this number it will be seen that we have taken a large share in the controversy which Dr. Marsh has thought proper to revive, respecting the Bible Society. In doing so, we have endeavoured to redeem the pledge which we gave in our last number: how far we have succeeded must be left to the judgment of our readers. We would only request, that, if on a perusal of our review of Dr. Marsh's pamphlet, they should retain an impression of the weakness or insufficiency of our reasoning, they would attribute this, not to the cause itself, but to our incompetency to do it justice. The cause, we are confident, is capable of the most triumphant vindication, and advocates fully equal to that vindication will doubtless be found. Indeed, such advocates have already come forward; and, if we are capable of forming any judgment of the relative force of arguments, the refutation of Dr. Marsh is complete. The pamphlets of the Right Hon. N. Vansittart and the Rev. W. Dealtry, which have this day reached us, and to which we hope to have another opportunity of adverting, seem to us to have left nothing farther to be desired on this head. What new ground of opposition may be taken by Dr. Marsh; what new objections he may raise; or by what new misstatements and sophistries, the old objections may be bolstered up through the pages of another pamphlet, we will not pretend to say; but, certainly, we consider the cause as decided against him; and all we wish for is, that such of our readers as still entertain a doubt on this point, would read for themselves what Mr. Vansittart and Mr. Dealtry have written. The pamphlets of both these gentlemen are published by Hatchard.

The publication of Dr. Marsh's pamphlet, however we may regret it on other accounts, has been attended with this unforeseen advantage, that it appears to have suggested, to many zealous friends of the Establishment, the propriety of forming a distinct Society for the express and exclusive purpose of circulating the Liturgy, Articles, and Homilies of the Church of England, without note or comment; and measures, we understand, will speedily be taken for carrying this suggestion into effect.

BLACKHEATH AUXILIARY BIBLE SOCIETY.

We have been favoured, by a highly valued correspondent, with the particulars of the meeting, on the 22d of February last, which produced the establishment of the Blackheath Auxiliary Bible Society; and we regret that our limits will not permit us, at least in this month's number, to avail ourselves, to the extent that we could have wished, of his obliging communication. The proceedings of that day, together with a report of the speeches which were delivered at the meeting, will, we are happy to say, be published, in a separate pamphlet, in the course of a few days; and we can assure our readers that in those speeches they will find much to inform their minds and to interest their feelings, and we might add, if the consideration were not too trivial for the occasion, to gratify their taste.

The meeting was numerously and most respectably attended; and the chair was filled by Mr. Angerstein, a gentleman long distinguished for his zeal and activity in the promotion of every benevolent and patriotic undertaking. The usual resolutions were moved and unanimously adopted. The Earl of Dartmouth was appointed President; the Hon. and very Rev. the Dean of Windsor, the Right Hon. N. Vansittart, M.P. General Tarrington of the Royal Artillery, Major-Gen. Burn of the Royal Marines, John J. Angerstein, Esq. and the Rev. George Lock, Vice-Presidents; Richard Best, Esq. Treasurer; and the Rev. Theophilus Lant, Prebendary of Hereford, Dr. Parker of the Royal Artillery Hospital, Woolwich, and Mr. J. Shewell of Deptford, Secretaries. The subscriptions and donations, already received, amount to 600*l.*; but even this sum, as our correspondent justly and feelingly remarks, "will go but a little way towards supplying the wants of the many thousands of ignorant creatures in this neighbourhood."

The speakers who distinguished themselves on this occasion were, besides the three Secretaries of the parent institution, the Right Hon. N. Vansittart, Dr. Gregory of Woolwich, the Rev. Dr. Collyer, John Dyer, Esq. of the Admiralty, the Rev. Messrs. Lant, Townsend, and Simons, and Dr. Parker. For the reasons we have already given, we are under the necessity of, at least, postponing the extracts which it was our wish to make from these speeches, and of confining ourselves, for the present, to the insertion of the greater part of the address of this new society to the public; an address which is no less remarkable for the force and, at the same time, conciseness of its statements, than for the ingenuity which has given something of the charm of novelty to arguments so much used, and for the spirit of true Christian pathos which at once enlists all the best feelings of our nature on the side of such institutions as the present.

"The Committee of the Blackheath Auxiliary Society trust that the County of Kent, in which the Christian religion was first established among our Saxon ancestors, will not be the last to patronize an institution, which has, in the short space of eight years from its formation, effected so much for the cause of Christianity, and which promises to be the most powerful instrument that has ever been employed by Divine Providence, without the exertion of miraculous agency, to establish the spirit of union and concord among all Christians, and to diffuse the pure light of the Gospel throughout all the nations of the world.

"In the short space of time just mentioned, it has afforded the means, either wholly or in part, of publishing the Scriptures in nearly sixty languages. Its exertions have been extended to Europe, Asia, Africa, and America; and have been received in all with gratitude and admiration. While sovereigns have extended to it their patronage and support, it has every where excited the heartfelt blessings of the needy, the ignorant, and the afflicted.

"In Europe, in Asia, in America, numerous Societies have been formed to further its objects, and extend its utility; and all descriptions of Christians, the Protestant, the Greek, and, in many instances, the Roman Catholic, have united to support an institution, which has for its fundamental law and sole purpose the distribution of the unadulterated Word of their common Lord and Saviour. But that Word is yet known to only a small part of mankind; and we are compelled, as Christians and as Britons, with shame to confess, that millions obey the laws of Britain, and fight under the standard of the Cross, displayed in her banners, to whom the religion of Britain is unknown, and the doctrine of the Cross has

never been preached. To wipe away this shame from the annals of our country, and to make Britain a blessing to the world, even beyond the reach of her dominion, the power of her arms, and the extent of her commerce, is the glorious aim of the Bible Society.

"But even at home we have yet much to do; and as local wants are best supplied by local attention and superintendence, that will best be done by the establishment of Auxiliary Societies, such as the Committee now recommend to this county and neighbourhood. The district comprised by the Blackheath Auxiliary Society is extremely populous, containing certainly not less than one hundred thousand souls. Of these a great number are strangers from various parts of the kingdom, particularly Ireland, and many are foreigners. A great proportion of the strangers, and even of the natives, are lamentably ignorant and uninstructed; and the paucity of churches is such, that even with the aid of all the other places of divine worship, a considerable proportion must be destitute of the ordinary means of religious instruction. The consequences are such as might easily be foreseen,—an extreme depravity of manners, and great danger to the public peace. The frequency of crimes, and the difficulty and embarrassment attending their detection and punishment, have led the inhabitants to consider the interference of the legislature as necessary for the establishment of a more effectual local police.

"The Committee conceive that these acknowledged circumstances plead strongly in favour of an establishment, which cannot but co-operate powerfully with all the other means that may be employed for securing the peace and good order of the neighbourhood, and which tends, in the most effectual and unobjectionable manner, ultimately to supersede their necessity.

"To the Clergy and other Ministers, it affords the opportunity of more accurately knowing, and the means of supplying, the wants of their several flocks;—to the Magistrate, the hope that the painful necessity of curbing excesses by the harsh inflictions of penal law will be removed;—to every Christian, the cheering prospect of having, under the blessing of God, been instrumental in turning many to righteousness; many by whom his personal safety might have been endangered, or his property assailed; many who have risked their lives in employments connected with his business, or in the nobler service of defending his and his country's cause;—many, also, whom his eyes will never see, whose names will never reach his ear, but who, in distant nations, and generations yet unborn, shall learn to celebrate their Redeemer's praise; and who, at last, shall swell that countless multitude, who surround the everlasting throne, for ever singing salvation to our God and to the Lamb!"

VIEW OF PUBLIC AFFAIRS.

In our view of public affairs, we are compelled to be extremely brief.

In SPAIN, no new events of any importance have occurred. Lord Wellington appears to be collecting with great assiduity the means of bringing the siege of Badajoz, when he shall attempt it, to a successful termination. The French seem to be directing their main efforts to the same point. We may expect, therefore, that the campaign will commence in that quarter.

FRANCE is manifestly preparing for a war in the north of Europe; while RUSSIA, the power against whom her efforts are likely, in the first instances, to be directed, is wasting her best blood and treasure in disputing with Turkey the possession of some paltry province. Bonaparte has obviously in view some expedition of a gigantic and overwhelming description. He has declared, that France, (and the name of France he now undisguisedly applies to the whole extent of his dominion, from the shores of the Baltic to those of the Adriatic), shall become an armed nation. A local force of 600,000 men is to ensure internal tranquillity, and to guard his frontier on all hands from the introduction of English merchandize. About 200,000 men drawn from the conscripts of former years, whose services had not been called for, are to be added to his regular force. And he plainly intimates, that this force is likely to be employed for a long time, at a great distance from home. His Berlin and Milan decrees he declares to be in full force against the ships of all nations, who do not cause their flags to be respected by England; in other words, who do not go to war with her: all others are to be considered as denationalized. And he holds out to France the prospect of an interminable war with Great Britain. Among

other regulations which he has adopted is the infliction of summary capital punishment on every person found guilty of holding any communication with Heligoland; and yet, strange to tell, he is granting licences to trade direct between England and France.

As far as we are capable of judging, SWEDEN seems disposed to take part against, rather than for, France; but no step which is calculated decisively to mark the character of her policy has yet been taken.

What part the UNITED STATES will take, under the altered circumstances in which they are placed, by the unceremonious and authoritative contradiction which Bonaparte has given to all their arguments on the subject of the recal of the Berlin and Milan decrees, and on which alleged recal they had grounded all their hostile measures against England, we cannot guess. But it Bonaparte had wished to stultify the whole proceedings of the American Government and Congress during the last year, he could not have done it more effectually than he has by the simple declaration, that the Berlin and Milan Decrees are unalterable laws of his empire, until Great Britain shall repeal all her Orders in Council since May 1806, inclusive, and shall also abandon what he calls her new principles of maritime law.

On the various subjects of DOMESTIC politics agitated in *parliament*, we cannot enter even in the most succinct manner. Various changes have taken place in *administration*, and more are expected. Lord Castlereagh has succeeded the Marquis Wellesley as Secretary of State for Foreign Affairs, and Lord Melville has taken the place of Mr. Yorke at the Admiralty Board. The Marquis of Hertford has been appointed Lord Chamberlain; Earl Cholmondely, Lord Steward; the Marquis of Winchester, Groom of the Stole; Earl of Harrington, Captain and Constable of Windsor Castle; and Col. Seymour, Serjeant at Arms: with a great variety of minor appointments in the Prince Regent's household.

A French squadron has escaped from L'Orient, consisting of four or five sail of the line. Nothing is known of their destination.

Two of the seamen condemned as traitors, in consequence of their taking up arms against their country in the Isle of France, have been executed, as an example to our navy and army. The clemency of the Crown has been extended to the rest.

ANSWERS TO CORRESPONDENTS.

J. R.'s account will be admitted.

R. H.; J. L.; PHILALETHES; Herbert's Hymn; and the Extract from Mrs. Grant; will find a place.

R. V. G.; A. B.; CLERICUS SCRUTATOR; B.; EDWARD C.; SCRUTATOR OXONIENSIS; are under consideration.

As E. W. admits that the castles which he builds in the air are "the result of determination, and not the consequence of inattention," we should advise him to *determine* to employ the force of his mind on more stable erections.

A Correspondent has objected to the statement on the subject of original sin by Dr. South, inserted in our last number, p. 78, as far too harsh and repulsive. We will not contest that point with him. The object of the extract, we apprehend, is to show how very unreasonable is the clamour raised against those ministers and members of our Church, in the present day, who hold and preach the doctrine of man's utter depravity and helplessness, as if the mere assertion of this doctrine proved them not to be true churchmen. Who among them has used stronger language; who among them, indeed, we might ask, has used such strong language as Dr. South has done, in the passage alluded to, in describing the innate corruption of human nature? Would the Bishop of Lincoln represent Dr. South as therefore heterodox?

Our disguised Correspondent, from the neighbourhood of Lamb's Conduit Street, if he speak truth in saying that he writes in love and faithfulness when he uses the language of censure and reproof towards us, must admit that our censure, even of those *he* may think *faultless*, may be very consistent with love and faithfulness. If the articles, to which he alludes, be inconsistent with *truth*, it is in his power to show their opposition to it. It is easy to bring a sweeping charge; not so easy to substantiate it.

ERRATA.

Last Number, p. 82, col. 1, l. 22, for *Mankeim* read *Manheim*.
p. 113, col. 1, last line, for *that lamented prelate*, read *the Syrian bishop*.
Present Number, p. 150, col. 1, l. 4, for 61. read 80.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I HAVE been happy to perceive, of late, a growing attention to the religious state of Abyssinia; and I am anxious to promote this disposition as much as possible, in the hope that our religious institutions, and particularly the British and Foreign Bible Society, may be induced to direct their efforts to this quarter. I should greatly doubt whether there be any part of the world where these efforts are more needed, or where they are likely to be attended with more immediately beneficial consequences. "The Habassins," says Geddes, in his Church History of Ethiopia, "do hold the Scriptures to be the perfect rule of the Christian faith, in so much that they deny it to be in the power of a general council to oblige people to believe any thing as an article of faith, without an express warrant from thence." (p. 31). But while the Abyssinians do, with our own church, maintain this cardinal point of the sufficiency of the Scriptures as a rule of faith, it appears, from the concurrent testimony of all late travellers, that copies of the Scriptures have become exceedingly rare among them. Even in their churches it is seldom that a complete copy is to be found; and among the great body of the people, few possess even a fragment of a Bible. One of the causes, doubtless, is, that religion is at a low ebb among them. But this may be considered as an effect as well as a cause of the evil in question. Where the art of printing is unknown, and volumes of such size must be transcribed in order to be possessed, however the zeal of individuals may, for a time, multiply copies, yet experience proves that this source of supply will ever be inadequate to the wants of a people.

In the case of a nation, however, circumstanced as the Abyssinians now are, there are peculiarly strong inducements for giving them the Bible. They are not only Christians in name, but their national creed appears in the main to be scriptural. Add to this, that the authority of the Scriptures has always been held by them to be paramount to every other; but that they do not possess the means of knowing what it is which this authority enjoins. To such a people, what can be conceived a greater benefit than the circulating among them of the Word of God? And would not such a gift be likely to produce something of the effect upon them which the discovery of the lost book of the law had upon King Josiah?

It must operate as a further encouragement to our religious societies to exert themselves in favour of Abyssinia, that it furnishes, perhaps, the easiest medium of access into the very heart of Africa. The intercourse between Abyssinia and some of the great cities on the Niger is said to be constant. Saturate Abyssinia with scriptural light, and, through the Divine blessing, we may hope that it will stream even into that region of darkness.

The hope that great good will arise from such exertions, in favour of Abyssinia, as are here recommend-

ed, is strengthened by a reference to the page of history, which shews us not only that there has existed in the government of that country, and at no remote period, a strong desire (not well directed indeed), to extend the influence of Christianity; but that the body of the people could be induced, by no severity of suffering, to submit to the unscriptural authority, or adopt the unscriptural practices, of the Romish Church.

A letter of David Emperor of Ethiopia, to King John III. of Portugal, dated in 1524, has been preserved, and another to the Pope, of the same date. These letters commence; "In the name of God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible; in the name of Jesus Christ, the Son of God, who was the same with him from the beginning of the world, and who is light of light, and very God of very God; and in the name of God the Holy Ghost, who is true God, and proceedeth from the Father."

To the King of Portugal, David thus writes:—

"O lord my brother king, attend and apply yourself to the friendship that was begun betwixt us by your father, and do not neglect to send letters and ambassadors to us frequently; for I am extremely desirous to receive them from you, as from my brother: and since we are both Christians, and the Mahometans, though wicked, are still in peace with all of their own sect, it is fit it should be the same betwixt us. And I do declare, that for the future I will receive no embassy from the king of Egypt, nor from any of those kingdoms which have formerly sent ambassadors to us, nor from any other king but only from your highness, from whom I do earnestly desire to have them come; for the Mahometan kings, by reason of the difference that is betwixt us in religion, do never look upon me as their friend, and do only pretend to have a kindness for me, that they may trade with the more conveniency and security within my dominions, from whence they draw great profit, exporting yearly great quantities of gold, whereof they are extremely covetous; while at the same time they have no real friendship for me, for which reason I take no pleasure in their gain; but this, having been a custom of my ancestors, was to be endured; though, after all, the only thing that hinders me from making war upon them, and confounding them, is the fear of provoking them thereby to violate and destroy the temple of Jerusalem, where the sepulchre of Christ is, which God hath been pleased to leave in the hands of those filthy Mahometans, and to demolish the churches that are in Egypt and Syria. This is the only cause why I do not invade and conquer them, which I am sorry I am not at liberty to do.

"O king, I can by no means rejoice in the Christian kings of Europe, who, as I am informed, do not agree in one heart, but are at war one with another. Be you all unanimous, and in friendship one with another. For my own part, had I a Christian king in my neighbourhood, I would never be absent from him. I do not know what to say of these matters, nor what to do, since God seems to have ordained things to be as they are."

The following is an extract from his letter to the Pope:—

"I must expostulate with you, holy father! why do you not exhort the Christian kings, your sons, to lay down their arms, as becomes brethren, and to agree among themselves; seeing they are all your sheep, and you are their pastor? Your holiness is not ignorant of the gospel-commands, and of its having said, 'A kingdom divided against itself cannot stand, but will become desolate.' For if those kings would but all join together, they would quickly destroy all the Mahometans, and with ease demolish the sepulchre of their false prophet. Apply

yourself therefore to this, holy father, that so there may be a firm peace and confederacy established among them, and exhort them to assist us, who are besieged on all sides by wicked Mahometans and Moors. The Turks and Moors can assist one another, and their kings and rulers do all agree together: I have a Mahometan for my neighbour, who is constantly supplied with arms, horses, and all military weapons, by princes of his own sect; namely, the kings of India, Persia, and Egypt. This is a great mortification to me, to see the enemies of the Christian religion enjoy peace, and live together like brethren; and at the same time, to see Christian kings, my brethren, not in the least concerned at the injuries I endure; not one of them offering to succour me as becomes a Christian, notwithstanding the filthy sons of Mahomet are always ready to succour one another: not that I desire any soldiers of them, for I have enough of my own, and to spare; but all that I desire of them, is, only their prayers and supplications, and your holiness' and my brethren's favour. The reason why I want your friendship, is, that I may be furnished by you with such things as are necessary to terrify the Mahometans, the enemies of the name of Christ; and that my neighbours may be made sensible of my being favoured by the Christian kings, my brethren, and of their being ready to assist me whenever there shall be occasion; which would be much for the honour of all of us that are of the same faith and religion, and do intend to persist therein.

"God fulfil your desires to the praise of Jesus Christ, and of God our Father, who is praised by all through all ages. And you, my lord and holy father, with all the saints of Christ at Rome, embrace me; and let all my subjects, and all that dwell in Ethiopia, be received with the same embraces; and let thanks be returned to Christ with your spirit."

The only use which the King of Portugal and the Pope made of this intercourse with Abyssinia, was to attempt to reduce them to the obedience of the Roman Pontiff. Splendid missions were sent thither with that view, and these missions were supported by Portuguese troops. For a time, one of the Abyssinian emperors was brought under the Romish yoke; and he laboured, with the aid of the Portuguese forces, to impose the same yoke on the necks of his subjects. A long and bloody civil war was the consequence, in which, though the emperor was always successful, yet he made no progress in reconciling his subjects to the church of Rome. At length, disgusted with the insolence of the Romish missionaries, and shocked by a view of the misery and desolation which his adherence to them had brought on his country, he at length decreed to drive them out of Abyssinia, and to restore the religion of the land to its former footing. This was the last act of the Emperor's life, and happened about the year 1663.

His son, Seltem Saged, was assailed by the Romish Patriarch, with the most persevering importunity, to restore him to the possession of the power of which he had been deprived. The reply of the young prince throws much light on the religious state of Abyssinia at the time when these events took place in that country. It is as follows:

"The letter of Seltem Saged, cometh to the Patriach, with the peace of God.

"My Lord,

"Hear what we say and write to you: we have received your letter, and do understand all that it contains. As to your desiring to know why we have turned you out of the post wherein God and the emperor had placed you; your lordship cannot but be sensible, that so long as we were under our father the Emperor, we never disobeyed

him in any one thing; nor did we ever so much as open our mouth against any thing that he did; but were so submissive to him in all things, that we never said, I will have this, or I will have that; or I like this, or dislike that; insomuch, that I do not remember, that during his life, I ever did any thing of my own head, but did still what he commanded me. As to the business of your religion, our soul never entered into its councils, neither did we ever join with any counsellors either to build it up, or destroy it. We need not be told, that the Emperor sent for your lordship, and that the fathers likewise came with his consent; as we need not, that ever since your coming he has been continually embroiled in wars for endeavouring to establish your faith; fighting sometimes with his sons, and at other times with his slaves, whom he had raised from the dunghill to great honours: in so much that, from the first hour we were able to bear arms, we have never done any thing but fight in obedience to our father's commands, which we always obeyed. After the battle I had in the beginning of this winter with Ognadega, our learned monks and people having assembled themselves together in the camp, took the confidence to tell my father their thoughts freely in the following words:—'Sir, how long are we to be plagued thus, and to tire ourselves about things that are good for nothing? We desire to know, when we are to give over fighting with our kinsfolks and brethren; or cutting our right hand off with our left?' What great difference is there betwixt the Roman faith and ours? For do they of Rome teach, that there are two natures in Christ; and have not we always believed and taught the same, in affirming that our Lord Christ is perfect God and perfect man; perfect man as to his humanity, and perfect God as to his divinity? But whereas those his two natures are not separated, his divinity being united to the flesh, and not separated from it, and his flesh to the divinity; we do not for that reason affirm them to be two, but one; being made so out of two causes, and that not so as to confound and mix those natures in their beings; but on the account of their being one and the same principle, we call them by the name of that union; so that our controversy with them in this matter is of small importance: neither was it the cause of our having had so much fighting, but it was because they denied us the blood in the communion, notwithstanding Christ has told us positively in his Gospel, that unless we eat the flesh of the Son of man, and drink his blood, you shall not inherit eternal life. And notwithstanding that Christ himself, when he instituted the sacrament, after having given his body to his disciples, and received it himself, did not say, 'The blood is in my flesh which I have given you;' but on the contrary, he said, 'Take and drink, and divide it among you:' his disciples doing as he commanded them, and as he gave them to understand by saying, 'Do this in remembrance of me.' Neither was this the only thing that discontented the people," &c.

"For these and divers other reasons, the people far and near were much discontented, and said to the Emperor, 'Hear what we have to say, and either give us leave to live quietly, or knock us on the head, since the war does thicken upon us daily.' When the Emperor was told this by all his people, he, without our joining with them in it, finding that there was no other way to quiet their minds, and that he would not be able to punish them much longer, commanded his counsellors to advise together what was best to be done; who, after a serious consult, came to this resolution, that they must all return to their ancient religion and customs.

"Your lordship, in being acquainted with this, will know the reason why you are turned out of

your place, which God and the emperor had bestowed on you; and that the very same emperor that sent for your lordship, and gave you your authority, was the person that deprived you of it: wherefore since an Alexandrian abuna (bishop) is on his way hither, and he has sent us word, that he cannot be in the same country with a Roman patriarch and father; we have ordered you to repair to Fremona, and there to remain. As to what your lordship now offers, which is, that if the people of Ethiopia will but continue in the obedience of the Roman church, you will dispense with them as to all matters which are not contrary to the faith; that comes too late now; for how is it possible for them to return to that which they have not only forsaken, but do abominate, now they have had a taste of their old religion again? For can a grown man be born again, or enter a second time into his mother's womb? Your lordship further desires, that we would assemble our learned men to dispute with you before you depart, about matters of faith: this ought also to have been done in the beginning; besides, is that cause like to be supported by arguments, which has been maintained hitherto only by force and violence? By taking estates from some, and throwing others into prison, and punishing others more severely; and that for no other reason, but because they would not embrace your faith? And as if that had not been sufficient, you have dragged great multitudes out of the deserts, who would have been contented to have lived there upon herbs, and confined them to prisons; nay, the poor people that would have been glad to have buried themselves in caves, not having escaped your persecution. Now what a barbarity would it be, to go and tease poor people with arguments, who have suffered so much in deserts and banishments? It would certainly be a very unjust thing, both in the sight of God and man. As to your lordship's desiring to have a Portuguese guard to attend you, that cannot be; but we shall appoint a very honest man, and who has a great train of servants, to convey your lordship, and all your goods in safety, to the place whither you are to go."

The Romish Patriarch, however, persisting in his attempts to recover his power, the Emperor sent him another letter, in which is the following passage.

"We must tell you, that now your expulsion is determined, it is to no purpose to allege reasons why you cannot go; and that if you should shuffle any longer with our orders, it will be your ruin. Have we taken any thing from you that you have got in Ethiopia, that you should disobey us, and say you will not go? This is not right. Begone, therefore, without making any further reply or excuse; your expulsion being determined, as you will understand by the order you will receive."

It is impossible not to feel warmly interested in the destinies of this people, and to desire and pray that their constancy, in resisting the papal yoke, and maintaining the paramount authority of the Scriptures, may be rewarded by an influx, in these latter days, of scriptural light, which may make that country the means of enlightening the adjacent regions of Africa and Asia, lying at present in the depth of Mohammedan darkness. I know no project which has been entertained by the British and Foreign Bible Society, numerous and excellent as have been their projects of beneficence, which promises a richer harvest of blessings than that of giving the pure word of God to the millions of Abyssinia.

I am, &c.

S.

To the Editor of the Christian Observer.

Your correspondent Academicus, in your number for last month,

wishes for information on a passage in the 27th chapter of St. Matthew, verses 52, 53—"And the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

He inquires, what became of these persons, as it does not seem that they continued in the city? Though the sacred historian has given us no light upon this question, we may, however, venture to hazard an opinion upon it, if our conjectures be not contrary to reason and Scripture. The Evangelist speaks of these persons as *saints*. We may therefore safely conclude, that our merciful Father would not have raised them to life, on that happy occasion, to subject them again to the temptations and trials of this sinful world, and to undergo the pains of a second death. It is most probable that they were received up into heaven, like our blessed Saviour, though not with the same circumstances of majesty and glory. Enoch and Elijah had before been translated in the flesh to the regions of immortality, and the resurrection of these saints was but an anticipation of that event, which shall happen to the whole human race in the last great day of the world. It, doubtless, was intended as a farther proof to the Jews, that the same Power, which had raised from the dead the Son of God, would, in like manner, raise the fallen children of Adam from the gloomy mansions of the grave.

B.

To the Editor of the Christian Observer.

Your correspondent, signed ACADEMICUS, is informed, that the collection of Hebrew MSS. (viz. that of Dr. Buchanan) referred to, in his paper for last month, page 79, does not contain any Hebrew copy of the book of Ezra. There are, indeed, Syriac copies of that book in the above collection, which may be consulted; but I very much doubt whether the quotation from Justin Martyr, noticed by your correspondent, has, or ever had, any place in the canonical text of the Hebrew or Greek. The 6th chapter of Ezra contains twenty-two verses, of which the first eighteen in the original are in Chaldaic, the remaining verses are in Hebrew, and record the celebration of the first Passover since the return of the Jews from Babylon, and their Pentecost, or Feast of Weeks. The same transactions are recorded, and nearly in the same words, in the Apocrypha, 1 Esdras, ch. vii.; but in neither of these parallel passages is Ezra mentioned, only *that such things were done by the children of Israel;* nor are any words spoken by Ezra recorded on these occasions in either passage. Neither the present Hebrew nor Greek copies of this book, therefore, are found to support the assertion of Justin. I have looked into Dr. Kennicott's Dissertations, but find no notice of any such corruption of the Hebrew text; so that, in my humble opinion, it has been a *gloss* in the margin, or comment of some Greek copy, afterwards taken into the text, but which was never admitted into the public canonical text. It would be altogether unjust to charge the Jews with expunging so important a testimony of the Saviour without proof, as no Hebrew copy, with which we are acquainted, is known to give the least countenance to the suspicion; but, on the contrary, there is every ground to suppose that not many years before Justin Martyr, there were some corrupt and vitiated copies in the Greek tongue, as those by Aquila, Theodotion, and Symmachus. Aquila made his version about A. D. 130; and he, who from paganism had embraced Christianity, now became a Jew. Theodotion judaized; and Symmachus was a renegado from the Samaritans. Their mischief, whatever they did, must have principally operated in the translating of the Hebrew into

the Greek, with the avowed design to ruin the reputation of the Septuagint, and to corrupt and darken the prophecies relating to Christianity. Now, Sir, admitting it was so, it cannot hence be proved, that it was in the power of those men, or of any others, to corrupt and mutilate the Hebrew text of the Old Testament, which is the point in question.

T. Y.

To the Editor of the Christian Observer.

I know not whether it is that your correspondents enjoy a greater share of prosperity than the generality of mankind, or that they are, at least, more than commonly exempt from the storms and trials of life: to whatever cause the phenomenon may be attributed, certain it is, that the subject of *affliction* has but seldom occupied a place in your truly valuable work. Traces, indeed, of that trouble to which man is born "as the sparks fly upward," frequently appear in every one of your volumes. Your obituary has often recorded the breaches which death has made in every class of the community, and occasionally testified the excellences of deceased Christians, and the sorrows of survivors over departed worth; but rarely has the mourner been directed to those sources of instruction and consolation which religion so abundantly affords. I cannot, however, but think, that many of your readers, who, during the course of your most useful labours, may have tasted of the cup of affliction, must have wished that your pages had more frequently adverted to that painful but interesting subject. Allow me, therefore, to suggest a few hints upon it; which, as they will be the result of some degree of experimental knowledge, may, perhaps, on that account, be not altogether unworthy of attention. If they should appear to be more immediately applicable to the sorrow occasioned by the loss of friends, they will be scarcely less so to any other description of trouble.

Affliction, like death, commonly meets us unexpectedly. We *talk*, indeed, of our liability to calamities of every kind, like mariners in fair weather, of the possibility of storms and shipwreck; but, like them, we scarcely believe that these evils will actually overtake ourselves, though we are perpetually hearing of them with respect to others, and perhaps witnessing the scattered fragments of their happiness around us. Rarely does any one, in this point, derive wisdom or caution from the example of others. We commonly think, like the secure and short-sighted Psalmist, that our mountain is too strong to be moved, our happiness too well founded, and too watchfully guarded, to be easily shaken or destroyed, till an arrow is suddenly discharged from a quarter, perhaps, where we deemed ourselves most free from alarm, by which we are wounded and fall. There are, doubtless, some Christians who are so habitually sober and vigilant, that afflictions, when they arrive, do not thus take them by surprise; but few, I believe, ever become so but by discipline; by means of trouble which has, at some period of their lives, assailed them unawares. Before the instruction thus received by Adversity, we, for the most part, listen to the flattering tale of Hope, that sorrow shall never very deeply shade our brow; that joy shall ever be ours. But we are, at length, painfully undeceived; and our surprise and alarm are proportioned to our previous peace and security. How frequently have the fairest prospects been thus unexpectedly obscured, the brightest hopes disappointed, the apparently firmest basis of human happiness destroyed! Calamities—the bare idea of which, when occasionally presented, in the midst of present freedom even from the prospect of their approach, by that busy imagination which delights in picturing scenes of fancied sorrow as well as joy, has made us shrink with

apprehension—have suddenly been realised, and left the mournful subject of them dismayed and overwhelmed by the unexpected pressure. Certainly no one *ought* to be thus unprepared for affliction, nor thus astonished at its arrival; and when we are so, it is, doubtless, a proof that we have forgotten our condition, our deserts, and our necessities as guilty, corrupt, and dying creatures. I shall not, however, stay to point out that which the observation and experience of every day may teach us—our various and perpetual liability to affliction—or to expostulate with those who are guilty of the folly and inconsistency of forgetting it. But suppose that the trial, which of all others we have, perhaps, most dreaded, has actually overtaken us; that "the thing" which, like Job, we "greatly feared," has come upon us. Thus visited, then, by affliction, how shall we regard it; whither shall we look for relief; how shall we conduct ourselves under it? Not to *feel* the chastizing hand of God, and that deeply, in proportion to the weight of the blow which is inflicted, would argue a degree of stoical indifference wholly inconsistent with the Christian character, and subversive of the very design with which affliction is sent. Let those who are disposed either to think lightly of trouble when at a distance, or to brave it when actually arrived, listen to the following striking admonition of a late eminent prelate of our Church, and learn from it a better wisdom than his own. "Say not," says this energetic writer, "that affliction is not *an evil:* say that it is to be borne with humility, as the punishment of sin; to be endured with fortitude, as the instrument of good; to be accepted with thankfulness, as the discipline of God, whereby he trains his sons to virtue, and fits the virtuous for glory: but confess that it is that which the most perfect natures do the most abhor; that which it is the wisdom of man, with due submission to the dispensations of Providence, to shun*."

This epitome of the views with which affliction ought to be regarded, is obviously derived from that remarkable passage in the twelfth chapter of the epistle to the Hebrews, the substance of which is comprised in the two following verses:—"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby." To point out some of the more eminent and valuable of these fruits of sanctified affliction is my principal design in addressing you. I say of *sanctified* affliction, for it is of the utmost importance to observe, that to *this alone* do the preceding and all other similar declarations of Scripture refer. Affliction does not, *in itself* possess any power to produce such salutary effects. It is, like every thing else, merely an instrument in the hands of God, which is frequently used for the sole purpose of punishment, and is sometimes the occasion of aggravated guilt and misery. It is with divine as with human chastisement, that *the disposition of the subject* renders it either beneficial or otherwise; with this important difference, that as to the former, it is owing to the special influence of Him who inflicts it, that the disposition to profit by the correcting dispensation is produced. Without this, chastisement would be received by all, as it is by the wicked and impenitent, with the sullenness and obstinacy of a froward slave, under the lash of an incensed master; but with this peculiar blessing, it is submitted to with the meek and ingenuous feelings of a dutiful though offending child towards a displeased yet re-

* Bishop Horsley's Sermons, vol. ii. p. 148.

vered parent. It is to *children*, therefore, whether then first partakers of the filial spirit, or visited as having already received it, that affliction is sanctified, and rendered ultimately beneficial. Having premised thus much, I would now proceed to observe, in the first place,

1. That affliction thus under the sanctifying direction of the Father of mercies, is productive of most important benefit, by the views which it is the means of exciting *concerning sin*. Trouble of any kind is commonly associated in the human mind with some idea of misconduct. "We are verily guilty concerning our brother," was the united feeling of Joseph's brethren, when first imprisoned by the unknown governor of Egypt; "*therefore* is this distress come upon us." And even with the children of God, the first impression of calamity is generally connected with the conviction of sin, and the desert of punishment. Who that has been afflicted does not recollect the force with which this painful feeling pressed upon his mind, and the almost involuntary emotion with which he uttered the confession of the Royal Penitent, "I *have sinned* against the Lord." There is in this something far more than a mere *general* conviction of guilt as a sinful and corrupt creature, something *special* and *particular* in the recollections to which this impression gives rise. In the case either of the careless nominal Christian, or of the backslider, the voice of God is as it were heard, in awakening afflictions, addressing him in the words of the Psalmist, "*These things*," of which thy conscience is the accusing witness, "hast thou done, and I kept silence," for a time, "and thou thoughtest," or wert beginning to think, "that I was altogether such an one as thyself," regardless of evil, and unwilling to punish it; "but I will reprove thee" by this calamity, "and set them in order before thee," in somewhat of that convincing and alarming light, in which they have ever been in the sight of my countenance. Many examples of this kind occur in Scripture; to which those who are conversant with it will readily recur, and few perhaps will be at a loss for instances of a more personal nature. In some cases, both public and private, there is so marked a correspondence between the sin and its visitation by affliction, that the eye of the mind, purged of its temporary blindness by the heavenly Physician, cannot fail, however painfully, to perceive it, and the lips, thus opened to confession, to exclaim with David, "Righteous art thou, O Lord, and just are thy judgments!" It is true, that in the progress of the real Christian's views and feelings in affliction, this sad association of guilt and punishment will be gradually softened, and succeeded by more cheering and, in some cases, by more just apprehensions concerning the Divine proceedings. But the effect of affliction will still be a deeper conviction both of the evil of sin in general, and of his own particular transgressions. He will, indeed, if he be a true believer in Christ, feel *most* keenly the ingratitude and baseness of sin; but he will also feel, with a force to which he was before a stranger, its folly and malignity, its bitterness and misery; that it is that which has hidden or snatched good things from him—which separates between him and his God, which disturbs and poisons all created good. And what are *the practical lessons* which he whose mind has been thus opened to instruction learns from such dispensations? He perceives, in a clearer and more convincing point of view, the *holy character*, and the *moral government* of God. He acquires a more vivid hatred and dread of sin. He stands in awe of the Divine judgments. He watches more carefully against temptation:—he fears even the approach, the occasion, and the appearance of evil. He saith unto God, "I have borne chastisement—*I will sin no more*." Experience and dispositions such as these are

well purchased at the expense of affliction; and the consciousness of having obtained them tends to console the sufferer amidst all his trouble. This, however, is but a part of that peaceful fruit which is the result of sanctified affliction.

2. Increased *humility* is another of its effects, and one of the most valuable and important. This is, indeed, closely connected with the conviction of sin. He, whose comforts or whose hopes have been laid prostrate by the afflicting hand of God, cannot, if he be under the Divine teaching and guidance, be disposed to indulge pride, or a high conceit of his own merit. The blow which has levelled or reduced the one, has at the same time brought down every towering imagination of the other. Can he whom the providence of God has led into the valley of Humiliation, continue to swell with fancied excellence, and to think more highly of himself than he ought to think? Surely he will humble himself under the mighty hand of God, and will learn to think more soberly and more justly. He will feel that, so far from deserving any thing at the hand of God, he is unworthy of the least of all his mercies—that instead of pretending that he of all others should be exempt from trouble, it is only of the Lord's mercies that he is not utterly consumed. This was evidently the impression made on the mind of Job by the visitations of the Almighty—and it will be manifest not only in the dispositions of the heart towards God, but in the temper, the language, and the conduct towards men. An afflicted yet proud Christian is indeed a lamentable sight. "Lord, I am not high-minded—I have no proud looks," or imaginations, should not only be the expression of the humbled believer's consciousness, but be visible in his whole deportment; and wherever this is really experienced and manifested, the storm of affliction will cease to be overwhelming, and will be gradually succeeded by serenity and peace.

3. Humility will prepare the way for *thankfulness*, which is another of the excellent fruits of sanctified affliction. Have you lost much of what constituted your earthly happiness? Have you been deprived of the support, the delight, or the comfort of your life? Are you suffering from privations of any kind, or from trials which are continually recurring amidst the circumstances in which you dwell? Yet think of the multiplied blessings which still surround you—blessings, even of a temporal nature, of which you are confessedly unworthy—which you have, perhaps, long under-valued; which the removal or the withholding of something overprized has at length taught you to esteem aright. It sometimes pleases the Almighty to pour upon us a profusion of bounties, which pride, or the inordinate desire of blessings yet denied, leads us to neglect, and comparatively to despise. In such a case, is it not *just*, by *diminishing* the store which has been thus unthankfully received, emphatically to convince us of our ingratitude and folly; and is it not *merciful* to teach us, even by this severe lesson, the value of what had once been bestowed, and of that which still remains? The Sybil demanded as much for her diminished records as for her perfect collection. From us, also, is the same tribute of gratitude expected for blessings which are spared, as for a previously fuller cup; and if we are disposed to regard with more tender affection our lessened portion, to cherish it with greater and more Christian care, to be more devoutly thankful for it, and really to derive more genuine happiness from it than we knew before, we may surely account this a peculiar blessing; and even in this sense say, "It is good for me that I have been afflicted."

But why do I speak of thankfulness merely for *temporal* blessings? However they may have been diminished, or whatever may yet be denied, are there not blessings of

infinite value, freely offered to all, and of which no earthly calamities can ever deprive us? The riches of the Divine goodness and mercy in our redemption by Jesus Christ as far transcend all the treasures of this world, as the heavens are higher than the earth, as time is exceeded by eternity. The Christian, whose mind has been enlightened to perceive the grace of God revealed by the Gospel, whose faith has embraced the promises of forgiveness and reconciliation, and who has felt in himself the workings of the Spirit of Christ, drawing up his thoughts to high and heavenly things, must possess grounds of thankfulness, and a fund of support and happiness, which are infinitely beyond the richest sources merely of this world's good, and entirely independent of its influence or controul. It is, however, in the hour of distress and sorrow that the value of spiritual blessings is chiefly felt. We may, indeed, and, under the influence of the grace of God, we undoubtedly shall be at all times unfeignedly thankful for the mercies of Redemption; but when the earthly cistern is broken, or the human gourd withered--when the objects of worldly expectation and delight shall no longer blossom, or shall cease to yield their accustomed fruit—*then* is it, that the Christian does most emphatically rejoice in the Lord, and joy in the God of his salvation; then is Christ increasingly precious, his mediation more valuable, his yoke more easy, his promises of present and eternal rest more refreshing and delightful. It is under the pressure, or in the prospect, of affliction and trial, that the Apostles are seen to break forth into praise and thanksgiving for the unspeakable blessings which are treasured up in Christ; and it is in similar circumstances that his disciples have ever *most* deeply felt their value. If, then, such a disposition of mind be, as it certainly is, one greatly to be desired, and productive of important practical consequences, the affliction which is the means of exciting it must be acknowledged to be eventually a blessing.

4. The loss or the denial of earthly good, and the increased conviction of the value of spiritual blessings, will, under the Divine influence, add greatly to the earnestness and fervour of the Christian in *the exercises of devotion.* "They," says Archbishop Leighton*, "who have been used to the greatest heights of daily devotion, yet in *surrounding calamities* pray more fervently and more frequently than ordinary, *and this is to be numbered among the chief benefits attending afflictions;* and it would surely be well worth our while to experience all the hardest pressures of them, if we may gain this: that the languor and sloth, and stupidity into which our minds and our souls are ready insensibly to sink, while all is calm and serene about us, may be happily shaken off by something which the world may call an unhappy event—that some more violent gust of wind may fan the sacred flame, that seems almost extinguished, and blow it up into greater ardour." It was not till the Israelites sorely felt the bondage and the cruelty of Egypt, that they *cried earnestly* to the Lord for deliverance. Had the sunshine of royal favour, in which they basked during the lifetime of Joseph, continued to follow them, it is but too probable that they would have been wholly immersed in the idolatries and corruptions of the surrounding people, and lost sight for ever of the land of promise. It will be happy for us, if with the Israelites, and "with the Psalmist," as the pious prelate just quoted goes on to observe, "we should sometimes *sink in deep waters,* that so we, who in prosperity do but whisper or mutter out our prayers, may *from the depths cry aloud unto him.* O, how frequently and how ardently did David pray in the deserts, and in the caves, and out of the deep! Our vows are cruel to ourselves, if they demand nothing

* Meditations on Psalm cxxx.

but gentle zephyrs and flowery fields, and calm repose, as the lot of our life; for these pleasant things often prove the most dangerous enemies to our nobler and dearer life. Oh! how true is that saying, that prayer is fervent in straits, but in joyful and prosperous circumstances, if not quite cold and dead, at least lukewarm. Oh! happy straits, if they favour our correspondence with Heaven, and quicken our love to celestial objects, without which, what we call life may more properly deserve the name of death."—It may be added, that together with the more frequent and fervent exercise of prayer, *the word of God* will become far more valuable and delightful to the afflicted Christian. There are many parts of Scripture which can only be rightly understood and cordially received under circumstances of trial. On these a new and holy light will be shed by the Spirit of God, and then will the Christian truly say, "Unless thy law had been my delight, I should then have perished in my affliction." "Thy statutes have been my songs in the hour of my pilgrimage."

5. But as the increased fervour of our prayers for spiritual blessings, and additional delight in the word of God, is one of the consequences of sanctified affliction, it does also, by a happy kind of necessity, drive the soul to fly as it were *to seek its refuge under the wing of the Divine Goodness, and to fix its hope upon God.* And this is undoubtedly another most important advantage which the pious soul gains by adversity, that it calls or rather tears away the affections from earthly objects, when obstinately adhering to them. How strongly the love of the world is naturally rooted in our hearts needs not to be insisted on—nor how absolutely essential it is, both to our present peace and to our hope of heaven, that this should be subdued, and even eradicated. We are all naturally inclined to wish for a double paradise—for one in the present world formed of all the objects which are, perhaps, in some cases innocently dear to us—from the uninterrupted enjoyment of which we desire to be translated to that which has been regained in Heaven. But this must not, and cannot be. There is but one paradise for man, which, if we are truly wise, we shall seek in the realms of unclouded light and purity. In the mean time, we must not be surprised, if He, to whom man is dearer than to himself*, should defeat his plans, disappoint his hopes, and destroy the self-formed fabric of his happiness. "*Vere* suos amat," says Seneca, "et *severe* Deus." God loves his children truly; but he loves them *severely*. He will not, therefore, indulge them in that which may either ultimately prove their ruin, or even be injurious, though less fatally, to their spiritual welfare. Like a wise and tender parent, he chastises them in those particular ways which may be most conducive to their profit, that they may be partakers of his holiness. "He threatens," says St. Chrysostom, "that he may not strike—he strikes, that he may not destroy." And, behold! happy is the man whom the Almighty thus correcteth—who by the destitution of creature-comforts is led to place his hopes in the Lord his God, and whose expectation of happiness is from him alone—who, from the failure of the earthly stream, is driven to the ever-flowing fountain of living water, of which whoso tasteth shall thirst no more—who is weaned from worldly hopes and dependences, and is persuaded determinately to fix his affections on things above, where Christ sitteth on the right hand of God. We may profess to do this, and, in a certain degree, we may really fulfil it, even when surrounded by earthly blessings—but such a disposition of mind is far more generally the effect of sanctified affliction; and wherever it is produced, it affords a peace, and even a happiness, which no circumstances merely of this world can either give or take away.

* Juv. Sat. X.

6. Nor will this comparative abstraction from earthly objects lead to habits of barren contemplation and inactivity. On the contrary, sanctified affliction, while it will tend to refine, and elevate the soul above this lower world, will ever be found to be productive of the most important *practical consequences*. It will lead the humbled and awakened Christian to far more faithful and diligent self-examination than he was previously accustomed to exercise. He will spare no evil habit in which he had before too much acquiesced, nor any longer neglect the difficult and self-denying duties to which he may have formerly been unwilling to attend. The voice of God has been heard loudly calling upon him to *go and sin no more*, lest a worse thing befal him—to be zealous and repent—to strengthen the things which were ready to die—to *give proof* of his professed love of God and of the Redeemer—to fulfil *the work peculiarly given him to do*—to forget the things which are behind, and to reach forth to those which are before, pressing towards the mark for the prize of the high calling of God in Christ Jesus. Affliction, of which this is not in some measure the practical result, which is not, at least, followed by a most sincere desire and purpose thus to grow in grace, and to be fruitful in every good work, can scarcely be said to be sanctified; but where this is in any good degree effected, we may derive from it the heart-felt and exalted consolation which the Psalmist experienced, when he declared—"This is my comfort in my affliction; for thy word hath *quickened* me"—"Before I was afflicted I went astray, but now I keep thy commandments."

While sanctified afflictions will thus tend to quicken the subject of them in all holy obedience to the will of God, it will have a particular influence on the great Christian graces of *patience* and *resignation*. To produce these in the heart is evidently one of the most direct objects of affliction. "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." Now whoever considers the condition of man upon earth, the variety of calamities to which he is exposed, and the certainty with which every one ought to anticipate his own share of them, cannot surely complain, if by the all-wise and gracious superintendence of his heavenly Father, some tribulation, which for the time may be deeply grievous, should prove the means of working *patience*, that temper of mind of which all *have need*, that after we have done and suffered the will of God, we may at length "inherit the promises." Indeed, of all the lovely train of heavenly graces which adorn the Christian character, patience under the chastening hand of the Father of our spirits, and resignation to the appointments of his unerring wisdom, and boundless, though sometimes to us mysterious, goodness, most eminently glorify God; and promote our spiritual improvement. They tend in an especial manner to produce that self-denying, subdued, and profoundly submissive temper, which is of the essence of Christian holiness—which is precisely that disposition of mind which is both the safest, and, notwithstanding first impressions, the happiest, to be habitually maintained amidst the various changes and uncertainties of this mortal life—and which, by refining and invigorating the general character—by accustoming the Christian pilgrim to mortification, and the sacrifice of his own carnal and earthly inclinations to the holy will of God—and by enduring him to live and walk by faith, to look chiefly at things unseen and eternal, to place his supreme happiness and expectations in God, and to aspire after a state of unchangeable and endless felicity, forms the most direct and appropriate preparation for "the inheritance of the saints in light."

I will only add, as to the practi-

cal effects of sanctified affliction, that there is one other disposition to which it is peculiarly conducive; and that is, *sympathy* with the afflictions of others. "Haud ignara mali," says the soul of the suffering Christian, "miseris succurrere disco." The prosperous and the happy of this world may be benevolent, but they cannot deeply sympathise with the distressed. There is a peculiar tenderness of affection, which can only be learnt in the Christian school of affliction, which softens without unnerving the soul; which leads it, with true generosity and lively feeling, "to rejoice with them that rejoice;" and, above all, to "weep with them *that weep*." Doubtless, to promote this sympathetic disposition, is one important part of the Divine intention in affliction; an intention which may be especially discerned in *the humiliation and sufferings of the Son of God. He* was tempted or tried in all points like as we are, and is therefore both "*touched* with the feeling of our infirmities*," and "able to succour them that are tempted." It would be easy to enlarge on this most interesting part of my subject; for what afflicted Christian ever failed to derive some of his highest consolation in reflecting on his humble and infinitely distant, yet real correspondence, in suffering with his exalted and gracious Saviour. "Though he were a Son, yet learned he obedience by the things which he suffered." "For it became him, for whom are all things, and by whom are all things, to make *the Captain of their salvation perfect through suffering.*" Can any real follower of his Lord and Master refuse to be made *like him*, or to arm himself with the same mind, especially remembering the declaration of the Apostle, "that if we suffer with him, we shall also *reign* with him?" This is surely a view which cannot but be both consoling and animating to the afflicted Christian; and which cannot be too diligently cultivated. But I must forbear. I have already trespassed too much on the patience of your readers, and will only beg their farther attention, whilst, in conclusion, I introduce to their notice, or call to their recollection, the following striking passages from the discourses of a most able and energetic writer*, which comprise a very important view of this whole subject.

"Since the Son of God incarnate was made to pass through a state of very severe sufferings, before he ascended up into heaven; and since his saints and servants have, in this respect, been required to tread in his steps; we cannot but *know* what our lot is like to be in going through the same world. Nor should we only learn to look for afflictions, we should be *willing* to find them, when we reflect that they have fallen so largely to the share of so many persons, better than ourselves, and of *the Son of God himself.* Nay, we should be even *thankful* for our sufferings, did we consider *the ends* for which they are inflicted on us, and the *great good* we receive from them."

"We thank God perhaps, when we do thank him, for *prosperity*, for health, plenty, success, and honour. We do well. They are the gifts of God's providence, and demand our acknowledgments. But they are not the *only* blessings his goodness confers on us. *Adversity* should be added to the number of his favours, and remembered in our most devout thanksgivings. Blessed be God, for pain, sickness, disappointment, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils which are our greatest good; which afflict, but purify, tear and harrow up the soul, but prepare it for the seeds of virtue."

"Blessed be God, that he is not *so unkind* as to try us by the most dangerous of all temptations, uninterrupted prosperity; that we are not undone by the accomplishment

* See the exquisitely beautiful Hymn on this passage, in your number for February.

* Dr. Ogden.

of our wishes; that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son; whom we hope to follow, through the gate of the grave, to a joyful resurrection, and to be received by Him into those mansions which he is now preparing for us in heaven; where he liveth and reigneth, with the Father and the Holy Spirit, one God, world without end."

I have only to add my earnest prayers, that such may be the blessed consequences of all our afflictions, and remain,

Yours,

P. H.

FAMILY SERMONS. No. XL.

1 Pet. i. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

In these words are several things which deserve to be particularly noticed. May the Spirit of God assist us in meditating upon them! I propose to consider them under the following heads.

1. To shew that true Christians are *begotten again of God;*

2. That they are begotten again *to a lively hope;*

3. That this is done *by the resurrection of Jesus Christ;*

4. That for this *they have great cause to bless God.*

1. The true servants of God (such as St. Peter was) are begotten again of him. God, "according to his abundant mercy, hath begotten us again." Do we ask, with Nicodemus, how can this be? Our inquiry must be answered in the words of our Saviour: "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter the kingdom of God." How this wonderful work is effected, it is beyond our understanding to comprehend. We know not how we were formed at first, much less how we are born again. In general it may be observed, that all men who come from the first Adam, are conceived and born in sin; their nature is corrupted and depraved; so that they are prone of themselves to do evil, and unable to do any thing that is truly good. But when a man believes in Christ, the second Adam, and so is made a member of his body, he is quickened and animated by his Spirit, which, being the source and principle of a new life in him, he thereby becomes a new creature, a different kind of creature from what he was before, and therefore is properly said to be born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The Spirit by which he is now led and influenced is that of God himself; whence it comes to pass, that such a man is quite altered from what he was; he is become, as it were, another man: his whole nature is changed; he now partakes of the Divine nature; and is made, according to his measure and capacity, like God himself.

This is what the Apostle means when he says, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." His former false views, his unruly passions, and his inordinate desires of the things of this world, are exchanged for a new set of thoughts and affections. He has a new view and apprehension of God. There is a new bias in his mind, so that he is now as much inclined to virtue as he was before to vice. From a foolish, proud, sinful, and sensual creature, he is become wise, and humble, and holy, and spiritual; and all this by means of the new spirit that is put within him, whereby he is made a new man; no longer acted upon as before, by worldly and temporal considerations, but governed by the Spirit of God himself, and influenced by motives drawn from the eternal world. While other men are born

only of the flesh, the true Christian is regenerate, or born again of the Spirit; so that there is the same difference between him and them, as there is between spirit and flesh, according to these remarkable words of our Saviour: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." For every thing being of the same nature with that from which it proceeds, they who are born, as all men are by nature, of the flesh, are carnal and sensual, like the flesh of which they are born; and they who are born again, being then born of the Holy Spirit of God, are thereby made holy and spiritual, of the same nature with him from whom they receive their new birth. Hence all such persons are called the sons of God, and indeed are really so; for, as the Apostle observes, "as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father; the Spirit itself beareth witness with our spirits that we are the children of God." And this may well be the case, since it is the Spirit of God who works this change; and they who have received him as a Spirit of adoption, have an undeniable title to eternal life, being that to which all who are born again of God are heirs. They accordingly hope for this eternal life, not with a faint and dead, but with a quick and lively hope, which animates them to do all those things that are requisite for obtaining it.

2. I have already anticipated what was to be shewn under the second head, namely, that those who are begotten again of God, are *begotten unto a lively hope.* We are assured in Scripture, that the same Spirit by whom they are begotten again, witnesseth with their spirits that they are the children of God, and thus confirms their hope of eternal life; "for if children, then are they heirs, heirs of God, and joint heirs with Christ." And as such, they are entitled to a share in "the inheritance of the saints in light," the richest inheritance in the world; seeing we are told, that those who are sharers in it "inherit all things." This inheritance, to which the children of God are heirs, is described by the Apostle as "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for them." It is not like the inheritances to which men are born on earth, which they may never possess, or of which they may afterwards be defrauded or deprived, and which, at the best, they must one day leave; but it is reserved in Heaven in secure hands, where no one can hinder them from possessing it, nor take it from them, but they are sure to obtain it, and to enjoy it for ever.

3. To this lively hope and glorious inheritance, the Apostle tells us, that the children of God are begotten *by the resurrection of Jesus Christ from the dead.* It is only by him that we receive any mercy at all from the hands of Almighty God. We cannot so much as look up to him, much less expect any favour from him, on account of any thing that we ourselves, or all the creatures in the world, can do for us; seeing we have all grievously offended him. If we contemplate his Divine Majesty as he is in himself, we cannot but be dismayed and confounded at the recollection of those sins by which we have provoked his displeasure. It is only when we regard him as the Father of our Lord and Saviour Jesus Christ, the Mediator between God and man, that we can feel any confidence of access to him. *And, indeed, Christ himself hath declared, that we can approach God in no other way but by him.* "*No man cometh to the Father but by me,*" but by the only-begotten Son, "who is in the bosom of the Father, and hath declared him unto us." Through him we may not only raise up our hearts to God, and contemplate the

Divine glory and majesty; but we may hope for all the good things that we can desire of God, if we ask for them in the name of Him who hath merited them all for us by his death, and is now our Advocate with the Father, interceding for us that we may have them. This is the way, the only way, by which we can seek God, so as to find any favour in his sight. But by means of that intercession which his only begotten Son is always making for those who believe in his name, we may obtain from him the greatest of all blessings, we may be begotten again of him and made his children and heirs. "Blessed be the God and Father of our Lord Jesus Christ, who, of his abundant mercy, hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Christ, having suffered for our sins, and being raised again from the dead, was exalted to the right hand of God, and made the Mediator between him and us; and, by virtue of this mediation, he sends down his Holy Spirit on all that believe in him, to regenerate or beget them again, and make them the children of God. "As many as receive him, to them he gives power to become the sons of God, even to them that believe on his name," and this power he gives them, by sending his Holy Spirit to accomplish the great work of regeneration within them, that as he is the only begotten Son of God, so they who believe in him may be begotten again of God, and so made his children by adoption and grace. But this he could not have done, had he not been raised from the dead.

And as we are thus begotten again of God by the resurrection of Jesus Christ, so by that also we are begotten again to a lively hope. The resurrection of Jesus Christ is the firmest ground that could be laid, whereon to build our hopes of God's mercy and favour; for by this we are not only fully assured of the truth of the Gospel, and of all that Christ ever taught or promised, but, likewise, that he hath made a complete sacrifice, oblation, and satisfaction for our sins by his death; God having been pleased to raise him again from the dead, and to set him at his own right hand to make atonement and reconciliation for us as our Great High Priest, so that now there is no room left for doubt. "If Christ had not been raised, our faith and hope had been in vain." But now that "Christ is risen and become the first fruits of them that slept," we have the strongest grounds to place our faith and hope in him, for that eternal inheritance which he hath purchased for us by his blood, and for all things necessary to fit and qualify us for it. And the more to assure us of it, God himself hath here declared to us, that of his abundant mercy he "hath begotten us again to a lively hope *by the resurrection of Jesus Christ.*"

4. Now what infinite cause have we all to bless God for this unspeakable benefit! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and this love hath the Father for all who believe in his Son Jesus Christ; for they are begotten again of God, and so are made the sons of God, which is such an expression of his love and kindness, as we ourselves should never have thought of, had not he himself revealed it to us. Who could have imagined that such frail and sinful worms as we are should be received into so near a relation to the Almighty Sovereign of the universe, as to be called his children? That he who created us at first, should beget us again, and so become our Father as well as Maker? This is so high an honour, so great a favour, that we may well be astonished that all are not ambitious of it, so as to make it their only care and study to attain it; for what is there in the world on which the thoughts and time of men can be employed with equal profit and advantage to themselves? By our care and pains about the things of this world, we may, perhaps, get

something in it, and perhaps not. But how much soever it be, it is as nothing in comparison of what all the children of God possess. "All things are theirs:" all things that God hath made, and he himself too who made them. And what can they desire more? There is nothing more for them to desire; therefore, their minds must needs be at rest, and their souls full of true joy and comfort.

Who, then, would not be in the number of these blessed souls? Who would not be regenerate, and made a child of God, if he might? And who may not, if he will? Blessed be God, we are all capable of it; for now that Christ is risen from the dead, and exalted at the right hand of God, to be a Prince and a Saviour, to give repentance and forgiveness of sins, if we do but apply ourselves to him, and believe and trust on him for it, *his* Father will be ours too: he will beget us again in his own likeness, and admit us into the glorious liberty of his own children.

Let us therefore now resolve, by God's assistance, to do so; and for that purpose let us exercise ourselves continually in the means of grace and salvation. To use these means only occasionally will little profit us: we must use them constantly and perseveringly. We must engage with sincerity and devotion, as well as with regularity, in the public and private worship of Almighty God. We must attentively read, hear, and meditate upon his holy word. We must partake of the sacrament of the body and blood of Christ as often as we can have it administered to us. And in the use of all these means we must look up to Christ, and trust in him to render them effectual. Thus shall we attain that true evangelical faith by which we shall be united to Christ, made sound members of his body, and obtain the grace of his Holy Spirit to renew and purify our souls, so that we may really become the children of the Most High God, and live the rest of our days under his fatherly care and protection; conducting ourselves, in all respects, in such a manner as becomes his children; and that we may at last receive our inheritance among them that are sanctified by faith in Jesus Christ our Lord.

These inestimable blessings, they who are "begotten again," may confidently hope to attain. Indeed, it is to this very hope that they are "begotten again by the resurrection of Jesus Christ from the dead;" an event which has produced so many and so great benefits to mankind, that we can never sufficiently praise God for it. We have infinite cause to praise him for our Saviour's incarnation; for his birth, his life, his death; but still more, if that were possible, for his resurrection from the dead, without which all that went before would have availed us nothing. Without this, though He took our flesh, we could not have had his Spirit: though he was born into the world, we could not have been born again: though he lived on earth, we should not have lived in heaven: and though he died for our sins, we must still have perished, had he not risen again to apply the merits of his death to us, and to wash us in the blood which he shed upon the cross. Let us now, therefore, offer unto God continually the sacrifice of praise and thanksgiving for all the wonderful works which he hath done for the sons of men, and especially for his raising up his Son Jesus Christ our Saviour from the dead. Let us all, from the bottom of our hearts, join with the Apostle in the words of my text, and say, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead;" to whom, with the Father, and the Holy Ghost, be all honour and glory, now and for ever. Amen.

The above sermon is an abstract of one by Bishop Beveridge, being the 73d sermon of the first volume. We have been induced to select it, not only on account of its intrinsic

excellence, but by other reasons of some weight, though doubtless of inferior consideration. The authority of Bishop Beveridge has been recently pressed upon us, and upon all who think with us on the subject of the Bible Society, by Dr. Herbert Marsh, as decisive in favour of "the excellency and usefulness of the Common Prayer." We are certainly disposed to defer to this authority: we most entirely and unequivocally concur with all that the pious Bishop has written on that subject. Let us, in our turn, recommend to Dr. Marsh the view of regeneration which Bishop Beveridge has given us in the above sermon, as a help to understanding the baptismal service contained in that Book of Prayer which he extols so highly and so justly. We cannot help thinking, also, that had the Bishop of Lincoln read this sermon before he published his *Refutation*, he would at least have moderated the strength of those expressions which would imply that the adoption of his own views, with respect to the identity of Baptism and Regeneration, is essential to sound churchmanship. This at least we may say, that there is not one censure insinuated against those who are called evangelical clergymen in the present day, on account of their opinions on the subject of regeneration, which would not fall with at least equal force on the quondam Bishop of St. Asaph.

We have omitted the prefatory matter contained in the above sermon of Bishop Beveridge; not because we object to the reasoning contained in it, but because it did not appear to us to be well adapted to the particular purpose which we have in view in these sermons, namely the edification of the family circle. The substance of it, however, as we conceive, may be advantageously introduced into this postscript. The Bishop, adverting to the verse preceding the text, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and *sprinkling* of the blood of Jesus Christ," observes, that there is here a reference to the sprinkling of the blood of the sacrifice upon the people. As the children of Israel were delivered from the plague wherewith God smote the Egyptians, by having the sides and door-posts of their houses sprinkled with the blood of the Paschal Lamb, which typified Christ the true Passover; thus is the blood of Jesus supposed to be sprinkled upon believers, so as to wash them from their sins, and deliver them from the wrath of God. These things, he observes, I notice, that you may see how it comes to pass that instead of dipping persons baptized, or washing them all over, as in hot countries, in cold climates it hath been customary only to *sprinkle* the water upon them:—for this being a sign or symbol of the blood of Christ now, as the blood of the sacrifices was of old; and the Holy Ghost having been pleased to signify the application of the blood of Christ by sprinkling it, as well as by washing with it; it was easy to infer that it might be represented by sprinkling as well as in any other way, if not in some sense better, as this comes nearer to the phrase of *sprinkling* the blood of Christ so often used in Scripture—and which seems to have been so used to prevent the mistake of supposing, that unless persons be dipped or washed all over with water they are not rightly baptised; as if sprinkling the water did not represent the sprinkling of the blood of Christ as well as dipping in it.

MISCELLANEOUS.

For the Christian Observer.

ON THE ADVANTAGES ARISING FROM A DIFFERENCE OF PARTIES IN RELIGION.

THOUGH the diversity of our religious opinions is in itself an evil, and, in some views, greatly to be deplored, there are others in which it is attended with advantage; and I think it might be argued, *a priori*, that it would not be permitted, by Infinite Wisdom and Goodness, to exist, were it not to answer some important ends;—

"From seeming evil still educing good."
THOMSON.

To this we are indebted, under Providence, for the preservation of the Christian Scriptures, pure and undefiled; for, as a candid and pious writer* observes, "Numbers of heretics appeared in the very infancy of the church, who all pretended to build their notions on Scripture; and most of them appealed to it as the final judge of controversies. Now it is certain, that these different parties of professing Christians were perpetual guards upon each other, and rendered it impossible for one party to practise grossly on the Sacred Books, without the discovery and clamour of the rest."

There is another incidental benefit pointed out by the same author, who observes: "Indeed, in this respect, that is an advantage, which in others is our great calamity; I mean, the diversity of our religious opinions. It is certain, that wherever there is a body of dissenters from the public establishment, who do yet agree with their brethren in the establishment, in the use of the same translation, there is as great evidence as could reasonably be desired, that such a translation is in the main right; for if it were in any considerable argument corrupted, most of our other debates would quickly lose themselves in this."

Doubtless a principal design of Providence in permitting our differences, is the opportunity they afford for the trial and exercise of various Christian graces, such as candour, forbearance, and love; candour in the construction we place on the sentiments, and especially the motives, of those who differ from us; forbearance, notwithstanding their errors and failings, towards them; and cordial esteem of their persons.

But the great benefit results from the *principle* of *emulation* which this diversity excites; and in the present imperfect state of human nature, we need every stimulus to holy exertion. A very powerful one we derive from this source, which would, in a great measure, fail, were we all of one communion.

The Dissenter, to be consistent, must in this manner argue with himself:—I have separated from the established church, because I think I perceive, in this step, some advantages to the growth and exercise of my piety. It behoves me then to evince not only that I am actuated by my principles, but that these principles are in themselves excellent. This can only be done by the exemplary manner in which I fulfil my social and relative duties.

On the other hand, the conscientious Churchman, believing that the cause of serious piety is best secured by adhering to the established form, and, reasoning in the same manner, endeavours to evince the superiority of his principles, and avoid the disgrace it would reflect on him, were a Dissenter to know more of his religion, or practise it better, than himself.

This principle has not only a general effect on the several parties of Christians, but is peculiarly benefi-

* Doddridge.

cial to the ministers of the emulating bodies. The reputation which dissenting teachers have acquired for a more accurate knowledge of the doctrines of the Gospel, and for their greater zeal in enforcing them (notwithstanding their disadvantages in other respects), appears to have had its influence in remedying the acknowledged deficiency of theological education in our universities. Hence the increasing seriousness of our students and the growing numbers of pious, and (as all parties agree to call them) evangelical, clergy. Nor is the principle of emulation without its more direct efficacy on the established clergy; for the careless pastor has the continual mortification of seeing the bulk of his parishioners neglecting the excellent, but ill-conducted, services of his church, and preferring the more animated worship of Methodists and Dissenters; and how is this calculated (if he has any remains of moral sensibility) to awaken in him the most bitter reflections against himself, for his want of that pious zeal, which (with far less advantages in other respects) are so successful in those whom he has affected to pity or despise. And even in those cases where the clergyman is of a better stamp, how much tendency has the vicinity of the laborious Dissenter or Methodist to stimulate him in the functions of his sacred vocation*.

The Church of Rome, though miscalling herself the *Catholic* Church, deprived herself of these advantages by her narrow and intolerant spirit. Allowing no diversity of religious *profession*, though distracted with discordant *sentiments*, her morals degenerated; her creed became full of absurdity, and her worship of superstition; and both clergy and laity necessarily sunk together into the very abyss of ignorance and profligacy; while her zeal, excepting only in the essential articles of replenishing her revenues and persecuting heretics, became languid in the extreme. And it appears worthy of consideration, whether the salutary effect of the Act of Toleration, in counteracting that which enforces uniformity, has not had its effect in preserving us from evils of a similar tendency*.

It might lead us into too expansive a field, and is not so immediately within the design of this paper, to consider what advantages we may have derived from our dissenting brethren with respect to our civil liberties; but these have been acknowledged by historians least favourable to their principles.

We have daily experience of the beneficial effect of the spirit of Christian emulation in the formation of societies, having for their object the general good. A Dissenter shall rise up, and propose a plan of no less extensive utility than the national education. He shall, as probably so ordained by Providence, belong to a denomination of Christians, calculated from peculiar circumstances, to engage him great and high patronage. His august Sovereign, and, after him, the Prince Regent, as parents of the community, though themselves of another religious communion, shall, from a conviction of the paramount importance of the

* Now and then we have witnessed a rare instance of a Churchman and a Dissenter possessed of two kindred souls, placed by Providence in the same neighbourhood, each endued with learning, candour, piety, and mutual esteem, animating and exciting each other in the same great cause (though not drawing in the same yoke) and infusing into their people the same spirit. Such was the instance of Hervey and Doddridge.

* This point is carried much further by a learned clergyman, Dr. Edwards, who thus expresses himself:—"If we would but open our eyes, we should see that we are beholden to the Dissenters for the continuance of a great part of our theological principles; for if the High Churchmen had no checks, they would have brought in Popery before this time, by their over-valuing pomp and ceremony in divine worship. So that if there had been no Dissenters, the Church of England had been long since ruined."—*Preacher*, vol. ii. p. 133.

object, favour his system with their powerful and benignant sanction; and thousands shall be instructed, so far as to be enabled to read the Scriptures. But still the benevolent wish of our beloved Sovereign, that "every child" in the British dominions may be taught to read his Bible, cannot meet with its accomplishment; for the prejudice against this man, as a Dissenter, will prevent the complete establishment of his system. To meet this prejudice, and that too in such a way as to accomplish the great object, it shall be ordered by Providence, in this conjuncture, that a clergyman shall step forward and revive his dormant claim to the merit of *introducing* the mechanism of this new plan of education, and shall combine with the common principles of it the peculiar tenets of the national church; and thus the zeal of both parties, fostered by the spirit of rivalry, shall completely accomplish the effect.

The same result, from the same principle, takes place in other instances. May we not exemplify it in the different institutions for the conversion of the Jews, and in the Society of Missions to Africa and the East, which probably took the first hint of its establishment from the London Missionary Society, in the formation, conduct, and support of which Dissenters have taken so large and liberal a part; as the Society for promoting Christian Knowledge has derived a manifest accession to its energy, as well as its finances, from that excellent institution the British and Foreign Bible Society,—a society founded on principles at once so simple and comprehensive, so wise and energetic, that, while its very constitution secures its permanence and extension, it bids fair to be the greatest instrument in the hands of Providence of reforming the world. And here we may observe, that our principle flows with the most powerful, and yet most refined energy, when Christians of various denominations *combine* in a great design, and all their *united* zeal operates in one direction*. It is no longer the insignificant brook or petty current, but assumes the majesty and force of a great river, bearing down all opposition before it, and increasing continually in its progress till it expands itself into a mighty ocean. Here the little private and party views of individuals are overwhelmed in the magnitude of the objects surrounding them. Their prejudices and animosities subside. Coming into nearer contact with men of other denominations, they can perceive and admire their excellencies, and learn still more and more to approximate in spirit, till, *in essentials* at least, they are agreed, and their differences in non-essentials (if they do not by degrees altogether subside) serve only, in a sweet and powerful rivalry, to provoke one another to greater measures of love and of good works.

J. L.

To the Editor of the Christian Observer.

It is a great consideration to a serious and reflecting mind, in this age of angry controversy, to observe how the over-ruling wisdom of God maketh even "the wrath of man to praise him," by promoting his sacred cause. The original controversy respecting the Bible Society, commenced by Dr. Wordsworth, brought the knowledge of that noble institution to many who were previously ignorant of it, or but imperfectly acquainted with it; it put them upon inquiring into its claims upon the public support, and eventually produced a considerable accession to the number of its members. The venerable Society for promoting Christian Knowledge also participated in the good effects of this discussion, which roused its dormant zeal, and inspired it with

* It should be acknowledged, to the honour of the Dissenters, that, on some recent occasions, they have discovered a spirit which might be contrasted, much to their advantage, with that which has been displayed by a party in the Establishment.

unwonted activity; so that we may now say of it, as Florus does of the Roman empire in his time; "Movet lacertos, et, præter spem omnium, senectus imperii quasi reddita juventute revirescit." Similar advantages will, doubtless, be produced by the revival of the controversy by Dr. Marsh. His attack upon the Bible Society, like that of his predecessor, will add to its triumphs, and it will go on "conquering and to conquer," wielding "the sword of the Spirit, which is the word of God."

One great advantage which may be confidently expected from the present discussion, is the distribution of the Prayer-book, by the members of the Bible Society who are of the Established Church, to a greater extent than has yet taken place. Although it is certain, that they cannot justly be charged with having neglected this duty, (and Dr. Marsh himself seems afraid to venture farther than to prove by "abstract reasoning," that their connection with the Society *ought* to produce that effect, whether it actually does or not); yet they will naturally be anxious, in consequence of this unexpected objection, "to cut off occasion from them that desire occasion" to reproach them, by redoubling their activity in the distribution of the Prayer-book: and the Society for promoting Christian Knowledge will, of course, exert itself in extending the circulation of that book to which Dr. Marsh teaches them to look "to correct the evil" of the rapidly increasing distribution of the Bible alone by the Bible Society. Thus the two Societies will "provoke each other to good works." Happy would it be for the Church of England, and for the interests of religion in general, did they also provoke each other "to love."

This brings me to that remark, for the sake of which I have addressed these lines to you. I have long observed with great regret, in common with many other members of our church, that the Articles of Religion are now generally omitted in the Book of Common-Prayer. What can be the reason of this omission? Have not the Bishop of Lincoln and other eminent divines, proved that they are not Calvinistic? What harm, therefore, can they do? And why should they be detruded from that station which they legally hold among the public formularies of our Church? Dr. Marsh very properly pleads for the distribution of the Prayer-book amongst our parishioners, in order that they may be directed by it to the true sense of Scripture as received and professed by our church. Now to what particular portion of its formularies would those who wished to be instructed in its doctrines, especially look for information but to the creeds and the Articles? Why, therefore, should not the latter be retained as well as the former? The privilege of printing Bibles and Prayer-books is properly confined to the Universities and the King's Printer, in order to secure the integrity of the text of each. Is it not, therefore, a breach of trust to publish (see Christ. Obs. p. 79) imperfect editions of either?

It is with great pleasure I have heard that a Society is projected by some Members of the Established Church, for the purpose of a more extensive distribution of the Prayer-book and the Homilies. And I confidentally trust that they will make it a fundamental rule of their institution, that the Prayer-books distributed by them shall always contain the Articles of Religion. We may then hope that, by the blessing of God upon the use of these authorised standards of our faith, and the diligent instructions of their pastors, our congregations will be well grounded and established in those doctrines which our Reformers taught, and our Martyrs sealed with their blood.

I am, &c.

A. M. OXONIENSIS.

P. S. This subject suggests to me to notice an error which is to be

found in the greater part, if not all, of the more modern editions of the Homilies. In the beginning of the *Sermon of good Works annexed unto Faith*, we read, "and St. Paul proveth that *the eunuch* had faith, because he pleased God," Heb. xi. instead of "that ENOCH had faith," p. 38, Oxford edition, 1802, 8vo.

To the Editor of the Christian Observer.

A CONSTANT Reader of the Christian Observer, having felt much interest in perusing Mrs. Grant's Essays on the Superstitions of the Highlanders, has been particularly impressed with her suggestions respecting the *pressing* want of religious instruction among the Gaelic emigrants, which appears a point well worthy the attention of those societies who are so laudably engaged in the successful promotion of the best of all causes; but having no such access to them as through the channel of your valuable work, she has transcribed the passage with a view to its publication, if it should be thought likely to do good; or in the hope that a more judicious extract may be made, and the case so stated, as to draw the attention of such as have it in their power to relieve the wants of those to whom a little help, now seasonably afforded, promises an abundant benefit.

"In various instances, a set of illiterate peasants have, when forced to remove, gone about it in the most systematic manner. They have themselves chartered a ship, and engaged it to come for them, to one of their Highland ports, and a whole cluster of kindred, of all ages, from four weeks to fourscore years, have gone in mournful procession to the shore; the bagpipes mournfully playing before them a sad funereal air, and all their neighbours and relations accompanying them on board to bid a last farewel. Those kindred groupes have gone on with the same union and constancy beyond the Atlantic. Far different from the single adventurers that yearly emigrate to the states, they usually keep within the bounds of British America, and prefer going very far into the interior, where they may get as much land as will accommodate them *all*, to separating for a more pleasant or advantageous settlement. How desirable that those associate bands of brothers, who carry with them such a principle of union, and such a desire of preserving the sacred fire of their first principles and attachments: how desirable, I say, would it be, that they should be encouraged to preserve, as much as is compatible with removal, their former character and opinions. They cannot afford any inducements to prevail on a clergyman, or even a school-master, to accompany them; yet what a divine charity would it be, to send out a missionary, with a small salary, to preach to them in their own language, and support their souls in the wilderness with the bread of life.

"The want of such instruction, and of such a bond of union is severely felt by those poor exiles in upper Canada. In some instances they have, for want of this and other mental indulgences, given themselves up almost entirely to the chace, and relapsed into a state little better than savages.

"Last year, there was at Montreal, I know not whether a regular clergyman or a mere itinerant, who preached Gaelic, and, I think I was told, administered the sacraments in the same language. Multitudes came from all the parts of upper Canada to hear the glad tidings once more in their native language. I heard, indeed, of some that came five hundred miles for that purpose. It may appear a paradox to say, that those who went across the Atlantic, without any knowledge of the English language, were less likely to acquire it there than among their native mountains. This is, nevertheless, strictly true. By means of the schools dispersed over all the High-

lands, the English spreads quickly: youths and maidens, who go to serve in the bordering countries, also bring it home. But when a shipful of emigrants go together to settle in the remote wilds, they adhere so much to each other, and are so entirely detached from others, that they lose any little English they carried out, and speak nothing *but* Gaelic.

"Emigrations have been going on these fifty years and upwards; and there are numbers of people born in America, who never spoke a word of English in their lives: not only so, but when they have grown wealthy, and been enabled to purchase slaves, they have taught them their own language. I myself have seen negroes, born in such families, who could not speak a word of English. Music, poetry, and, indeed, imagination, do not seem to bear transplanting. The language remains; but its delicacies and its spirit evaporate.

"Enthusiasm and superstition seem to die together; and Donald is afraid of nothing but wolves and rattlesnakes, when once he gets beyond the mighty waters of the west! His devout propensities, however, still continue, and require but little encouragement to shoot out and flourish with fresh vigour. How melancholy, even in a political view, to let those energies of mind which devotion nourishes, die away; and to see people, inclined to make so much of a little knowledge, relapse into profound ignorance! Four or five missionaries, who were masters of the Gaelic language, and qualified and disposed, not only to preach, but to teach to read the Scriptures in that congenial and expressive tongue, would do incalculable good in British America. These poor well-meaning exiles have, even in their expatriated state, a more than common claim on the maternal feelings of the parent country.

"How very immaterial would be the expense, and how unspeakable the advantage, of supplying their spiritual wants, of sowing the good seed in the soil softened by tender sorrow, while it is moist with the tears of parting anguish! How sweet to those subdued and melted souls, to be enabled, in social worship, to lift up their voices in sacred chorus, with the words so dear to every pious Highlander: "Shi Dhia fheiri'm buachalich." "The Lord himself is my Shepherd!" And how melancholy to allow the fire that keeps the poor banished breast warm, even in exile, to languish into extinction for want of a favouring breath of instruction: that they may be thus forced to hang the harp of sacred melody on the willows, by those unknown streams, till they literally know not how to sing the Lord's song in a strange land.

"If their original impressions, the pious fervour which serves as a resource in this hopeless alienation, be once allowed to languish into extinction, the wish for instruction will diminish, as the power of procuring it increases. But, *at present*, while the desire continues in full ardour and the power is entirely withheld, if the spiritual wants of this well-meaning people were attended to, the union, industry, and good morals, that are the invariable results of strong impressions of religion, would soon enable them to procure for themselves this hallowed and much desired luxury. New settlers, that can barely exist, till they draw subsistence from the bosom of the earth, may in a very few years have abundance of food and clothing; but then, from the remoteness of their situation, they have nothing they can turn into money, to answer so desirable a purpose. How auspicious an omen would it be to the beginning of a new reign, if the golden sceptre of a compassionate Sovereign were extended to these remote, yet faithful subjects! how earnestly would they pray for him, whose munificence should enable them to worship together in their native tongue, and to learn through that medium to 'fear God and honour the king.'

"The taste for knowledge, which would return to them (the Highlanders) with this best knowledge, would do much to revive and preserve their national character. How far this last is calculated to make them good soldiers, good subjects, affectionate relatives, and faithful adherents, I leave the patient and candid reader of these pages to judge."

To the Editor of the Christian Observer.

In the Christian Observer for January, page 27, you have inserted a paper, entitled, "The Pope's Curse, Bell, Book, and Candle, on a Heretic at Hampreston." It requires very little knowledge of the style of the Court of Rome, to pronounce the paper in question to be a clumsy forgery. The author of it, having observed in some old Court Calendar, that Clement XIII. was elected Pope on the 6th of July, in the year 1758, has dated his instrument "the tenth day of August, in the year of our Lord Christ, one thousand seven hundred and fifty-eight, and in the first year of our pontificate." He has allowed about two months for the transportation of his document from Rome to Dorsetshire, and has added the notification of three several proclamations of it by the priest, on the 8th, 15th, and 22d of October, in the same year. In this respect also, he has been correct; as the 8th, 15th, and 22d of October, in the year 1758, were Sundays. This information he might easily derive from the tables prefixed to the Book of Common Prayer.

The author was aware that English bishops adopt, for their signature, their Christian names prefixed to the names of their sees. As the Pope is Bishop of Rome, he very naturally supposed that the signature of the Pope, as well as of the Archbishop of Canterbury, consisted of his own name prefixed to the name of his see. I make no doubt that the letters C. R., which conclude this instrument, were intended for the abbreviation of *Clement Rome.*

The instrument itself is exactly such an imitation of a papal bull as would be made by a person who had never seen one. The Pope's bulls are written in Latin, but this paper bears all the marks of an English original. In the third line, the author talks of "the Holy Saints;" an expression which cannot be converted into Latin. Immediately afterwards, mention is made of "the Devil of Hell." "The Holy Saints" are brought in three times more before the conclusion of the piece. I shall not trouble you with a minute examination of the paper in question. Every person who is conversant even with our own ecclesiastical law, will at once perceive that it is not genuine. I am somewhat surprised at observing, that your correspondent, who appears by his letter to be a clergyman of the Church of England, applies the appellation, "original document," to a paper which, if it were genuine in other respects, can only be a translation of an original document. The title of it, which appears to be copied from the manuscript, shews that the paper was written by a Protestant.

This paper is also inserted in the Antijacobin Review for February, page 193, as a communication "just received from the Rector of Hampreston, in Dorsetshire." The letter of the real or pretended rector, which appears in your publication, is copied *verbatim*, except that the words "in the Christian Observer, if you think it worth observing," are altered to, "in the Antijacobin Review, if you think proper." A neater alteration would have been, "In the Antijacobin Review, if you think it worth reviewing."

Allow me to add a few words on another subject. The Bishop of Lincoln, in his Refutation of Calvinism, page 155, inserts the following words in a note, as one of the canons of the Council of Trent:—

"Si quis dixerit justificati homi-

nis opera bona non vere mereri vitam æternam, anathema sit."

I will venture to assert, without the smallest apprehension of being contradicted, that no such canon is to be found among the decrees of the Council of Trent. The Bishop has copied it, perhaps at twentieth hand, from some controversial writer whose zeal was superior to his integrity. Something to the same effect may be found in the thirty-second canon, "de Justificatione," but in very different words, and with qualifying expressions, which the author of the Bishop of Lincoln's canon thought proper to suppress. What should we think of a Roman Catholic writer, who should invent a set of articles for our own church, for the purpose of refuting them?

I am, &c.

PHILALETHES.

BURNING OF WOMEN IN BENGAL.

As this subject has of late much interested the public mind, we publish the following particulars, which have been communicated to us by a respectable authority. They will serve to obviate the doubts which the representations of some Anglo-Indians may have caused with respect to the existence and extent of this practice.

The report of the women burned in the vicinity of Calcutta, in 1804, which was afterwards published in Dr. Buchanan's Memoir, was made by the Rev. Dr. Carey, professor of the Shanscrit and Bengalee languages in the college of Fort William. When the officers of the college were investigating, in the books of the Hindoos, the circumstances of the female sacrifice, in regard to its antiquity and its authority, it became necessary to ascertain the actual extent of the practice, in order to obtain an authentic record for the information of government and of the public, preparatory to urging its abolition. For this purpose, Dr. Carey was employed by the officers of the college, he being the fittest person for such a service, from his accurate knowledge of the language and customs of the Hindoos, and from his having made a calculation on the subject, for his private satisfaction, the year before. He accordingly engaged ten persons, of the Hindoo cast, who were stationed, during a period of six months, at different places within thirty miles round Calcutta; that is, in a diameter of sixty miles in every direction. They sent in their returns, written in the Bengalee language, every month; and the Professor delivered them regularly to the vice-provost of the college; and every person who wished it, was at liberty to see them. The subject, at the time, very much engaged the minds of those who were interested in the promotion of Christianity, and in the suppression of inhuman and idolatrous rites. But other persons paid little attention to what was passing in the college; they did not even know that the Scriptures were translating into the Oriental languages.

The report of the burnings for six months, thus made by the Shanscrit Professor, was sent home to England for publication in Dr. Buchanan's Memoir; and when that work arrived in Calcutta, which was in 1806, a year and a half before Dr. Buchanan left India, the printed report was compared with the original vouchers, and found to be literally accurate. Copies of the Memoir were in the hands of the members of government: the subject was discussed in almost every company, and no exception was taken, in any public manner, to the accuracy of the report. Indeed, it was not possible to disprove its truths, but by the government instituting a public and official investigation of the same kind. But the government declined to repeat the bloody tale. For if, instead of a hundred burnings in half a year, it should prove that

only twenty were authenticated, even these few, it was perhaps thought, were too many for a Christian government to contemplate in an official manner.

The responsibility for the accuracy of the printed report lies, of course, with the Rev. Dr. Carey and the ten persons whom he employed. But he is still on the spot in the college of Fort William, and will be very happy to superintend another inquiry under the direction of the government. It was before observed, that Dr. Carey had made a calculation of the number of burnings for the whole of the previous year 1803. This calculation amounted to 275. On being asked how he accounted for a smaller number in 1804, he observed, that the year 1803 was remarkable for a mortality among the Hindoos, during the unhealthy season of the rains.

It is evident, that, until a new report be made officially by the Bengal government, the present report must supersede all others of a private kind; and the burden of proof lies with those who deny its accuracy. If the Bengal government, knowing the circumstances under which the printed report was made, and having it in their power to disprove it if it were not true, have not done so for seven years past; the conclusion is, that they admit it to be accurate, or, at least, sufficiently accurate for the purposes for which it was taken.

It will be worth while to notice another mode of suicide, mentioned by Dr. Buchanan, viz. self-immolation under the wheels of the Rutt, or Juggernaut's Tower.

The practice of self-devotement under the rutt, is very rare in the province of Bengal. But when we consider that there are upwards of an hundred rutts in the province (for almost every considerable village has one), and recollect the proneness of the people to meet death by what they think meritorious suicide, we need not wonder if there be a few instances every year. But all transactions of this nature, which take place remote from the banks of the Ganges, are seldom, if ever, heard of by Europeans. When a Hindoo sheds his blood before the idol, there is nobody to mention it to a Christian. Even the burnings of women are chiefly discovered by the necessary circumstances of publicity; the flame and smoke, and din of drums; not by the voluntary report of the people.

Dr. Buchanan gives an account only of one of the rutts or towers in Bengal, namely, that which belongs to Juggernaut's temple at Ishera, near Calcutta; and he states, that this tower has been often stained with human blood. On the other rutts in the province, he makes no remark. That the rutt at Ishera is not bloodless, he is warranted in asserting, from the well-known fact, that a considerable number of persons were crushed to death under the wheels of this tower some years ago, an account of which was recorded in the Calcutta papers at the time; only it became a question, whether so many deaths had taken place by religious phrensy or accident. In order, however, to prevent, if possible, the recurrence of such scenes, it was determined that persons, from the Calcutta police, should attend at the annual procession of Juggernaut's tower at Ishera; and when Dr. Buchanan visited the place in 1807, he saw the officers on the spot. It appears that an instance of self-immolation took place at the same festival; but Dr. Buchanan states, that he did not himself witness it. The fact was, he did not hear of it until after he had left the place, and had arrived in Calcutta. But that he might not notice, in the account which he intended to publish, a fact which might be thought doubtful, he requested the Rev. David Brown, senior chaplain of Calcutta, whose country-house is *near to the spot* where Juggernaut's temple stands, to endeavour to as-

certain the truth of the occurrence; and the consequence was, that the fact was established as fully and certainly as any fact can be, which rests on Hindoo evidence.

The *exact* truth, in regard to the prevalence of this kind of self-devotement, cannot be ascertained, unless the Bengal government were to require every village, having a rutt, in Bengal and the adjoining provinces, to make a report of the number of suicides for the last twenty years.

But this particular atrocity is not that which needs to be chiefly insisted on. The chief enormity, for the immediate attention of a Christian administration, is the MURDER of children by their own parents; and the next in importance and in crime is the BURNING of women.

HYMNS APPROPRIATE TO THE SUNDAYS AND PRINCIPAL HOLIDAYS.

(*Continued from Vol. for* 1811, *p.* 698.)

FIRST SUNDAY AFTER THE EPIPHANY. *Luke* ii.

ABASH'D be all the boast of age!
Be hoary Learning dumb!
Expounder of the mystic page,
Behold an Infant come!

Oh, Wisdom! whose coequal power
Before the Almighty stood,
To frame in Nature's earliest hour,
The land, the sky, the flood;

Yet didst thou not disdain awhile
An infant form to wear;
To bless thy mother with a smile,
And lisp thy falter'd prayer:

But, in thy Father's own abode,
With Israel's elders round,
In converse high with Israel's God,
Thy chiefest joy was found.

So may our youth adore thy name!
And, Teacher, deign to bless
With fostering grace the timid flame
Of early holiness!

ANOTHER, ON THE SAME OCCASION.

BY cool Siloam's shady fountain,
How sweet the lily grows!
How sweet the breath on yonder mountain
Of Sharon's dewy rose!

Lo! such the Child whose young devotion
The paths of peace has trod;
Whose secret soul's instinctive motion
Tends upward to his God.

By cool Siloam's shady fountain
The lily must decay:
The rose that blooms on yonder mountain
Must shortly fade away.

A little while—the bitter morrow
Of man's maturer age
Will shake the soul with cank'ring sorrow,
And passion's stormy rage.

Oh Thou! whose every year, untainted,
In changeless virtue shone,
Preserve the flowers thy grace has planted,
And keep them still thine own!

D. R.

REVIEW OF NEW PUBLICATIONS.

Two Sermons preached at the Visitation of the Reverend the Archdeacon, at Leicester, in the years 1805 *and* 1811: *to which is added, a Sermon on the Salvation which is in Christ only.* By the Rev. EDWARD THOMAS VAUGHAN, M.A. Vicar of St. Martin's and All-Saints in Leicester, Domestic Chaplain to the Right Hon. Lord St. John, and late Fellow of Trinity College, Cambridge. London: Hatchard. 1811.

VISITATION sermons have of late years been so generally occupied with controversial or other unprofitable discussions, that it is no small relief and gratification to us, occasionally to light upon some of a different order; which, like those now before us, have an evident tendency

to promote the important objects for which such discourses were originally designed. Few things can be more useful and laudable than the institution which gives birth to them, or can serve to place the wisdom of our ecclesiastical polity in a more striking point of view. The mutual encouragement, support, and animation naturally to be expected from the stated meetings of a body of men, supposed at least to be engaged in the same great work—the countenance, the scrutiny, the counsel, and sometimes the reproof, proceeding from the superior, vested with visitatorial authority—the instruction, admonition, quickening, and comfort, to be derived from the preaching of a brother, as Mr. Vaughan well describes his character, "old enough to teach, yet still a learner like themselves, the partner of their corruptions and infirmities, of their toils and expectations," cannot, one would imagine, but be productive of the most important and beneficial consequences. When we thus reflect on the admirable order not only of visitations, but of every other part of our ecclesiastical establishment, as the whole is set forth in the work of the immortal Hooker, we can scarcely help exclaiming, concerning it, in the words of the royal visitor of King Solomon, "Happy are thy men, happy are these thy servants, which stand continually before thee!"—But, alas! how frequently is a Christian observer compelled to confess, when too often witnessing the perversion, or the neglect, of the most wise and salutary appointments of our church, that, of ecclesiastical as of civil governments, there is a sense in which it may be justly asserted, that "whate'er is *best administer'd* is best." In our own establishment, all that is required to render it, what it is designed to be, the instrument of defending, diffusing, and cherishing real Christianity throughout the land, is the faithful and conscientious discharge of their duties by all its public functionaries. While, therefore, we lament that in too many instances this is far from being the case, we rejoice whenever, as in the sermons now before us, we see an example of able and faithful conduct. From St. Paul's declaration to the Corinthians, that he preached not himself, "but Christ Jesus the Lord," Mr. Vaughan takes occasion, in the first of his two visitation sermons, to consider the excellency of the institution of preaching—the best method of conducting it—and some reasons for the method thus recommended. Under the first of these divisions, what the Apostle once styled "the foolishness of *preaching*," is ably vindicated as the grand appointed instrument of instruction, conversion, and edification in the church of God—on the ground both of Scripture and experience.

"If," observes the pious author, "our preaching be *without efficacy*, we must fear it is not that word which has the promise, 'it shall not return unto me void;' that we are not of those ministers to whom it is expressly declared, 'And lo! I am with you always, even unto the end of the world.'—Let us inquire, my beloved brethren, whether we have been fully aware of the great importance of this part of our office? Does the institution of preaching, indeed, possess this efficacy? Then we must take heed how we preach. Every particular sermon which we hear or utter has its share of the general importance. To every particular sermon, which we hear or utter, we are to look for a saving efficacy. How should we watch unto prayer whilst making our preparation! how lift up our hearts whilst delivering the word! how renew our supplications when we have closed the book! How should we labour and strive, how should we believe and hope, desire and expect, that good may come."

After remarking, that it is not to every kind of proposition, much less to the mere moral disquisition, or to the assertion even of scriptural doctrine, in a tame and lifeless manner, that this energy belongs, Mr. Vaughan proceeds to consider *the best method of conducting* the institution of preaching. Here, having laid down from various apostolic testimonies, that the subject-matter of it,

must be "Christ Jesus the Lord," he very justly describes the scriptural method of proceeding to be by laying the foundation in the natural sinfulness and misery of man, and building on this basis "the unsearchable riches of Christ," in his person, character, offices, and work. The necessity of teaching the doctrine of Justification by faith only, as the gift of God through the operation of his Spirit,—and that this spirit of faith, together with that of true repentance and obedience, must be sought by fervent prayer, by reading and meditation, by self-denial and watchfulness, is strongly inculcated, with reference to those who are not yet real Christians. Nor does he less insist on the duty of preaching Christ "as the only source, the much needed, continually needed source of wisdom, strength, and joy," to true believers. The necessity of obedience to the Divine precepts from regard to Christ, and of diligence, stedfastness, and vigilance, in their Christian course, is to be enforced on the same characters in the plainest and most forcible terms, at the same time that their present privileges and future hopes are fully set before them.

The reasons which Mr. Vaughan assigns for the method of preaching thus recommended, are, first, the valedictory command of our Lord to his apostles, and consequently to all who derive authority from them, to preach "the Gospel," the "good tidings of great joy," which bring to us the knowledge of a Saviour—a command which binds them fully to unfold these truths, and to *enforce* them upon the understanding and the *conscience*;—secondly, the conformity of this method with the usage and practice of the apostles;—and, thirdly, its adaptation to the wants both of sinners and of believers.

Such is the method of preaching recommended by the pious author of the sermons before us, which we agree with him in thinking calculated fully to accomplish the sublime and gracious effects for which the institution itself was ordained. "The same thing," he continues, "I will be bold enough to assert, cannot with truth be affirmed of any other method; of any method *essentially* different from this, in substance or in manner." "I would, however," says Mr. Vaughan, in a note upon the preceding passage, "by no means be understood to assert, that the maintenance and declaration of every minute principle which I have stated is absolutely necessary to the faithful and useful discharge of our office. Ministers holding different sentiments, for example, on the doctrines of election and final perseverance, may be counted equally faithful, and entertain similar expectations of success. Not so, if they should withhold a full and free statement of the doctrines of man's entire guilt and depravity; of justification by faith only; and of the work of the Spirit in man's redemption." We were particularly glad to observe this correct and candid declaration of the author, because, as even in the first of his sermons there are a few intelligible marks of his adoption of the doctrines usually, though improperly termed Calvinistic, that is, *exclusively* so, the want of such an admission, as we have just noticed, might have been a subject of complaint to many of his brethren who in essentials thoroughly agreed with his statement of Christian doctrine. In the second of his sermons, Mr. Vaughan has more explicitly avowed his sentiments on the controverted points in question; and we purposely reserve our remarks upon them for that fuller and plainer declaration. In the mean time, we recommend to all our clerical readers the conclusion of this excellent and useful discourse.

"It is only by thus preaching Christ; it is only by making the peculiar and characteristic doctrines of the Gospel the main subjects of our discourses, and by commending them to every man's conscience in the sight of God; that we can hope to win, to keep, and to save souls. If we adopt a wholly

different outline, or omit main strokes of this; or if we trace this, but after an essentially different manner: we may avoid giving offence to any man; we may be admired as orators and scholars; we may be accounted wise, rational, candid, polite, conciliating: but shall the blessing of him that is ready to perish come upon us? shall Christ be magnified by our body? shall we pull down the kingdom of Satan?

"Brethren, I have not forgotten that I am now addressing myself to those, to whom the subject we have considered is peculiarly interesting and affecting. Preachers of the everlasting Gospel! is this your method of declaring it to your people? is it your habit thus to enforce its new-creating, sanctifying, enlivening truths, in all their fullness and variety, upon the understandings, affections, and consciences of men?

"But there is a question yet prior to this, which I should deem myself unjustifiable in withholding, upon this solemn and pregnant occasion. Have we 'seen' these principles with our own eyes? are we verily 'persuaded' of them? have we cordially embraced them? are we labouring to cherish, sustain, increase, and manifest their influence in our hearts and lives? are our spirit and conversation such as become the Gospel of Christ; yea, and the ministers of that Gospel?

"It is vain to expect that we should preach these truths in the manner I have described; and, it were vain, if we should so preach them; unless we know them for ourselves: unless 'we having the same spirit of faith according as it is written, I believed and therefore have I spoken; we, also believe and therefore speak:' unless we can say, 'I know whom I have believed;' 'now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.'

"Oh! let it be our first care to experience the vital energies of that Gospel, which is declared to be 'the power of God unto salvation,' in our own souls. Then will it certainly be our second care, and not less our care, to declare it freely and faithfully to others; specially, to feed therewith 'that 'flock of Christ, over which the Holy Ghost hath made us overseers.' We shall declare it, not arrogantly, fiercely, unfeelingly, but in tender love and compassion, as dying sinful men to dying sinners: not in the spirit of self-seeking, but with a single eye to our Master's glory: not in the fear of man, but of God.

"With the Bible in our heads and in our hearts; with warm and grateful remembrance of our bleeding Saviour's love, 'who gave himself for us,' and of the Father's love who sent him; waiting for the promise of the Spirit, as that which alone can make us effective workmen; and hastening unto the coming of that day of God, in which we shall be called to give an account of every sermon we have preached, of the truths we have declared, and of the truths which we have forborne to declare: we shall not be cold or careless preachers; we shall not be ostentatious, vain-glorious preachers; we shall not be unsuccessful preachers. The Lord shall own his word in the feebleness of the instrument: he shall cause it to be the 'hammer which breaketh the rock in pieces;' the thunder to alarm man's heart, the rain to 'make it bring forth and bud;' the mighty wind to shake; the consuming fire to purge; the bread to strengthen; the oil to gladden; the distilling dew to refresh his people."

The second of these visitation sermons is on the words of our Saviour, Matt. ix. 38, "Pray ye therefore the Lord of the harvest, that he will send forth labourers unto his harvest." From this passage, after some introductory observations on the comparatively small number of real labourers in the Divine harvest, and the duty of prayer to its exalted Lord, that it may be abundantly enlarged, Mr. Vaughan deduces, as the subject of his discourse, the two following general observations:—First, that "the office of a Christian minister is an office of labour;" and, secondly, "that the true and faithful minister is of the Lord." The truth of the first of these observations is inferred from the names and titles (all of which imply, together with a degree of dignity, much laborious fidelity) by which the minister of Christ is characterized in Scripture; from considering the great end of the Christian ministry, which is no less than the salvation of men—and also from considering the means or instruments of such ministry. The view given by the preacher of the direct and indirect exercises and employments of the true Christian minister is peculiarly striking and elevated. We wish we could lay it entire before our readers; but we must content ourselves with an ex-

tract from that part of it which relates to the discharge of some of the most important ministerial functions, referring to the sermon itself for the indirect, but not less important and powerful, influence of the minister, by his spirit and conduct.

"'We are to do the work of an Evangelist:'—to make full proof of our ministry.' —'fully to preach the Gospel of Christ.' What! in our own strength? God forbid! But not without our own labour. We look, indeed, for the promise of the Spirit; for his illuminating influences upon the understanding, as well as for his sanctifying energies in the heart. But we expect these influences in the application of patient labour. Before we presume to pass the threshold of the tabernacle, we submit our minds to the discipline of education. When we have made some attainments in theological knowledge, and have been 'counted faithful,' and 'put into the ministry,' by those appointed to judge in these things; we preach, but it is with care and thought. We seek the enlargement of our capacities daily, by study and observation: not disdaining either the researches of the learned, or the improving conversation of wise and pious friends. Much caution indeed is necessary in the selection of our society: and much caution in the selection of our books for study. We must beware of literary trifling; and we must beware of theological trifling. 'They have cast down many wounded; yea, many strong men have fallen by them.'

"Our love of literature must be very sparingly indulged, when once we have entered into the ministry. It must be our recreation, not our labour: and some regard must be had to our peculiar cast of mind, in setting bounds to it. To some it will be necessary that they impose very painful restraints upon themselves: but let them remember, they have higher objects.

"In our theological reading it will be necessary that we frequently ask the question, What end am I proposing to myself by such and such a course of study? what good am I looking for, as likely to result from it, either to my own soul or to the souls of others?

"Still, if we would preach, we must make reading and meditation our handmaids, whilst faith and prayer are as our rod and staff. Especially, and above all other books, we must study the Bible; making ourselves fully acquainted both with its general outline and with all its parts. We are to remember always, that to this book of God, and not to the writings of uninspired men, whether of ancient or modern times, our main application for instruction, and our last appeal for the confirmation of truth, must invariably be made. Let antiquity and authority, the traditions of age and the laboured reasonings of philosophical minds, have their weight, but no more than their just weight. What God spake by his Spirit to his Prophets and Apostles; as unfolded to us by the patient study of his word, under the implored and awaited guidance of the Spirit which dictated it: this is truth to us; this is that which we must embrace, ponder, digest, show forth to our people, *as such*.

"We must also study and examine our own hearts; tracing there the original of that unsightly picture which is so fully portrayed in the Scriptures. We must also live with open eyes, with open ears, with opened understanding, heart, and conscience; so as to obtain a deep insight into the true character and state of man universally, and into the true character and state of our own people in particular. Thus, and thus alone, can we hope to become 'workmen which need not to be ashamed, rightly dividing the word of truth.'

"Now when we shall have added to this statement the labour of each particular sermon: the anxiety we must feel in the choice of our subjects, lest we should omit 'to declare,' in its place and season, 'all,' and every part of 'the counsel of God;' the anxiety we must feel in the choice of materials for the setting forth of our subject, lest we should omit what is important, or introduce what is superfluous; the due control of our feelings in delivering it; the prayer, watchfulness, and earnestness, which are to precede; and the prayer, watchfulness, and earnestness, which are to follow us from the pulpit: we shall have made it sufficiently plain, that even the preaching of the word, which forms but one out of many arduous and important duties, is of itself sufficient to constitute the Christian ministry an office of labour.

"The same observations are applicable, in different degrees, to our other ministerial exercises; each of which requires its portion of time and strength in the actual performance, and most of them in preparation also. I cannot forbear naming our office of visiting the sick: a duty of great moment and of singular usefulness, but which requires much time, much knowledge, much skill, labour, and self-denial in performing it, as well as much previous exercise of mind in thought and prayer." pp. 66—70.

"Who then is sufficient for these

things?" To this question Mr. Vaughan replies, by his second general observation, that "the true and faithful minister is of *the Lord.*" *He* makes them *willing*, and makes them *able*. Study, and discipline, and self-culture are necessary; but "the scribe" fully "instructed unto the kingdom of Heaven, is, also, *enlightened from above.*" The great Lord of the harvest, having shewn them that they must look simply to him for clear perceptions of truth, by a process more or less gradual, by a greater or less degree of human intervention, unfolds to them the ample scheme of Revelation, that they may feed on this bread of life in their own souls, and break it in its due proportions to others. Thus, He displays to them the great "mystery of godliness;" the fall and ruin of man; the complete salvation which is in Christ; justification by faith only; regeneration; and sanctification by the Holy Spirit of God. Here, we doubt not, many of Mr. Vaughan's hearers, as well as readers, would have wished that he had stopped—and, as a matter of mere taste and judgment, exclusive of every other consideration, we should be inclined to be of their number. But the pious preacher seems to have felt it to be a point of duty and conscience to proceed as follows:—

"All this He shows them: less than this He cannot show, to make the perfect scribe.

"But is this all He shows them? I would speak with candour, with moderation, with great respect and tenderness towards those who may differ from me. But I think He will show them something more. Not at once; it may be not till after the labour and pursuit of years; but at length, He is generally pleased to show them something more explicit, more animating, more humbling, yet more consolatory, respecting the everlasting origin, redundant provisions, and indelible effects of the covenant of grace. He shows them, that the 'heirs of promise' were loved of God, chosen out from their brethren, and ordained to everlasting life, before the foundations of the world were laid: that 'they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season; they through grace obey the calling; they be justified freely; they be made the sons of God by adoption; they be made like the image of his only-begotten Son, Jesus Christ; they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.' He shows them that this doctrine, soberly and judiciously administered, is so far from being inimical to godliness as to be its main-spring and support; is so far from hanging down the hands, that it lifts them up; is so far from closing our mouths in persuasion, that it opens them more widely; is so far from kindling pride, that it generates the deepest humility; is so far from nurturing despondency, as to be the very joy and strength both of those who with understanding hear, and of those who with understanding declare it.

"I would speak with firmness here, as well as with forbearance. The Christian doctrine of Election is a practical experimental doctrine: 'a most wholesome doctrine, and very full of comfort.' Our Church, as we have seen, embraces and declares it. We behold it written as with a sun-beam in the divine word. What if some of our brethren whom we affectionately love and esteem have not received this saying? They may receive it still. Many who had for years opposed, have died rejoicing in it. Many at this hour are preaching that very article of our faith, which, above all others, they once laboured to destroy. However this be, whilst we cordially give the right hand of fellowship to every sincere laborious brother, 'who holdeth the Head;' we must remember that 'to our own Master we stand or fall.'" pp. 78—81.

It was with a view to the preceding passage, that we reserved a few observations on the points of doctrine to which it refers, and which are less plainly declared in the first of these discourses. Now, admitting, as we have seen that Mr. Vaughan does in the most explicit and candid manner, that a minister of the Gospel may both faithfully and usefully discharge his office, without holding or declaring the views which he himself adopts on the doctrines of election and final perseverance, we cannot but express our regret, that he should have thought it necessary to add the passage which is the subject of these remarks, and that for two reasons.

In the first place, the preacher could not but be aware, that the declaration of such sentiments, however cautiously and modestly made, would be likely to offend the prejudices of many who might hear or read his sermons, and consequently tend to diminish the generally beneficial effects which they were otherwise eminently calculated to produce. This is surely a consideration of no slight moment, and might, we think, have been conscientiously allowed to have prevailed. In the next place, there is an evident *appearance* in the representation of his views respecting the doctrines of election and final perseverance, of considering them as the test, at least as one of the proofs, of the advancement of him who holds them to *a higher form* in the school of Christ. We recollect some other instances of a similar kind, where this idea is more openly expressed. Now, whatever may be the truth of the doctrines in question, or the fact as to the character and experience of those who adopt them, we cannot but think that this is not the way in which the subject should be represented. Doubtless it appears thus to those who agree in sentiment with Mr. Vaughan; and so, no doubt, is the directly opposite view of this most difficult question considered, by those who have deliberately and conscientiously embraced it, and perhaps have even grown old in defending and cherishing it. Great forbearance, therefore, and moderation ought to be maintained on both sides: nor should either party appear to assume a superiority which is mutually disallowed. Certainly many eminently pious men might be mentioned, whose zeal and humility, and whose abounding consolations in Christ would not suffer by a comparison with any of their brethren, however distinguished, who yet continued through life to oppose those views which Mr. Vaughan represents as giving its perfection and rotundity, as it were, to the Christian character. And we cannot but believe that Mr. Vaughan himself would admit, that the reception of those views is not always a security that the person receiving them has made a superior progress to others in the cultivation of the graces of the Holy Spirit.—Having said thus much, however, on one side of this perplexing subject, it is but justice to add a few words on the other. And here the first remark we would make, relates to the *cry* which, we doubt not, some amongst the hearers, and others amongst the readers of the sermons before us, have not failed to raise against the *Calvinism* of their author. But where is the sense or reason of such a cry? What has Mr. Vaughan stated concerning the doctrines of election and perseverance (for to these two points alone does his declaration refer), which, if not either expressed in the words of Scripture, or in those of the 17th article of our Church, may not, without any impeachment either of learning or fairness, be deduced from them? What have the author of these sermons, and many others of his brethren, to whom the name of *Calvinistic* has been affixed, asserted upon this subject, which has not been previously affirmed by some of the wisest, most pious, and most learned divines which the Church of England has produced? It is surely no disgrace, at least, to a man to hold sentiments which have been avowed and defended by Hooker, Davenant, and Hall; by Hopkins and Usher; to say nothing of a crowd of other writers, scarcely inferior even to those distinguished names. Surely it may be permitted (though we ourselves could wish that they did not avail themselves of the permission) to English Presbyters in the present day, without any severe reproach, to declare such opinions in temperate and candid terms, and without incurring the danger of being denounced as monsters of absurdity, malevolence, and irreligion.

This is all for which we have so often contended. And notwithstanding some recent and formidable appearances to the contrary, we cannot but hope that this is the temper and view which will ultimately prevail.

We have extended our remarks on this sermon so far, that we can only recommend the conclusion of it—on *the success* afforded by the great Lord of the harvest to all his faithful labourers, and on the exigencies and appearances of the present times—to all our readers.

The last of the three sermons is "on the Salvation which is in Christ only," from Acts iv. 12. Excellent as this discourse is, it will not be necessary to enter into a minute examination of it. It offers nothing of a controversial nature, if we except two sensible notes on the imputation of the sin of Adam to his posterity; a subject, however, concerning which Mr. Vaughan very judiciously observes, that it would be better if we could altogether repress our reasonings. So far, also, is he from introducing into this sermon any of the peculiarities of what is called *Calvinism*, that, in speaking of some of the distinguishing properties of the salvation which is in Christ, he has expressly declared, that it is "*universal* as to its objects;" that "it applies itself to all men." "I mean not," continues our author, "that all men will ultimately be partakers of it." What writer, indeed, of our Church will venture to assert this proposition? Alas! many will "eventually be injured, rather than profited by it. It is capable, however, of being effectually applied to all. It is *urgently offered* to all. The fault is in man; in the invited; and not in the Master of the feast; if all taste not of it." We might add other extracts from all these discourses, in which the points which the adversaries of Calvinism, falsely so called, contend to be either wholly inconsistent with that system, or practically neglected by its disciples, such as the necessity of good works, and of labour and diligence in the use of means, are plainly, minutely, and pointedly enforced*. But to return to the subject of this third sermon. It gives a full and scriptural account of the nature of the salvation made known by the Gospel, and proves that this is in Jesus Christ; and *in Him only*. From this last division of the subject, we could with pleasure quote several passages, in which the various pleas that ignorance and self-righteousness too often urge to avoid a simple dependence on Christ alone for salvation, are clearly and decisively refuted, as well as from the animated improvement and application of the whole subject. But we purposely forbear. We consider this sermon as forming so good a model of general parochial preaching, that we cannot but wish it may be very extensively read; and we should consider it as one of the best tokens of the blessing of God upon our Church, if the main principles which it contains were cordially embraced by all her ministers, and preached in all her pulpits, with equal ability, eloquence, and piety.

The Excellence of the Liturgy, a Sermon, preached in the Parish Church of St. Mary, Aylesbury, at the Visitation of the Archdeacon of Bucks, on Wednesday, June 27, 1810. By the Rev. BASIL WOODD, M. A. Rector of Drayton Beauchamp, Minister of Bentinck Chapel, St. Mary-le-bone; and Chaplain to the most noble the Marquis of Townsend. London; Bridgewater. pp. 30. Price 1s. 6d.

WE can assure Dr. Marsh, that Mr. Woodd has been a zealous friend of the British and Foreign Bible Society, as well as a contributor to its funds from the period of its commencement. We can also assure him, that the publication of the pro-

* See particularly pages 30 to 33 of the first sermon; and 129, 132, and 133 of the third.

sent sermon is no *puritan trick* on the part of Mr. Woodd, intended to furnish a seasonable answer to Dr. Marsh's argument, that the contributors to the Bible Society must of necessity become unfriendly, or at least indifferent, to the Prayer-book. The sermon has lain on our table for near a year and a half, and but for the press of other matter would have been noticed by us long ago. It will now serve a purpose which Mr. Woodd could not have anticipated; for who could have anticipated that a learned Professor of Divinity, himself a beneficed clergyman, should have published a pamphlet of eighty pages, besides an address and a hand bill; and, if report do not belie him, should be about to publish a second pamphlet still more bulky than the first,—all in order to prove, by the force of dialectic skill ("abstract reasoning," the Professor calls it), that the circulation of the Scriptures alone tends to generate a disrespect for the Liturgy, and must have a malign influence on the Church of England! It will serve to shew that there are among the members of that church, who contribute to the Bible Society, aye, and among the most suspected part of that number—we mean the evangelical clergy—men who not only love the Liturgy themselves, but who labour strenuously to make others love and prize it too.

We really mean nothing invidious to Dr. Marsh; we merely mean to oppose FACTS to "*abstract reasoning*," when we bring into competition his own claims and those of Mr. Woodd (this member not only of a mischievous society, which distributes the pure word of God alone, without note or comment, but of that arrogant and heretical sect denominated "evangelical") to be considered as firm and active supporters of the church and her services. First, and this must be no mean merit in the eyes of Dr. Marsh, Mr. Woodd has been a member of the society in Bartlett's Buildings for twenty-six years; what he has done through that medium, in distributing Prayer-books and Church-of-England tracts, may be seen by turning to the ledger of the society, to which we presume that Dr. Marsh has access. Scarcely a week passes over Mr. Woodd in which he does not perform the service of the Church of England twice or thrice, as well as preach three or four times to numerous congregations. He has superintended, for many years, extensive schools, which are conducted on strictly Church-of-England principles: and to give more weight to the formularies of that church, in the eyes of the crowds who attend his ministry, he has instituted, on the afternoon of the first Sunday in every month, at his chapel at Paddington, catechetical exercises, which are attended by the children of all his schools in that quarter, as well as by an overflowing congregation of adults, and which he generally closes by a familiar exposition of some part of the catechism of the Church of England. He has laboured assiduously, not only from the pulpit and by means of schools, but through the medium of the press, to rear the youth of the land as sound churchmen; the very titles of his numerous little works will shew this; but we beg Dr. Marsh not to be satisfied with the titles: he will find the whole matter of them to be very good. That he may do this, we will give him the titles of a few of them.

A short Introduction to the Church Catechism, price 2d.

The Church Catechism with short Questions, designed for the Use of Sunday Schools, price 3d.

A brief Explanation of the Church Catechism, by way of Question and Answer, price 8d.

A short Summary of Christian Doctrine and Practice, in the Words of Scripture, extracted from Bishop Gastrell's Christian Institutes*, designed for the Use of Children, price 3d.

* One of the books of the Society for promoting Christian Knowledge.

An Address to young Persons on Confirmation, shewing the Antiquity of the Rite, the serious Preparation requisite, and the Benefit resulting from this solemn Act of Dedication to God, designed also as a general Illustration of the Order of Confirmation, price 6d.

The Excellence of the Liturgy, a Sermon, price 1s. 6d. &c. &c.

Now, what number of Prayer-books and Church-of-England tracts Dr. Marsh may have distributed during the eleven years of his affiliation with the Society for promoting Christian Knowledge; what have been his parochial labours as a minister of the sanctuary and a preacher of the Gospel; what schools he may have instituted and superintended among his flock; what may have been his catechetical exertions; what pains he may have taken to recommend and explain the Bible and its best companion, the Liturgy, among them—we do not pretend to know. This, however, we will say, that if in these respects he has rivalled Mr. Woodd, he has deserved well of his country and of the church of Christ. To his recent honours as a preacher*, and the alarm which he has recently sounded in behalf of the Church and her Liturgy, we are, indeed, no strangers. Their fame is now probably co-extensive with the limits of the United Kingdom. We shall rejoice to learn that he is equally well known within the bounds of his parish as the laborious minister of Jesus Christ, the messenger of the Gospel, the instrument of diffusing divine light and knowledge, the firm opposer of all vice, the comforter of the afflicted whether in body or mind, the earnest and affectionate preacher of repentance, faith, and holiness; in short, the vigilant, faithful, and affectionate shepherd of that flock over which the Holy Ghost has placed him.

But to return to the sermon of Mr. Woodd, which we recommend, not merely as furnishing us with an additional argument in a controversy we deem important, but as intrinsically excellent; we shall content ourselves with giving one rather long extract from the concluding part of it. After an exposition of the claims of the Liturgy to be regarded as an admirable "form of sound words," not only as a summary of our most holy religion, and as a course of scriptural instruction, but as an exercise of rational, pure, exalted devotion, he thus proceeds:

"This form of sound words may be considered, at once, as an epitome of the Christian Religion, and as a standard of pastoral instruction. It carefully avoids those subjects of controversy which have unhappily divided the Church of Christ. The Common Prayer-book has been justly stiled 'the poor man's body of divinity;' and it certainly contains a general summary of what a Christian ought to know, believe, and practise to his soul's health. As Bishop Beveridge has well expressed it, 'There is nothing in the Liturgy but what is necessary for our edification; and all things that are, or can be, for our edification, are plainly in it. You will find nothing asserted but what is consonant to God's word; nothing prayed for, but according to His promise; nothing required as a duty, but what is agreeable to his commands*.' The Liturgy not only is presented to us as a form of prayer, but it is at the same time a standing Christian sermon, delivered every returning sabbath, in upwards of ten thousand churches; diffusing an atmosphere of religious knowledge throughout the kingdom; establishing a pure and unsophisticated standard of evangelical truth, so combined, that no man can duly attend to the service, and remain ignorant of the nature of the Gospel.

"Let us, my reverend brethren, who are ministers of our venerable establishment, be ourselves stedfast in our attachment to its constitution, doctrine, and discipline. Let our discourses from the pulpit breathe the

* There is a rumour abroad, that his sermon is likely to obtain a very wide circulation indeed, in consequence of a proposal to adopt it as one of the tracts of the Society in Bartlett's Buildings, provided no envious black-ball should interfere to prevent this additional distinction.

"* Bishop Beveridge's Sermon on the Common Prayer, page 20, printed by the venerable Society for promoting Christian Knowledge."

same spirit, exhibit the same distinguishing truths, and recommend the same purity of practice.

"Let it be our constant aim to exhibit to our parishioners the glory of God; the excellence of the divine law; the guilt, condemnation, and helpless state of man; that they may be convinced of their sins, brought to repentance, and earnestly enquire what they must do to be saved.

"Let us prominently exhibit the Lord Jesus Christ, in the glory of his person, and the riches of his grace, as the full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world. Let us frequently explain the nature of the New Covenant, and practically enforce the necessity of repentance towards God, and faith in the Lord Jesus Christ. Let us direct their attention to the Holy Spirit of God, that they may be enriched with his heavenly grace, and enabled to amend their lives according to his holy word. As we invariably enforce the necessity of repentance and faith, in order to obtain the pardon of our sins, and justification before God; so let us as constantly enforce the necessity of those living fruits of faith, holiness, obedience, and good works, in order to salvation. While we maintain that 'we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings.' Let us be equally strenuous in maintaining that we must live soberly, righteously, and godly, in this world; and that at the last day we shall be judged according to our works. We shall then, with the venerable Hooker, make it evident, that while we discard the meritorious dignity of good works, we maintain the dutiful necessity of them. We shall, by this means, equally guard against the error of those who trust in themselves that they are righteous, while they have a form of godliness without the power: and the fatal delusion of those who would turn the grace of God into licentiousness. We shall maintain that union of faith and works which God hath joined together, and which no man, but at the expence of his salvation, can put asunder*.

"Thus let us hold fast this form of sound words, in faith and love, which is in Christ Jesus. Let us hold it fast in faith, as to our own personal belief of the truth therein exhibited, and as a sacred trust committed to us at our designation to the ministerial office. Let us hold fast this form of sound words 'in love' to God the Father, the Son, and the Holy Ghost, to whose grace we are indebted for all the mercy which it proclaims; 'in love' to the souls committed to our charge, whose spiritual interests it is so well calculated to promote; 'in love' to each other, and to all mankind. And let not our parishioners forget to shew their estimation of the Liturgy, by constant regular attendance on divine worship; by early attendance at the beginning of the service; by endeavouring to enter into its devotional spirit, and by diligently observing the beneficent practice which it enforces.

"By these means, through the blessing of Almighty God, we shall be nourished and built up together in all truth and goodness."

"We live in a day in which many have departed from the communion of the Church of England; and it becomes an object of important inquiry, by what means the unity of the church may most effectually be promoted. Let the ministers of the church be faithful to her doctrine, taught in her form of sound words; let them, by their life and conversation, adorn the doctrine of God their Saviour in all things. The church will then prove her own bulwark; and the sin of schism will hide its diminished head. If in any of our parishes we should have Christians of different denominations, let us defend the church by consecrated weapons; by pureness; by knowledge; by long-suffer-

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"* 'The way of salvation,' says the late excellent Bishop Horne, 'is but one, viz. faith in Christ, bringing forth the fruits thereof; and none but those who preach *that* are *the servants of the Most High God*; who shew unto men the way of salvation. The fruit receives its goodness from the tree, not the tree from the fruit; which does not make the tree good, but shews it to be so; because men do not gather grapes of thorns. So works receive all their goodness from faith, not faith from works; which do not themselves justify, but shew a prior justification of the soul that produces them, as it is written, 'We know that we have passed from death unto life, because we love the brethren.' *Apology*, 1756, 610. And again, 'To preach practical sermons, i. e. sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the spring which is to make them all go.' *Life of Bishop Horne, by the Rev. W. Jones, p. 376.*"

ing; by kindness; by the Holy Ghost; by love unfeigned. Let us approve ourselves as the ministers of God. Never let us render railing for railing; if reviled, let us not revile again.

"Let us make it evident that we ourselves are *churchmen* on principle; but that we can charitably allow the rights of conscience to those, who may consider it a duty to differ from us. Steadfast ourselves in unfeigned and unshaken attachment to the Church of England, let us shew that we wish to assume no other influence than that of reason, truth, and goodness.

"The bitterness of opposition never fails to increase opponents. The sure way to make a man an enemy is to act as if we thought him so; but kindness, charity, and candour, descend soft as the snow from heaven; at the same time with an influence gradual, tender, and irresistible.

"By seriously and devoutly conducting the Divine Service; by holding forth the word of life; by visiting the sick and afflicted; by relieving the necessitous, according to our ability; by instructing the ignorant publicly and from house to house; by catechising the youth; by establishing and superintending schools for the education of the children; by being patterns to the flock; we shall, through the Divine blessing, most effectually subserve the interests of religion and of the Church of England.

"By such means we may not only exhibit what we consider to be 'the more excellent way,' but we may, as in many instances hath occurred, bring back the wanderer; we may conciliate the disaffected: we may prevent that defection from the Establishment which every true Churchman views with unfeigned concern, prays against, and deplores." pp. 23—29.

Now, we think we may challenge Dr. Marsh to produce from any quarter, even from his own highly honoured sermon, a passage which more characteristically describes the Liturgy, or which recommends it more cordially, or with greater effect, to the love and veneration of the church. But when Mr. Woodd wrote this sermon he had already been about six years a member of the Bible Society, without experiencing any of those chilling influences with respect to the Prayer-book, the apprehension of which, as deduced by "abstract reasoning," formed the great ground of Dr. Marsh's objection to the Bible Society. Mr. Woodd's sermon, however, is adapted to serve a much higher purpose than to furnish one of the many FACTS by which such reasoning may be disproved; and we believe it to be impossible for any candid and ingenuous person to read it without feeling his affection to the Church of England warmed, and his reverence for her services increased, by the exposition which the pious author has here given, of the claims she has to the regard and gratitude of her sons.

A Dissertation on the Books of Origen against Celsus, with a View to illustrate the Argument and point out the Evidence they afford to the Truth of Christianity. Published in Pursuance of the Will of the Rev. J. Hulse, as having gained the annual Prize, instituted by him in the University of Cambridge. By FRANCIS CUNNINGHAM, of Queen's College. Cambridge: Deighton. London: Hatchard. 1811. 8vo. pp. 55.

Our object, in bringing this successful effort of academical industry to the knowledge of our readers, is not so much to bestow praise on the author, as to recommend to those who have not the means, or the time, or the inclination, to make themselves acquainted with the able and eloquent, but desultory defence of Christianity contained in the justly celebrated treatise of Origen against Celsus, this neat, concise, and perspicuous abstract of his reasoning. Of the original work of Celsus, no trace is now left. It would have been wholly unknown in modern times, had not every thing, that appeared material in it, been preserved in the pages of the Christian advocate. Had Celsus, therefore, never been refuted, the modern infidel would have been deprived of the greater part of his means of offence. In truth, scarcely an argument of any weight has been adduced to disprove the truth of Christianity in the

present day, which was not satisfactorily answered by Origen near sixteen hundred years ago. The infidel's employment, since that period, is most aptly described by a Christian poet in the following lines:

"He gleans the blunted shafts that have recoiled,
And aims them at the shield of truth again."

Mr. Cunningham has made a judicious arrangement of his materials. He collects the objections of Celsus, and the refutations of Origen, under the following heads:—The History and Writings of the Jews; the Scriptures; the History of Christ; Miracles; Character of the early Christians; Doctrines of the early Christians. It is not our intention to follow him through these several divisions. On the last head we will merely remark, that the objections of Celsus as clearly prove that the doctrine of justification by faith was held by the first Christians, as the writings of the present Bishop of Lincoln prove that this tenet is held by a body of men, whom he calls the evangelical clergy. We will lay before our readers the whole of Mr. Cunningham's conclusion, which will both put them in possession of his general argument, and furnish them with a specimen of his style.

"Having thus noticed, in succession, the several topics which are chiefly insisted on in the work before us; and having endeavoured to deduce from each, the distinct evidence in favour of Christianity, which it seemed to afford, it remains only to sum up the general testimony thus borne to our religion.

"Let the evidence be first considered, which arises from the concessions and objections of Celsus. In the first place then he proves the existence of the Scriptures in his own times, he relates some facts extracted from them, and he corroborates many others, which would otherwise stand upon their unsupported authority; and thus he authenticates both the religion, and the Bible.

"In the next place, as Celsus is usually considered the most subtle and malignant of the assailants of Christianity, the weakness of his assault discovers the difficulty of the attack, or, in other words, the strength of the religion.

"In the third place, his admission of many facts, which he would have rejoiced to deny, is a strong testimony to the general belief of the facts, at the period at which he wrote.

"Fourthly, His wary suppression of some circumstances incontrovertibly established by the authority of other persons, of much evidence which strengthened, and many writers who had served the Christian cause, betrays his conviction that such facts could not be promulgated with safety to his argument.

"Let us turn next to the reasonings and the reply of Origen, and to the evidence for Christianity supplied by them.

"In the first place, as the infidel may find in the objections, all the weapons by which he is now accustomed to assault religion, so the believer may find in the answers of Origen, the shield which has repelled, and is sufficient to repel them for ever.

"The confidence with which Origen appeals to the Scriptures, evinces the reverence in which they were held at an age when their spuriousness, if they had not been genuine, could so readily have been detected.

"The exact correspondence of the scriptural passages extracted by him, with our own copies, establishes the integrity of the sacred canon.

"The confidence with which he challenges an investigation of the miracles, and the miraculous powers of the Church, for some ages, leaves us no room to doubt of their existence.

"The firm faith of such a man as Origen, at a period when the evidence of Christianity lay most open to a scrutiny, is no small testimony of the truth of the religion.

"The very rashness which is charged, and justly charged upon Origen, is so far satisfactory, that it assures us, the friends of Christianity, however injudicious, could open no avenues of attack through which the most dextrous adversaries could successfully assault the citadel of our faith.

"Finally, The effect wrought upon the character of Origen, and his contemporaries, to which he continually refers, at once gives weight to their testimony, and vindicates the claim set up by Christianity, to a Divine efficacy accompanying its doctrines. Let Origen himself be examined. Such was his superiority to worldly attraction, that he was content to live and die, a humble catechist at Alexandria. Such was his devotion

tion to the sacred cause, that he sold his possessions for a daily allowance that would enable him to pursue the duties of piety and usefulness, without distraction. Such was his zeal, that he is said to have bequeathed to his fellow-creatures six thousand volumes, the fruits of his own labour. Nor is his character a solitary instance, upon the annals of Christianity. The great mass of individuals who drank at or near the fountain-head of the religion, were evidently 'made whole.' They were animated by another spirit, and quickened into another life. 'Old things passed away, and all things became new.' It was moreover in the power of these men to examine the sources of objection which were opened to them by Celsus; this they had certainly done, but their belief gathered strength by enquiry, and they sealed their testimony by their blood. We have in their conduct a proof of the impression which the arguments of Celsus made on their minds.

"Paganism began to tremble, when she saw that the new religion was not only a new creed, but a *new power*; she anticipated her own downfall when she exclaimed, 'See how these Christians love one another.' This evidence is peculiar to the Gospel. By this, under the Divine aid, it ascended the throne, and grasped the sceptre of the world. By this it will continue to conquer, and the gates of hell shall not prevail against it.

"Upon the whole, the reply of Origen to Celsus may be considered as one of the most valuable legacies of antiquity. The importance of the subject, the talents of the contending authors, the ample evidence it affords to our faith, claim for it our earnest consideration; the errors of Origen are such as a little sagacity may correct, his merit will ever be confessed, while religion shall need an apology, or talent and piety have any claim to admiration. It is true that the revolution of ages has afforded, as might be expected, to truth additional evidence, and to error fresh refutation. So much however was effected, in their distinct enterprizes by the early enemies and friends of Christianity, that the vanity of unbelievers should be subdued, by discovering most of their objections to have been before advanced, and the faith of Christians should be confirmed, by knowing them to have been long since refuted." pp. 49—55.

We shall only add, that we have ourselves perused Mr. Cunningham's work with great satisfaction; that it furnishes honourable testimony both to the extent of his reading, and the correctness of his theological views; and that we hope that this, our author's first essay, will prove but the prelude to farther labours in the same cause.

REVIEW OF REVIEWS.

Review of Dr. MARSH'S *Inquiry, &c.*

IN our Review of Dr. Marsh's Inquiry into the consequences of neglecting to give the Prayer-book with the Bible, in our last number, we find that we have, at p. 180, inadvertently mentioned the name of Mr. Simeon, as if he were a member of the Society for promoting Christian Knowledge; whereas, in fact, he does not belong to it. This circumstance, however, will be found not to weaken but to strengthen the argument, if it shall turn out, as we believe it will, that, with his own unassisted means, Mr. Simeon has done more to distribute the Liturgy than Dr. Marsh himself, though backed by a powerful society *. But the argument, after all, does not rest on the conduct of any individual. At the same time, we have no doubt, that if an investigation were to take place, it would be found, that the members of the Society for promoting Chris-

* Since the above was written, there have appeared Four Discourses, by Mr. Simeon, on the Excellence of the Liturgy, preached before the University of Cambridge, in November 1811, which are prefaced by an Answer to Dr. Marsh's Inquiry. Both the sermons and the answer are well entitled to Dr Marsh's serious consideration.

tian Knowledge, who are also members of the Bible Society, have been among the most extensive contributors to the general diffusion of the Liturgy.

In our Review, pp. 181 and 182, we have considered Dr. Marsh as taking too secular a view of the Liturgy, and as too much disposed to send it forth into the world authorised and accredited as an Act of Parliament. We ought here to have anticipated a rejoinder on the part of Dr. Marsh, stating that he has admitted the Bible to be the sole basis of the Church of England (p. 13), and that he has occasionally *insinuated*, that other sects and opinions derived from the Bible, have been so by means of the perversion or false interpretation of the sacred text (pp. 5, 10, &c.) But let any man read the pamphlet, and attend to the *general* impression made upon his mind. We shall be much surprised if any single person, the author himself excepted, will deny, that its general effect is that of placing the Liturgy, at least far *too much*, on a level, as to *intrinsic* worth, with the veriest excrescences and eccentricities that have deformed and *libelled* the name of Christianity. We have no doubt the result of the *whole* will be to leave the reader under an impression of the *political* authority of the Liturgy infinitely beyond its *theological* claims on our respect. And this is, we pronounce, *ipso facto*, an affront, an injury, a disrespect to the Book of Common Prayer, leading, we are bold to say, to the most pernicious consequences.

We take this opportunity of adding, that the argument we have employed on this subject is not wholly an *argumentum ad hominem*, or a retort of the charge of disrespect towards the Liturgy upon those who have brought it against the Church members of the Bible Society. It is more: it is intended as an actual *proof*, that the possession and study of the Bible, even separately considered, has a tendency to prepare the mind, and bring it insensibly forward to a respect for the principles of the Church of England; and, consequently, that the Bible, so given or received, will make both giver and receiver more attached to the Liturgy, and more inclined respectively to bestow or to accept that boon also. Thus, in our humble opinion, the habit of giving Bibles alone from one Society, so far from diminishing, may be considered as likely to increase the respect for the Liturgy, though obtained from another source. And of this effect we presume ourselves to be instances, when, in spite of our zeal for the Bible Society, and quite independently of the present argument, we have been found maintaining as above, with Dr. Marsh, the necessity of the Prayer-book standing in company with the Bible —a necessity, we argue, still more likely to be asserted, in proportion as Bibles shall be obtained to illustrate, and hold up to view, the beautiful conformity of our incomparable Liturgy with the principles of Scripture; and in proportion also as a more extended knowledge of that conformity will make men anxious to guard more carefully than ever against *other*, and therefore *false*, interpretations of the great standard of truth.

But should Dr. Marsh still press his argument for the "natural and necessary tendency" of the Bible Society to supersede, in our estimation, the necessity of the Prayer-book, by too liberal a distribution of *Bibles alone* from one particular source; should he press it in opposition to the *FACT* of the prodigiously increased circulation of the Prayer-book; should he urge it in opposition to the argument by which we have endeavoured to prove that the Bible alone (and we now speak of it *as* alone) has a greater tendency to make Churchmen than Dissenters, and in opposition also to the suggestion which might still be added, that the importance of a man's own church and system will be very much in his esteem what it was before, though he may have received

additional means for establishing and extending the *basis* on which it rests; nay, finally, should Dr. Marsh still hold his argument, in the face of his own *admission*, that the Bible *is* the basis, and the *sole* basis on which the Liturgy of the Church of England actually rests, why then we say it becomes, in the strictest sense of the words, a matter of opinion, not of argument: it must be left as an important call upon the Professor, to weigh the small probability of mischief, that even *he* can maintain on this head, against all the certain and incomparable advantages of the Bible Society, as it is; and having narrowed his stand to the ground of this low and distant contingency, shaken as it is on all sides by fact, by argument, by his own admission, and by the tremendous comparison we have, in fine, suggested to his consideration, we must now leave him on this point, in full possession of his argument, sole and undisputed lord of his imaginary domain.

Illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet.

We must now take our leave of this subject for the present, purposing, however, to resume it as soon as we can—probably in our next month's number.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press:—a work on the general, moral, and natural History of a considerable Part of India, where he resided many Years, by Mr. James Forbes, F. R. S.;—A History of Bengal, from the earliest Period of authentic Antiquity, to its Conquest by the English in 1757, by Professor Stewart, of the East India College;—A volume of the Elements of Chemistry, by Dr. Davy;—A fourth and fifth volumes of Tales of Fashionable Life, by Miss Edgeworth;—A work on the Life and Administration of Cardinal Wolsey, by Mr. Galt;—Dialogues on the Microscope, by the Rev. J. Joyce;—Sketches of Cottage Characters, by the Author of the Antidote to the Miseries of Human Life;—A Voyage round the World, by command of the Emperor of Russia, in the Years 1803 to 1806, in the Ships Nadeshda and Neva, commanded by Capt. Von Krusenstein; translated by R. B. Hoppner, Esq.;—An Essay on the Misrepresentations, Ignorance, and Plagiarism of certain Infidel Writers, by the Rev. R. Walpole;—An Outline of Arguments for the Authenticity of the New Testament, and a short Account of the ancient Versions and some of the principal Manuscripts, by J. F. Gyles, Esq.;—And, A new edition of Dr. Owen's elaborate work on the Epistle to the Hebrews, by the Rev. G. Wright.

Preparing for publication: A new work on the Jurisdiction of Justices of the Peace, and on the Duty and Power of Parish Officers, by Mr. T. W. Williams;—A History of the European Commerce with India;—History and Antiquities of Fulham and Hammersmith, by Mr. Faulkner, of Chelsea;—A new History of all Religions, by Mr. Bellamy;—A Journey into Albania, Romelia, and other Provinces of Turkey, during 1809 and 1810, by J. C. Hobhouse;—An Account of the Attempts of the Indian Bramins to invest their Gods with the Honour of the Messiah, by the Rev. Mr. Maurice;—And, A volume of Tales, to publish uniform with his other Works, by Rev. G. Crabbe.

CAMBRIDGE, April 3.—The following are the subjects for the Members' Prizes for the present year: Senior Bachelors.—De Philosophia Platonica Distinctio et Judicium.

Middle Bachelors.—Utrum præcepta Rhetoribus tradita veræ Eloquentiæ profuisse an nocuisse dicendum est?

Mr. Wilson has produced a stereotype edition of Johnson's Dictionary, in 8vo., remarkable for the beauty of its typography. It contains several thousand new words, distinguished from Johnson's by an asterisk.

Real value, for a series of years, of our Imports and Exports, as laid on the table of the House of Commons:

In	IMPORTS.	EXPORTS.
1805	53,582,146	51,109,131
1806	50,621,707	52,028,881
1807	53,500,990	50,482,661
1808	45,718,698	49,969,746
1809	59,851,352	66,017,712
1810	74,538,061	62,702,409

An account of the number of Commercial Licenses granted during the last ten years, distinguishing the years:—

1802	68
1803	836
1804	1,141
1805	791
1806	1,620
1807	2,606
1808	4,910
1809	15,226
1810	18,356
1811	7,602

EAST INDIES.

The annual public disputation, in the College of Fort William, took place on the 7th of August, 1811, before General Hewitt, in the absence of the Governor-general. The disputations were in Persian, Hindostanee, and Bengalee. The students, on whom degrees of honour were conferred, were Montague Ainslie, Persian and Hindostanee; J. C. Colebrooke Sutherland, G. W. Traill, and J. Ross Hutchinson, Hindostanee; R. Lewin, T. J. Dashwood, and A. Anderson, Bengalee. Three medals were given to A. Anderson; two medals each to M. Ainslie, J. C. C. Sutherland, T. J. Dashwood, and G. W. Traill; and one medal to J. R. Hutchinson and J. Tendall. At the previous annual examination in June, 1810, Ainslie had received a medal and books, of the value of 500 rupees, for Persian; Sutherland the same for Hindostanee; and Lewin the same for Bengalee; Smelt a medal and books, of the value of 250 rupees, for Persian; and Traill the same for Hindostanee. A medal and books, value 200 rupees, were also given to Lieut. Young for Persian writing, to Whish for Nagree writing, and to J. P. Ward for Bengalee writing. Medals were also given, on different accounts, to Yonge, Hutchinson, Dashwood, Whish, Pringle, and Lewin; and medals of merit to Lieut. Young, Messrs. Yonge, Saunders, Macsween, Pringle, Dashwood, Anderson, and Sutherland. The students leaving the college were twenty in number, viz. Ainslie, Sutherland, Anderson, Dashwood, Traill, Hutchinson, Tendall, Smelt, Stockwell, Trotter, Kennedy, Yonge, Parks, Pringle, Sparks, Melville, Smith, Whish, Todd, Barwell. General Hewitt, in the course of his speech, after giving the gentlemen, who had distinguished themselves, their appropriate praise, observed, that not a single instance of irregularity had been reported to him; but he reprehends the expensiveness and consequent pecuniary embarrassment of some of the students. He dwells, at some length, on the advantages which seem to have arisen from the institution of Hertford College, in facilitating the acquisition of the native languages, and consequently shortening the period of residence at the College of Fort William.

To the General's speech is subjoined a catalogue of the works prepared under the patronage of the government and the college since the disputation held in 1810. These are, 1. An Arabic Miscellany, by Shekh Ahmud, a learned native of Yemen, attached to the college, containing selections and original pieces of his own, in prose and verse; 2. A new edition of the Soorah, an Arabic Dictionary, with Persian significations, by Moulavee Shookr Oollah and other learned natives; 3. The Nonjoom ool Foorkan, an Index Verborum to the Koran, by Mustafa Khan; 4. The Kholâsut ool Hisâb, an Arabic Treatise on Arithmetic, Algebra, and Geometry, with a Persian Commentary; the treatise composed by Shekh Buhaood Deer, the comment by the late Moulavee Roshun Alee, of the college; now edited by Moulavee Jan Alee, of the Arabic department, and Tarnee Churn; 5. The Sekundernameh of Nezâmi, a celebrated Persian Poem on the heroic Achievements of Alexander the Great, with a Commentary; edited by Budur Alee and Hoosein Alee, moonshees of the college; 6. The Sidhânta Caumadi, a System of Sanscrit Grammar, edited by Babooram Pundit, proprietor and conductor of the Shanscrit press; 7. The Poetical Works of Meer Tukkee, in the Hindoostanee language, edited by Turnee Churn, head moonshee in Hindoostanee. The author was a native of Agra; his works consist of epic poems, odes, and other pieces. 8. A Collection of Oriental Proverbs, by Dr. William Hunter, Secretary and Examiner to the College; 9. An English and Hindoostanee Dictionary of Terms used in Navigation, by Lieut. Roebuck, of the Madras Establishment; 10. An Oorya or Orissa and English Vocabulary, by Mohun Pershad Takoor, native librarian to the college, author of a Bengalee and English Vocabulary already

published. The compiler is a good English scholar, and understands several other languages, Asiatic and European.

The following works, mentioned in the discourse of the visitor of the preceding year, have since been completed and printed: 1. The second volume of a Grammar of the Persian Language, by M. Lumsden, Esq. LL.D. Professor of Arabic and Persian; 2. The first volume of the Mukámat-i-Hureeri, by Moulavee Allah Dad and Jan Allee, attached to the Arabic and Persian departments; 3. Persian Selections, in six volumes, for the use of Persian students, by Moulavjes Allah Dad and Kurrum Hooscin; 4. The Persian Hidayah, being a Persian version of that celebrated commentary on Mohammedan law, formerly published in English by Captain Hamilton; also a Persian Translation of the Moosulman Law of Inheritance, formerly translated into English by Sir W. Jones; both edited, and the latter translated, by Moolavee Mohummud Rashed; 5. A Translation from the Sanscrit of two Treatises on the Hindoo Law of Inheritance, the Daya Bhága and Mitàrshara, with Notes, by Mr. H. Colebrook; 6. Rules of the Oordoo Language in Hindoostance Verse, by Moulavee Umanut Oollah, lately attached to the college; 7. The Lutaif-i-Hindee, a Collection of humorous Stories, in the Hindoostanee and Hindee Languages, by Shree Lalloo Lal Kub, Bhakka moonshee; 8. A translation from Arabic into Hindoostance of the Ikhwán oos Sufa, a celebrated moral and philosophical Tale, by Moulavee Turab Alee and others; 9. The Rámá Yuna of Tulsi Das, in the dialect spoken eastward of Delhi, from the Sanscrit press of Babooram Pundit; 10. Principles of the Dialect of Brij, with an English Translation, by Shree Lalloo Lal Kub.

It is added, that a third volume of the Rámá Yuna, in the original Sanscrit, with a prose translation and notes, by Mr. Carey and Mr. Marshman, has been published, and that a Dictionary of the Vernacular Dialect of Bengal, by Mr. Carey, is now in the Serampore press; but from the labour employed in it, a considerable time will elapse before it can be completed. The conductors of the mission press at Serampore, who, it is observed, have distinguished themselves by printing numerous works in various Asiatic languages, have recently cast founts of types in the Gooroomookee Nagaree character used by the Sikhs in the Punjab, as well as for the Telinga character; and they have also succeeded in casting metallic types for the Chinese language.

The library of the college has been enriched by several valuable manuscripts, Persian and Arabic; and measures have been taken, with the sanction of government, for rendering it the public repository of scarce and useful books in all the languages of Asia.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Twelve Sermons on various Subjects. By the late Rev. Gabriel Stokes, D. D. 10s. 6d.

A Letter to G. Ensor, Esq.; to which are added, Reasons for being a Christian. By the Rev. E. Ryan. 2s. 6d.

A Sermon before the Governors of the Scottish Hospital in London, Nov. 24, 1811. By R. Young, D. D. 2s.

Forms of Prayer and other Services, selected for the Use of Families, &c. By J. Rudd. 8vo. 5s.

Village Sermons. By George Burder. Vol. VI. 12mo. 2s; 8vo. fine paper, 3s.

Practical Sermons. By J. Atkinson. With a Life, &c. of the Author. 2 vols. 8vo. 1*l.* 1s.

Serious Inquiries relative to this World and that which is to come. By J. Buck. 12mo. 3s.

A Sermon preached at Calcutta, on Behalf of 900,000 Christians in India who want the Bible. By the Rev. G. Martyn. 2s

The Scripture Atlas, or a Series of Maps to illustrate the Old and New Testament, drawn from the best Authorities, ancient and modern, by eminent Artists. Royal 4to. 2*l.* 2s. plain; 2*l.* 12s. 6d. coloured, neatly half bound.

Defence of Modern Calvinism. By the Rev. J. Williams. 8vo. 12s.

Ordination Sermon at Salisbury, July 21, 1811. By the Rev. J. Nott. 2s.

A Sermon on National Calamities averted, preached at St. Andrew, Holborn, February 5, 1812. By the Rev. W. Pryce. 1s. 6d.

Two Discourses before the University of Cambridge. By the Rev. S. D. Oyly. 3s.

A Discourse, occasioned by the Death of Mrs. H. Lindsey, Jan. 26. By the Rev. W. Belsham. 1s. 6d.

Christian Ethics, or Discourses on the Beatitudes. By the Rev. J. Wintle. 2 vols. 8vo. 16s.

MISCELLANEOUS.

Three Letters on the British and Foreign Bible Society, addressed to the Rev. Dr. Marsh and J. Coker, Esq. By the Right Hon. N. Vansittart. 2s.

An Examination of Dr. Marsh's "Inquiry" relative to the British and Foreign Bible

Society: in a Series of Letters to the Rev. Dr. E. D. Clarke, Professor of Mineralogy in the University of Cambridge. By the Rev. William Dealtry, A. M. F. R. S. Fellow of Trinity College, and Examining Chaplain to the Bishop of Bristol.

Memoirs of the late Rev. G. Whitfield, A. M. By the Rev. I. Gillies. 8vo. 9s.

The Third Volume of a Series of Plays; in which it is attempted to delineate the stronger Passions of the Mind; each Passion being the Subject of a Tragedy and a Comedy. By Joanna Baillie. 8vo. 9s.

Instinct displayed, in a Collection of well-authenticated Facts, exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By Priscilla Wakefield. 12mo. 5s. 6d.

A Narrative of the Persecution of H. I. De Costa Pereira Fortudo de Mendonça, imprisoned and tried by the Inquisition; with the By-Laws of the Inquisition, ancient and modern. 2 vols. 8vo. 21s.

Neale's History of the Puritans, abridged by W. Parsons; with a Life of the Author, by J. Toulmin. Vol. II. 8vo. 10s. 6d.

A History of the Long Parliament, with Plates. By J. May, Esq. 4to. 31s. 6d.

A Treatise on the Diseases of the Eye. By I. Saunders. Royal 8vo. 25s. 6d.; or with the plates coloured, 31s. 6d.

A Report on the Medicinal Effects of a Spring lately discovered at Sandrocks, in the Isle of Wight. By Wm. Lampriere, M. D. &c. 7s.

The second volume of Transactions, published by the Medical and Chirurgical Society of London. 8vo. 16s.

A Hebrew and English Lexicon. By the Rev. W. H. Parker. 8vo. 10s. 6d.

Roncesvalles, a Poem, in twelve Books. By R. Wharton, Esq. 4to. 1*l.* 10s.

Essays on Christian Education. By Mrs. Trimmer. 8vo. 7s. 6d.

The Chronicle of John Hardyng, containing an Account of Public Transactions, from the earliest Period of English History, to the beginning of the Reign of King Edward the Fourth; together with the Continuation by Richard Grafton, to the thirty-fourth Year of King Henry the Eighth. By Henry Ellis, Royal 4to. 3*l.* 3s.

Reports of the leading Decisions in the High Court of Admiralty, in Cases of Vessels sailing under British Licences. By J. Edward, LL. D. 2s.

A View of the Agriculture of Dumbartonshire, by Messrs. White and Macfarlane. 8vo. 9s.

Biographical Memoirs of Dr. Adam Smith, Dr. W. Robertson, and Dr. T. Reid; collected into one Volume, with additional Notes, by Dugald Stewart, Esq. F. R. S. 4to. 2*l.* 2s.

An Economical History of the Hebrides and Highlands of Scotland, by T. Walker. 2 vols. 8vo. 21s.

An Essay on the good Effects which may be derived from the British West Indies. By S. Gaisford, Esq. 8vo. 7s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

We are exceedingly happy to perceive, that this society is daily making increased exertions to augment its means of usefulness. A summary account of it has lately been circulated, with a view to make its designs more generally known, and in the hope that many may be induced to lend their aid in furtherance of its important objects.—This society was first formed in the year 1698. In 1701, a charter was obtained, by which all the then subscribers, with many others, were incorporated by the name of "the Society for the Propagation of the Gospel in Foreign Parts." Most of the original members, however, continued as a voluntary society to prosecute their benevolent designs *at home*, which designs were afterwards extended to other quarters of the world, under the name of "the Society for promoting Christian Knowledge." Their objects were, 1. *The promoting and assisting of charity schools*, not only in England and Wales, but in Ireland, Scotland, and other parts of the British dominions, and in Russia, Germany, Prussia, and many other countries; 2. *The dispersion of the Bible, the Liturgy, and other pious books and tracts*, both at home and abroad, not only in English, but in the Welsh, Manks, Gaelic, Portuguese, French, Danish, and German languages. 3. *The support of religious missions*, both at the Scilly islands and in the East Indies, promoting the establishment of schools and erecting churches in India, and printing the Scriptures, Liturgy, and other religious books in some of the native languages of India, together with an edition of the New Testament and other books in Arabic. 4. Gratuitously supplying, from time to time, the religious wants of the navy and army

and of the poor in hospitals, prisons, workhouses, almshouses, &c.—These designs have been carried on by means of the annual subscriptions of its members, of legacies, and of occasional donations; and having lately enlarged their *gratuitous* undertakings, they humbly trust "that the same gracious Providence which, for so many years, has enabled them to carry on their designs for promoting Christian knowledge, and edifying the body of Christ, will still furnish the means whereby those objects may be pursued with increased activity and vigour." Among the instrumental means of success, "the Society looks with peculiar hope and satisfaction to the zealous aid and co-operation of the diocesan and district committees; which have recently, under the direction of our prelates, in many places, been established; and which continue to spread rapidly into almost all parts of the kingdom."

We have confined ourselves to a short abstract of this circular letter, because every succeeding volume which we have published will be found to contain full details of the proceedings of the Society.

Persons wishing to be admitted into this society, must be recommended by one member of it; but if within the bills of mortality, by two, in the following form: "We, the underwritten, do recommend A. B. to be a subscribing member of the Society for promoting Christian Knowledge, and do verily believe that he (or she) is well affected to his Majesty King George, and his Government, and to the united Church of England and Ireland, as by law established; of a sober and religious life and conversation, and of an humble, peaceable, and charitable disposition." The names of the persons, thus recommended, must be hung up in the committee-room about the space of a month. The election is then determined by ballot; but if one-fifth of the members present are dissentient, the election is not deemed valid: in other words, the person is refused admission into the society. A benefaction of at least two pounds must be paid on admission, and afterwards an annual subscription of at least a guinea. These payments may be commuted for a single payment of twenty or more pounds. Benefactions are received from persons not members of the society*.

The secretary of the society is the Rev. Dr. Gaskin, Bartlett's Buildings, Holborn, to whom communications are to be addressed.

It is impossible to contemplate the designs of this Society without admiration:—and when we consider the means it possesses of accomplishing those designs; when we view it as comprising, within its pale, all the English, and many of the Irish bishops, two or three thousand of the clergy, besides a multitude of noblemen and gentlemen of great weight and influence in the state, it might have been expected that, for this Society to propose a beneficial object, and to accomplish it, would have been almost the same thing. We naturally look for great effects when an engine of mighty power is in operation; and when it fails of such effects, the failure may be supposed to arise from some misdirection of its force. We are anxious to examine this subject fully, because we feel that we cannot more effectually discharge our duty to the Society or to the world than by such an examination: the review of the causes of past failures may serve to prevent their recurrence.—We will consider the subject in relation to the various designs of the Society, as they are alluded to in the circular letter which lies before us.

1. In respect to the promotion of education among the poor, this Society has unquestionably done much. But yet has it done a twentieth part of what it might have done, and of what it might now do by a judicious

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* We understand that about two or three months ago, a donation of fifty guineas was made to this society under the following circumstances. The Rev. John Scott, of Hull, and nineteen other members of the Hull Auxiliary Bible Society, struck with the various benefits which had resulted from the Society for promoting Christian Knowledge, as stated in the resolutions adopted at a late meeting of its members at Cambridge, and anxious to convey to it some token of their esteem and good will, as well as to testify the satisfaction they felt in witnessing the recent revival of its zeal, collected among themselves the above sum, which was remitted to Dr. Gaskin. None of these gentlemen were members of the Society.—Nothing can more strongly prove, than this fact does, how groundless is the jealousy which some friends of the Society for promoting Christian Knowledge have been disposed to entertain of the Bible Society; and we are well persuaded, that if a more frank and conciliatory course had been pursued by the former, immense advantages would, in various ways, have resulted to it from the increased zeal and energy which the institution and progress of the Bible Society has produced among Christians generally.

application of its means? Supposing that ten, twenty, thirty, or forty years ago, the bishops and the clerical and lay members of this society had united in recommending, both publicly and privately, to Government, and in proposing and supporting in Parliament, a judicious plan for the general education of the poor, similar to that which exists in Scotland; would they not have done far more extensive good than can have been effected by the gift of a few books or a little money to any number of charity schools? Would they not also have shut out much evil? There would then have been no room for such extensive schemes of education as we witness in the present day, of a character which many consider as hostile to the Establishment. The whole ground would have been occupied. Education would have become a common good, like the air we breathe; and we should have had ere now an universally instructed peasantry, taught to fear God and honour the King; to read their Bibles, and to learn thence their duties both to God and man. But let it not be supposed that we deem the Lancasterian schools an evil; far from it. Under all the circumstances of the case, we deem them a great good. They have done much in the great work of education, which would otherwise have been left undone; and they have unquestionably had the effect of producing the National Education Society, which, we trust, will complete what still remains to be accomplished. But will any one now deny, that it would have been infinitely better had the Society for promoting Christian Knowledge, at an earlier period, employed its immense power and influence in organizing a general system of education for the poor? And even if their plans had met with some resistance in Parliament in the first instance, yet, under the auspices of the whole episcopal bench, they could not fail to have been ultimately realized.

But why refer to a neglect which is now irremediable? We do it for no invidious purpose. We do it for the purpose of deducing, from past experience, an important suggestion with respect to the future. The Society must see how much ground has been lost by its having failed to exert its influence for the establishment of an universal system of education for the poor. It is not too late, however, to repair a considerable part of the evil. There is still a large portion of our English population, and a still larger proportion of the population in Ireland and in the colonial possessions of the Crown, who are destitute of the means of Christian education. Let the whole weight of this institution (and to what labour of love would not its power be equal?) be applied to remedy this defect, by means of some well-digested legislative provisions, which shall put it within the reach of every poor man in the British dominions to learn to read his Bible. Is this impossible? Let the attempt be at least made with zeal and unanimity. If the Society should fail, it will fail gloriously. But we cannot believe that it would fail in such a cause. If every thing should not be gained which might be desired, enough, we are persuaded, would be gained to reward so blessed an effort. We highly esteem the exertions of voluntary societies in the work of education, but only as a substitute for more efficient means—as supplying the state's lack of service. But is it not at once obvious, how much a single act of Parliament, which should enact that every parish in the land should be bound to provide Christian education as well as bodily sustenance for its poor, would exceed in efficiency, and in extent of benefit, all the efforts of all the voluntary societies which have been formed, or may yet be formed, for the purpose of educating the poor?

2. Much praise is also due to this society for the large number of Bibles, Prayer-books, and other pious books which it has been the means of dispersing. But how much it had left to be done in respect at least to the supply of Bibles it is needless to point out. Another society has arisen, which in seven years has dispersed more Bibles than the Society for promoting Christian Knowledge had done in seventy. We mention this, not with a view to undervalue its past labours, which have been most important, but to urge it to increased exertion; to urge it by means of the bishops to ascertain, as nearly as possible, the wants of the poor in every hamlet in the United Kingdom; to avail itself of its own resources and of those of other societies, particularly the Bible Society, for supplying these wants; to lay aside its unfounded jealousy of that Society, and to co-operate cordially with it in effecting their common end of saturating the world with Bibles; to use its influence with government to provide the navy and army, (and here we anticipate the fourth head), as well as our garrisons, national hospitals, depots, &c. with Bibles and Prayer-books; and to avail itself of the influence it could command with governors and commanders in our colonies and dependencies, with ambassadors and consuls abroad, for diffusing the light of Christian truth in every quarter of the globe.

We could certainly wish also that the list of the Society's tracts were purged of certain exceptionable articles, and that care should be taken not only to fashion every tract which it issued according to the model of our Liturgy, Articles, and Homilies, but that all should breathe an air of Christian kindness and conciliation.

3. The efforts of the Society for evangelizing India, have certainly been among the most honourable of its good deeds. We have so largely and with such satisfaction recorded the transactions of its missionaries in this quarter, that we need not now enter into details respecting them. But will it be allowed us to remark how much more the Society might have done in this important branch of service than it appears to have thought of? What might not the concurrent voice of the bench of bishops and of the other members of this Society have effected, on the occasions of renewing the East India Company's charter, towards promoting Christian knowledge in the East? Look at the immense empire of India at this moment, with only three churches in its whole extent belonging to the Church of England; with a scanty appointment, it is true, of military chaplains, but without any means of Christian discipline which is adequate to the wants even of a twentieth part of our Christian population; without a single seminary for the instruction of Christian ministers; without a single bishop to give them ordination, when instructed. Look at this, and say if there has not been some defect of zeal in this Society. We could not have done any thing, some one may say. But what have you attempted to do? Former opportunities are not, however, to be recalled. The past years of darkness, which but for our supineness might have been illumined, will, indeed, return no more. But has not the Society, at this very moment, an opportunity afforded to it of signalizing itself as one of the best benefactors of mankind? It has now an opportunity of interceding for India. Its voice, if exerted, must be heard. Let it not be insensible to its high destiny; but by a judicious, firm, and concurrent effort, let it unbar the passage of light to British India, and provide the means of diffusing it there. What a splendid prospect lies before the Society! This would be, indeed, to crown itself with glory, to entitle itself to the everlasting gratitude of perishing but rescued millions! Let it pursue this course, and it must rise to undisputed and unenvied distinction; nor would any of its members be more forward than ourselves to join in its triumphs and exalt its fame.

We have sometimes been accused of being cold and niggardly in our praise of this Society, while we have been warm in our expressions of approbation with respect to other societies. We admit the fact, and we think we have said enough to justify it. When we see the Moravians, for example, struggling with poverty and difficulties of various kinds, making unexampled sacrifices, and unexampled efforts, to the utmost extent of their means, yea, and beyond their means, to extend the knowledge of a crucified Redeemer, we must feel, and feeling must express our admiration of them. But measuring, as we ought, the good done by any society by its means of doing good, we do feel that the Society for promoting Christian Knowledge has not acted up to the just expectations which its extensive means of usefulness excite. It may have done more than any other society, but still it has not done, in our opinion, one tenth of what it might have effected. Its influence has not been exerted, in the accomplishment of its own professed designs, in such a manner as to render those designs effectual; and hence our comparative coldness. Let it put forth its real strength and efficiency, and we shall be among the first to feel and to acknowledge its claims to general gratitude and admiration. We wish it to be not only the oldest, but the best and most active and most useful of our institutions; and in order to this, to us nothing seems wanting, not even additional funds, but only the fair, firm, and concurrent employment of the influence which it possesses with Government, in Parliament, and with the country at large, to accredit, and to carry into full effect, those very schemes of Christian benevolence, on which alone is founded its claim to the public support.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN OF THE ESTABLISHED CHURCH.

We have taken several opportunities of bringing this society to the knowledge of our readers. A fresh report of its proceedings has recently been published, exhibiting, as on former occasions, a variety of those cases of extreme poverty and distress among our Clergy which present the most powerful claims on the benevolence of Christians. A few extracts, however, from the correspondence will speak more on the subject than a volume of reflections.

One clergyman thus writes: "Nothing but the indigence of myself, wife, and children, would have prevailed upon me to apply. If it were possible for me to provide for them

food and raiment by any other means, without forsaking the work allotted me by the Lord in his church, I would not trouble you. I assure you, I covet not riches nor delicacies, as far as I know myself; but it grieves me to the heart when I cannot pay what I owe when due, and am constrained to borrow, as is often the case. Neither doth it trouble me though we have *five* fine children (three sons and two daughters); though I have nothing worth the mentioning to leave them, having spent all my days upon a poor curacy that was not sufficient, in the cheapest times, to support us with common necessaries, without the help of friends. My present curacy is only 36*l.*; and if I consider the expense of keeping a horse for the purpose, not 30*l.* I leave my poor children to God; he is an all-sufficient portion; and we do every thing we can to put them in a way to get their own livelihood. The blessed work prospers in my parishes. The major part of the inhabitants in both parishes have set up family-prayer since my coming among them, which is a great blessing, and I hope others will follow their good example; for without family religion all other pretences to it seem to be vain. 'Both I and my house will serve the Lord,' saith Joshua.

"Our worldly circumstances are low and distressing, having unavoidably contracted debts to the amount of upwards of 30*l.* every article of subsistence being excessive dear."

Another. "I am now curate of——; my salary exceeds not 30*l.* as the living is small, and my patron rather of low circumstances. Also I have been out of employment all the last winter; and have a wife and ten children, nine of whom depend daily on me to find them bread. Now hoping the same spirit to be in your bosoms, I am once more encouraged, and take that boldness to solicit the pious gentlemen of the committee (through you, dear Sir, by whose means, in the hands of the Lord, I have been relieved many times before), for any sum they please to appoint for me."

A third. "Surrounded by a family of seven little ones, the eldest only six years and a half old, and the dearness of the several necessaries of life, have almost overwhelmed me with despair. Yet, let me not forget His goodness, who provides for the raven, and providently caters for the sparrow. My curacy has not, till within these last twelve months, exceeded 25*l.* a year. I serve at present three churches, attended with a walk of nearly sixteen miles; salary 75*l.* a year. The profits of my school and almost half my salary, are swallowed in rent and taxes."

A fourth. "I am still curate of ——, and my salary is not increased; that is, 30*l.* a year; eight in family to be supported; myself, wife, and six children (all boys); my eldest son is about ten years of age, and my youngest about twelve months; they are all of them incapable of earning their bread, but they wear and tear a great deal of clothes, more than my salary is able to support, and I am very often ashamed to see them all in rags about my house. I have been myself very badly afflicted with an ague this summer, but thank God I begin to recover a little, and my eyes are very bad indeed, and am obliged to wear spectacles, but I have not been able to buy a pair for myself yet; but am resigned to the will of my Heavenly Father, and wait with patience till my change come."

One more case, and we have done.—"I am truly distressed to inform you, that our troubles and trials are growing fast along with our family; having now four children, and the youngest but little more than twelve months old, with another coming. My salary for four churches, 45*l.* 10*s.*; rent, taxes, &c. 16*l.* 8*s.* 6*d.* The amount of our debt I cannot at present ascertain; having last week purchased a horse, which is unpaid for; I am afraid that it is considerably above 40*l.* Since last April we had been without one; but now, winter approaching, I thought it impossible to do without one. We are now in immediate want of many articles of wearing apparel, without any possibility of obtaining them, unless by timely providential aid. These things are indeed trying; but, praised and adored be our dear Redeemer's name, we have experienced Him to be unto us strength in weakness, a ready help in every time of need."

PRAYER-BOOK AND HOMILY SOCIETY.

We have been favoured with the following statement of "Reasons for establishing, at the present time, *a Prayer-book and Homily Society*, for the sole purpose of distributing gratis, and circulating at reduced prices, the Prayer-book and Homilies of the united Church of England and Ireland among the people of the British empire, and particularly in his Majesty's army and navy, and in our colonies and dependencies;" and we have much pleasure in laying them before our readers.

"Notwithstanding the endeavours of the

two great and excellent societies, for promoting Christian Knowledge, and for the Distribution of the Holy Scriptures, it has appeared to several persons, anxious to promote the prosperity of the Church of England, and the interests of true religion, that there is still room for increased exertion. There are still some objects, which, either from the constitution of one of those societies are necessarily and upon principle excluded, or from the variety of claims upon the benevolent attention of the other have been hitherto only partially accomplished. Among these, that of more widely circulating the Prayer-book, and the Homilies of the Church of England, both in separate sermons and in the entire volume, has appeared peculiarly important.

"It is proposed, therefore, that a society should be formed, for the *sole* purpose of circulating those formularies, *without note or comment*, among the inhabitants of the United Kingdom, her colonies and dependencies; and especially among the army and navy. Such a society, from the simple and definite nature of its plan, from the evident importance of its objects, and from the apparent impossibility of any difference of opinion, among churchmen, concerning them, appears calculated not only to be extremely useful, but also to unite all the friends of our Establishment in its favour;—and it might especially look for patronage and co-operation from the dignitaries of the Church, from the members of the Society for promoting Christian Knowledge, and from the Church members of the Bible Society.

"I. To the Homilies perhaps, more than to any other compositions, the establishment of Protestantism in the hearts of the people of England may, under Providence, be ascribed. So highly important were they thought by the Fathers of our Church, that originally a copy of them was deposited in every established place of worship, for the perusal and instruction of the people. And in our own times ample testimony has been borne to their excellence and utility by Bishop Horsley, by the present Bishop of Lincoln, and by Dr. Hey, the Norrisian Professor of Divinity. Yet from the multifarious nature of the benevolent designs pursued by the Society for promoting Christian Knowledge, the Homilies have never been included in the list of its publications.

"It is doubtless from the same cause, that its circulation of Prayer-books, although much augmented of late years, has not been equal to the increasing wants of the people, especially of the army and navy, and of the inhabitants of our colonies and dependencies. Among these last, it is probable that in consequence of the exertions of the Bible Societies, the new society may be called upon to distribute versions of the unrivalled compositions which it is their object to spread. A translation of the Liturgy into the Hindostanee and Tamul has already been effected; and many other languages might be named, which are spoken by people, among whom the doctrines of the Church may now reasonably be expected to extend;—to say nothing of the Irish, Manks, and Welsh languages. It would obviously be difficult for the Society for promoting Christian Knowledge to pay full attention to these specific objects, without withdrawing it from others of great importance and utility.

"On these accounts it has seemed expedient, that the principle of the division of labour, which has been found so effectual in secular affairs, should be applied to those of a religious nature; and it is probable that the usual benefits would accrue to all the parties concerned.

"While such an institution, therefore, as that now proposed, would (it is presumed) greatly forward the intentions of the Society for promoting Christian Knowledge, it would, from the *definite nature of its objects*, have no occasion to employ a ballot in the admission of members:—and it seems for this reason to be the best method of securing the co-operation of many, who, from their objections to such a mode of election, are prevented from joining themselves with that highly useful society. Thus in a variety of ways it will afford to the members of that body an opportunity of promoting their excellent objects by new means not hitherto within their reach, and will procure for them an accession of fellow labourers in the great work, in which they are engaged.

"II. With respect to the Church members of the Bible Society who have been so actively and honourably employed in distributing and circulating the pure word of God, in all countries and amongst all classes of persons, it is humbly yet confidently anticipated, that they will not deny their patronage to an institution, which has for its object, to diffuse more widely the formularies of the Church, which, in their estimation, can be deemed inferior only to the Bible itself, and for which, their zealous exertions have much increased the demand.

"III. To the dignitaries and ministers of the Church generally, as well as to that vast body of the laity who are cordially attached to her, a Society, whose views tend to unite all parties within her extensive pale, in on

great, simple and orthodox design of a strictly definite nature, may justly hope to be acceptable.—It may justly hope to establish itself in their hearts and affections, and to engage their zealous assistance;—because it directly tends to unite under the banners of the Church (for the evident and unequivocal promotion of genuine religion), the zeal and exertions of *all* her members.

"Finally, an humble confidence is entertained, that by the combined exertions of the Society for promoting Christian Knowledge, of the British and Foreign Bible Society, of the Naval and Military Bible Society, of the National Society for the Education of the Poor, and of the proposed Prayer-book and Homily Society, and other institutions of a similar nature; the ancient fabric of the Church will be cemented by mutual charity and brotherly love, and immoveably fixed in the hearts of the people."

It is added, that "A general meeting of such persons as are favourable to the designs of this society, is appointed to be held on Wednesday, May 20, at the Freemason's Tavern, Queen Street, Lincoln's Inn Fields." The chair to be taken at two o'clock precisely.

It will naturally be expected that we should not dismiss so very important a proposition as this, without a few observations. In the first place, then, we deem it right to say, that the projected society has our cordial and unmixed approbation. Its plan may be considered as new. It not only excludes from the sphere of its exertion every composition to which the Church of England has not given its authoritative sanction, but it proposes to introduce into general circulation a part of her formularies, namely, the Homilies, which have not hitherto been made the object of distribution by any preceding institution in this metropolis *. The importance of this part of the plan seems unquestionable. The Homilies contain a detailed exposition of the views of Christian doctrine and Christian practice entertained by the Church of England; but they are almost wholly unknown to the bulk of our population. If the circulation of the Homilies were the only object proposed by this new institution, it would appear of itself to be sufficient to interest the affections and command the co-operation of the best friends of the Establishment.

But it cannot be necessary to enlarge on the advantages likely to accrue to the Church of England, and, what is far more essential than the interests of any particular church, to Christianity itself, from the proposed institution. Those who, by their adherence to her service, profess to regard her as exhibiting the purest model of Christianity, cannot require arguments to shew that extensive benefits may be expected from a society, in which all her members may unite, which confines itself to the promotion of what must be admitted by all to be true Church-of-England objects, which excludes all occasion for variance of sentiment, which requires no test on admission beyond a contribution to its funds, and which operates by means that are most obviously unexceptionable. Under these impressions, we cannot but look forward to the cordial concurrence of all the friends of the Established Church, in a plan which promises to give that Church a firmer hold than ever on the understanding and affections of every class of her members.

* A society, lately formed at Bristol, distributes the Homilies, but it distributes tracts also.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

A special General Meeting of this Society, which was most numerously attended, was held at the New London Tavern, Cheapside, on Friday April 24th, in consequence of a requisition, addressed to the Secretary, by many respectable members of the Society. The requisition was as follows:—

"We, the undersigned members of the 'Society for Missions to Africa and the East,' feeling it to be an imperative duty on the Society to exert itself, at this juncture, to procure such provisions in the New Charter to be granted to the East India Company, as shall, under wise and prudential regulation, promote Christianity in India, request you to communicate to the Committee of the Society our united desire, that a special general meeting of the Society may be called without delay, to take this important subject into consideration."

The Right Hon. Lord Gambier was called to the chair; when the following resolutions were passed unanimously:

"That it appearing to this meeting that a very numerous body of Europeans and native Christians, are subject to the British Crown in India, and also, according to general estimation, upwards of 60 millions of Mahomedans and Heathens;

"Resolved, That it is a duty incumbent on the Society to exert itself in order to procure such provisions in the New Charter to

be granted to the East India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian light and moral improvement;—and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

"That a deputation of the members of this Society be appointed to wait on his Majesty's Chancellor of the Exchequer, and the Earl of Buckinghamshire, the President to the Board of Controul, to solicit their support to the objects of the foregoing Resolution, and the honour of conferring with them on the means of attaining those objects, so far as this Society is concerned. And also that the deputation be empowered to wait on any others of His Majesty's ministers, and on any of the Members of either House of Parliament, to whom they may deem it expedient to apply.

"That the Governors and Treasurer of this Society be a deputation for the purposes mentioned in the foregoing resolutions, and that they be empowered to avail themselves of the assistance of any other member of the Society whom they may think proper."

The above resolutions were moved or seconded by Henry Thornton, Esq. M. P.; William Wilberforce, Esq. M. P.; the Right Hon. Lord Calthorpe; Thomas Babington, Esq. M. P.; C. Noel Noel, Esq. M. P.; T. R. Kemp, Esq. M. P.; James Stephen, Esq. M. P.; Sir Thomas Baring, Bart. M. P.; and other gentlemen.

The Anniversary Sermon before the same Society will be preached on Whit-Tuesday next, the 19th day of May, 1812, by the Rev. William Goode, M. A. at his parish church of St. Andrew by the Wardrobe and St. Anne Blackfriars. Service will begin at eleven o'clock. A collection will be made, after the sermon, for the benefit of the institution.—At two o'clock, the Annual General Meeting of the Society will be held, at the New London Tavern, Cheapside; when the Committee will report the proceedings of the year.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society will be held at the Freemasons' Hall, Great Queen Street, Lincoln's-inn-fields, on Wednesday the 6th of May, 1812, at eleven o'clock, when the proceedings in the committee during the last year will be reported; and other business connected with the general meeting transacted. The president will take the chair precisely at twelve o'clock.

WALLINGFORD AUXILIARY BIBLE SOCIETY.

We have much satisfaction in recording the formation of an Auxiliary Bible Society at Wallingford, Berks, on January 7. The venerable J. Allnatt, Esq. the mayor, was unanimously called to the chair, and he shortly, but pathetically, stated the happiness he felt in calling the attention of a respectable meeting to the important object of the society. The Rev. Mr. Fisher, a neighbouring clergyman, defended his own views and motives in taking so active a part, and adverted to the great cause of the parent institution with considerable force of argument. Mr. Alderman Allnatt followed with an impressive speech, and read several communications from the Lord Bishop of Salisbury, who accepted the presidency of the Wallingford Auxiliary Society; from the Bishop of Durham; W. L. Hughes, Esq. M. P.; Admiral Manley; and Col. Tilson, who all approved of the proceedings relative to its formation. The London Secretaries spoke with their accustomed eloquence and effect. Mr. Recorder Machiness wondered how any rational man could entertain an objection against such a society, and which met with the full approbation of his heart. The Rev. Messrs. Marsh and Stewart, clergymen, and the Rev. J. Ruban, dissenting minister, adver tedto various topics connected with this interesting cause with considerable point and effect. The day proved extremely unpropitious; but the very respectable company left the town-hall with mingled emotions of delight and gratitude. The subscriptions and donations amounted to nearly 200*l.*; and they have since been much augmented.

YORK AUXILIARY BIBLE SOCIETY.

On the 29th of January, a meeting was holden at York, which ended in the formation of an Auxiliary Bible Society for that city and its neighbourhood. The Hon. Lawrence Dundas, the Lord Mayor of York, and its representative in parliament, was in the chair, and has accepted the office of president. The vice-presidents are:—R. J. Thompson, Esq., Rev. W. Richardson, Dr. Wake, and A. Thorpe, Esq.; the treasurers, T. Swann, Esq. and J. Tweedy, Esq.; and the secretaries, W. Gray, Esq. and the Rev. J. Graham. Near 1200*l.* had been sub-

scribed in about a month after the formation of the Society.

An interesting report of the proceedings of this meeting has been published in a separate pamphlet. The speeches delivered on the occasion are marked by the same ardent zeal in the best of causes, and the same strength of argument in its favour, which we have so often had occasion to notice on similar occasions. The chief speakers were, besides the Lord Mayor, Martin Stapylton, Esq.; the Rev. John Richardson; the Rev. John Overton; the Rev. J. Graham; Mr. G. Smith; W. Grey, Esq.; Dr. Wake; R. J. Thompson, Esq.; J. Pemberton, Esq.; Mr. H. Tuke; and the Rev. C. Wellbeloved. And we only regret that our limits, and the press of important religious intelligence, should prevent our even attempting to do justice to them.

BRADFORD AUXILIARY BIBLE SOCIETY.

An Auxiliary Bible Society was lately formed in the town of Bradford (Yorkshire) and its vicinity, by the united exertions of all classes of the inhabitants. No symptom of any diversity of opinion discovered itself. All denominations joined together "as one man," in the glorious object of assisting to distribute the pure word of God at home and abroad. The Rev. J. Crosse, vicar of the parish church, was unanimously chosen as the president; John Hardy, Esq. kindly undertook the office of secretary; and a committee was formed, consisting of ministers of various denominations, and a select number of the gentlemen resident in the town and neighbourhood. The subscriptions were extremely liberal.

STAFFORDSHIRE AUXILIARY BIBLE SOCIETY.

On the 8th instant, a numerous meeting was held in the County Hall at Stafford, for the purpose of forming an Auxiliary Bible Society for Staffordshire. The High Sheriff, Mr. Mottershaw, proposed that Thomas Lister, Esq. should be called to the chair, which was unanimously agreed to. Mr. Lister opened the business at considerable length; and in a very able, perspicuous, and eloquent speech, fraught with the noblest sentiments, recommended to the meeting the institution of the proposed society. He was followed by the three Secretaries of the Parent Society, by the Rev. Mr. Gisborne, and many others, who distinguished themselves by a luminous exposition of the benefits accruing from the British and Foreign Bible Society, and a convincing refutation of the objections that had been urged against it by its opponents. The usual resolutions were put, and carried unanimously. Viscount Anson was appointed President; the following noblemen and gentlemen Vice-Presidents, viz. Earl Ferrers; the Earl of Dartmouth; the Earl of Harrowby; Viscount Curzon; Viscount Valentia; Lord Grey; Lord Bradford; Lord G. L. Gower, M. P.; the Hon. Edward Monckton, M. P.; Sir Edward Littleton, Bart. M. P.; Sir William Wolseley, Bart.; Sir John Wrottesley, Bart.; Sir John Chetwode, Bart.; Sir George Pigot, Bart; Sir Oswald Mosley, Bart. M. P.; Sir Robert Peel, Bart. M. P.; Sir John Edensor Heathcote; the Archdeacon of Stafford; Robert Peel, Esq M. P.; Walter Sneyd, Esq.; Richard Dyott, Esq.; John Lane, Esq.; Thomas Lister, Esq.; Thomas Swinnerton, Esq.; William Philips Inge, Esq; George Tollet, Esq.; W. H. C. Floyer, Esq.; John Sparrow, Esq.; William Sneyd, Esq.; Edward Jervis Ricketts, Esq.; Edward Grove, Esq.; Theophilus Levett, Esq

G. Chetwynd and T. Mottershaw, Esquires, were chosen joint Treasurers; and the Rev. E. Whitby, the Rev. W. Harding, the Rev. G. Harris, and Mr. J. Hurtball, Secretaries.

By the particular desire of the meeting, communicated to him by the Chairman, Mr. Gisborne has been prevailed on to publish the substance of the speech which he delivered on this occasion. We have been so fortunate as to receive a copy of it in time to add a few extracts which cannot fail to prove highly interesting to our readers, and which, we trust, will serve as an inducement to them to peruse the whole *.

In proof of the deficiency of Bibles existing at home, one of the main points now at issue between the Biblists and Antibiblists, Mr. Gisborne produced the fact, that in consequence of an actual enumeration of the families in the diocese of Durham in want of Bibles, which was made by desire of the Bishop, it appeared that the number amounted to 5800. If this be considered as a fair ground of computation for all the other dioceses in the kingdom, the number of families in England and Wales in want of Bibles will amount to more than 350,000, or nearly two millions of individuals. Now considering the local circumstances of Durham, and the character and known munificence of its Bishop, there will be no reason to suppose that it is in a state, as to the diffusion of the Scriptures, inferior to the average condition of England and Wales.—Mr. Gisborne

* It is published for Cadell and Davies.

stated some farther facts which equally tend to this conclusion, that "the actual deficiency of Bibles in this kingdom is of such magnitude as no common apprehension had anticipated."

In discussing the important question how this void is to be filled, Mr. Gisborne adverts, with becoming expressions of commendation, to the beneficent labours of the Society for promoting Christian Knowledge, of which he himself has been a member for twenty-six years. He then proceeds thus.

"That the Society for promoting Christian knowledge is altogether incompetent to furnish to the poor of this country the requisite supply of the Scriptures, is demonstrated by the actual state of the poor at this moment with respect to the Scriptures; a state which I have recently laid before you; a state which is subsisting when the society in question has been employing its exertions during one hundred and ten years; when during the last eight years those exertions have been vigorously seconded by the operations of the British and Foreign Bible Society; when during more than thirty of the last years those exertions have been succoured by the labours of yet another society, to which I shall speedily have occasion to advert. In declaring these facts, in drawing the inevitable conclusion from them, am I imputing blame to the Society for promoting Christian Knowledge? If I am imputing blame to that society, I am imputing it to myself. No idea is more remote from my mind, than that of imputing blame to the society. It has been powerfully and extensively beneficial. But a very large portion of its revenues is necessarily absorbed in the other objects which belong to its institution; the distribution of Prayer-books, the circulation of religious tracts, and the encouragement of charity schools. And though it has of late obtained, and I rejoice that it has obtained, an extraordinary accession of subscribers and of annual income; yet I apprehend that if we contemplate the very great augmentation of the number of the people, and the increase which has taken place in the price of paper, and in all the articles and expences of printing, it will be found that the existing revenues of the Society, under the existing prices and the existing population, will not enable it to effect more in proportion towards the supply of the Scriptures for the poor, than it was capable of effecting twenty years ago with its former revenue, under the former prices and the former population.

"It is manifest then, that if the void is to be filled, additional means, new means, means more large, more comprehensive, more efficacious are indispensable.

"It is here that the British and Foreign Bible Society stands forward.

"Some persons, Sir, have been disposed to occupy themselves in speculating, whether equal good with respect to the distribution of the Scriptures among our poor might not have been accomplished by a farther increase of subscriptions to the Society for promoting Christian Knowledge, as by the institution of the British and Foreign Bible Society. That good will result from every addition to the income of the Society for promoting Christian Knowledge, I am persuaded. But, in my judgment, there is not the shadow of a doubt on the conclusion, that it would be vain to anticipate an equal amount of good from an enlargement of the funds of that Society, as from the zeal and the energy of an institution formed on the broad and harmonizing principle of uniting, in one line of exertion, Christians of every description, Christians who, setting apart the matters of opinion in which their sentiments may differ, co-operate with hand and heart in the grand object in which they are all agreed, the dissemination, through this country and through every country, of the pure word of God. But such speculations are idle; they are worse than idle. They are idle, because the question is decided: the British and Foreign Bible Society is in existence. They are worse than idle: because they delay and discourage us from entering instantly on the great and glorious work which demands all our exertions. The British and Foreign Bible Society is not in speculation, but in existence. It is not in possibility, but in energetic operation. The acorn is sown; it has put forth its root; it has shot up its stem; it has risen into a majestic oak, whose top daily ascends nearer and nearer to the skies, and whose branches are stretching themselves across the world. The question is not, whether the tree shall be planted: It is planted. The question is not, whether the tree may flourish: It does flourish. The only question is, whether we shall take, to ourselves a portion of the honour and of the delight of watering its roots; of instrumentally forwarding its growth; of contributing to the expansion of its branches, till all the unprovided poor, the scripturally unprovided poor, at home and abroad, shall rest and rejoice under its canopy."

Mr. Gisborne noticed and disproved the unfounded objection which has been raised to the Bible Society, as if it were opposed to

the Society for promoting Christian Knowledge. "I understand not," he adds, "this jealousy between my right hand and my left. The two societies are two sisters, partly having one object in common, partly having each of them an object peculiar to herself. Let them proceed throughout the kingdom hand in hand, from county to county, from village to village, from cottage to cottage, scattering the sacred volume. And when for a season they separate, each for the discharge of her peculiar office; when the one, turning inland, begins her distribution of the Liturgy, and of her smaller religious publications, and inspects the state of her schools of charity: and the other, bearing to the coast, ascends the vessel and crosses the ocean to communicate the Gospel to both hemispheres, from the north to the south, from the east to the west; each may well bid the other God speed; each may well look after the other with a complacent eye; each may well rejoice when again they meet on British ground, and pursue their united labours as before."

"The charges advanced against the British and Foreign Bible Society at different periods of its progress, were they not likely to be occasionally mischievous, might furnish considerable entertainment. At one time it was clamorously alleged; 'Notes and comments and interpretations will be inserted into your Bibles. You will undermine the Church of England by the expositions which you will interweave into the sacred volume.'—'It is impossible,' replied the Society. 'It is a fundamental law of our constitution, that neither note nor comment shall ever be added.' Then succeeds an accusation from the opposite quarter of the sky; 'Why do you send forth the Scriptures without an interpretation? The Established Church will be ruined by your dispersion of the Bible without note or comment?' I leave these two classes of objectors to settle accounts each with the other. For the overthrow of the Bible Society both classes are equally anxious. And when they have determined whether it will be more conducive towards the effecting of the shipwreck, that the wind should blow from the east, or that it should blow from the west, or that it should blow from the east and from the west at once; it will then be sufficiently early for the pilots of the vessel to deliberate what measures may be needful, in order to avoid the rocks on the one side, and the quicksands on the other.

"A third objection is, that in the Bible Society members of the Established Church are associated with Dissenters. Are Dissenters then a body of men with whom no communication can be held? Are they a body of men with whom a Churchman is in no instance to have intercourse? Are they a body of men to be interdicted from the use of fire and water? Are they a body of men, who, if they engage in a good work, pollute it? Are they a body of men with whom if a Churchman engages in a good work, he is polluted? Or is it only in the distribution of the Scriptures, that we are to fly from the possibility of contact with them? Are we to unite with them in subscribing to an infirmery; are we to co-operate in establishing a soup-shop; are we to join our exertions in the support of all local charities; are we to desire the aid of their bayonets in our battles on shore, and of their cutlasses on the decks of our ships; are we to go hand in hand with them in every circumstance, except in the donation of a Bible? For this reason, is it equity, is it candour, is it common sense? But this intercourse, it is said, will endanger the Church, and forward the progress of dissent. Were I a Dissenter, possibly I might think that there is something in the argument; but in the mouth of members of the Establishment, the proposition is indeed marvellous! Am I to conceive, that, in proportion as more shall be known of our tenets and of our proceedings by those who differ from us, the worse those tenets and those proceedings will appear? Is it by keeping ourselves out of the way of observation that groundless prejudices against us are to be removed?"

Mr. Gisborne then repels the grand objection brought forward by Dr Marsh in respect to the omission of the Prayer-book. After adverting to the strictly analogous nature of the Naval and Military Bible Society, which adopts "the identical principle, the very principle in spirit and letter" on which the Bible Society is founded; "here," he observes, "is a society, which during more than thirty years has been existing, has been in active operation, exclusively on that principle, on the principle of distributing the Scriptures without note or comment, and without the Liturgy; a society so dangerous, according to the arguments of those persons who oppose the British and Foreign Bible Society, to the Establishment, that after the existence and operation of such a society during such a period, the matter of surprise is that our Constitution in Church, and in State as connected with the Church, should at this moment survive! And where, throughout this long season of peril, have been the

writers, who of late have pressed forward with so much eagerness to exercise their hostility against the British and Foreign Bible Society? Were they acquainted with the existence of the Naval and Military Bible Society? If it was known to them, where has been their zeal, where their watchfulness, where their fidelity, where their impartiality? How is it that they have slept upon their post? If, as I believe to be the case, it was not known to them, the circumstance may instruct them in a profitable lesson; that it is advisable to obtain information before we pronounce judgment, that it is expedient to inquire before we condemn. But I must not yet dismiss this tremendous Society. Who is its Patron? A brother of the Prince Regent; His Royal Highness the Duke of York! Who is its Vice-Patron? I am constrained to state the fact as I find it—another Duke of Royal blood, His Royal Highness the Duke of Gloucester! But Patrons and Vice-Patrons, it may be thought, are a sort of sleeping partners in public institutions. 'The President,' it may be said, 'is the organ of the Society. He is the efficient man.' Who then is the President of this Naval and Military Bible Society? I read the name from their own report:—His Grace the Archbishop of Canterbury."

The sequel of Mr. Gisborne's speech is so truly eloquent, as well as excellent, that we are induced to give it almost entire.

"To what event, I would ask, is it that we are indebted for our Liturgy? To the circulation of the Bible. Where was our Prayer-book before the days of Henry the Eighth, while the Scriptures were a dead letter in the land? Parts of it undoubtedly were subsisting: for parts of it have existed from the early ages of Christianity, perhaps even from the Apostolical age. But they were buried under the rubbish of ignorance and superstition. When the light of reformation appeared, when the Bible was circulated, then came forth our Liturgy: then came forth the pure gold, separated from baser metals: then was it compacted into its present form, to be a model for the devotions of that day, a model for our own devotions, a model, I trust, for the devotions of distant generations. The Prayer-book of the Church of England is the daughter of the Bible. The daughter possesses no authority, nor energy, nor efficacy, besides that which she derives from the parent. But are we to say that the parent cannot sustain itself, cannot be efficacious, unless she is accompanied and upheld by the daughter? What, however, is the real, the simple fact? Are the members of the Society for promoting Christian Knowledge under any constraint to distribute Prayer-books with their Bibles? Not under the slightest constraint. The society furnishes at certain prices Prayer-books and Religious Tracts, as well as Bibles, to its members who apply for them. But its members apply for Bibles without Prayer-books, or for Prayer-books without Bibles, or for Religious Tracts without either Prayer-book or Bible, exactly as they deem expedient. Are the members of the British and Foreign Bible Society under any prohibition, under any impediment, as to adding the gift of a Prayer-book when they bestow a Bible? Not under the shadow of a prohibition: not under the smallest impediment. The gift is added continually: and may be added wherever it is needed and will be acceptable! The whole of the difference concerning which this turmoil of prejudice, this mist of sophistry, has been raised, amounts simply to this circumstance—that the members of the Society for promoting Christian Knowledge procure their Bibles and their Prayer-books from the same warehouse; the members of the British and Foreign Bible Society procure their Bibles from one warehouse and their Prayer-books from another. And that man must be little concerned for the distribution of the Liturgy, who, after having obtained Bibles from one warehouse, will not walk five steps across the street, or write a letter of five lines, to obtain Prayer-books from the other.

"The justification of the British and Foreign Bible Society is found in its conduct: its recommendation, in the immeasurable good which, under the blessing and the grace of God, it is effecting. Like the first preachers of that divine word, bearing which in its hand, it goes throughout the world, it may be misconceived, it may be misrepresented, it may be calumniated. Every accusation it will meet with the reply which those preachers of the Gospel enjoined by precept and by example. It will reply, by faithful perseverance in the path of duty: 'by well doing putting to silence the ignorance of foolish men, that they who are of the contrary part may be ashamed, having no evil thing to say of it.'

"It appears to be the purpose of Providence, in its ordinary dispensations, that countries and individuals entrusted with large portions of its bounty should be its instruments to impart its aid from their fulness to regions and persons left in need of supply. Those parts of the world, where the knowledge of our great Redeemer has not been communicated, or is scantily possessed, are

to receive spiritual light from others, where the beams of revelation are accumulated and fully displayed. If obedience to this purpose of Heaven be an universal duty, with what peculiar force of obligation does it press upon ourselves! If England has not only been favoured during many hundred years with the Christian religion, but has enjoyed since the days of the Reformers its purest illumination: how powerfully is she required to exert herself in opening every dark corner at home to the light; and in making known to distant nations the glory of Him, in whom all the ends of the earth shall be blessed. If England has been mercifully preserved a survivor of the tempest, which has covered the political ocean with shipwrecks: if she stands not merely a column erect among ruins, but a magnificent edifice, battered indeed, but undefaced, nor shaken to its foundations, amidst the surrounding overthrow of palaces and of temples: how loud is the call upon her to shew her gratitude for this distinguishing mercy, by communicating to all mankind the best gift with which she is entrusted, the genuine Word of God."

SOCIETY FOR THE CONVERSION OF THE JEWS.

The next lecture to the Jews, at Ely Chapel, Ely Place, Holborn, will be on Thursday evening, May 7, by the Rev. Mr. Gauntlett, of Olney, Bucks. Subject:—"Proofs of the Resurrection of Jesus." Service will begin at half past six o'clock.

RELIGIOUS TRACT SOCIETY.

The annual meeting of this Society will be held at the City of London Tavern, Bishopsgate Street, on Thursday, the 14th of May, at seven o'clock in the morning.

THE SOCIETY FOR PROMOTING THE OBSERVANCE OF THE LORD'S DAY, &c.

The annual meeting of this Society will be held on Tuesday, the 12th day of May next, at the New London Tavern, Cheapside, at six o'clock in the evening.

The chair will be taken at half past six precisely.

SOCIETY FOR THE SUPPORT AND ENCOURAGEMENT OF SUNDAY SCHOOLS THROUGHOUT THE BRITISH DOMINIONS.

At the Annual General Meeting of this Society, on the 8th day of April, the committee reported, that since the last General Meeting 239 schools had been added to the society's list; and assistance repeated to 92 other schools formerly established, for which and the new schools before stated, they had distributed 26,723 Spelling-books, 5056 Testaments, and 132 Bibles. That since the commencement of the institution (1785) they had issued 339,695 Spelling-books, 70,537 Testaments, and 8001 Bibles, to 3730 schools, containing upwards of 303,000 scholars. In the course of the past year, numerous testimonies of the utility of this institution have been furnished from various quarters, many instances of which were read by the secretary. Wales appears to have felt the moral influence of Sunday Schools, throughout the principality; and Ireland is making progress by means of them, in civilization and religious light. Applications have also been made to this country for the establishment of Sunday Schools at St. John's, Antigua; St. George's, Barbadoes; the Cape of Good Hope; Sicily; and Gibraltar; in consequence of which, the society resolved to extend their patronage as far as they may be enabled, "throughout the British dominions," and have designated themselves accordingly, on the presumption, that in prosecuting an object that promises such extensive benefit, both moral and political, the liberality of the public will not be found to desert them. So many claims have indeed been made on the public by the numerous excellent societies which have recently sprung up, and particularly by those which have the education of the poor for their object, that it is feared the interests of the Sunday-school Society may be in danger of becoming impaired. Such a result cannot be too seriously deprecated. The Sunday-school Society provides so effectually for educating those whose time is engrossed in the days of labour by their necessary occupations, and also for recovering them from vagrancy, disorder, and irreligion, and training them up to a due observance of the Sabbath day, that it must be regarded as an institution closely connected with the religious welfare of the country.

WANT OF BIBLES IN THE METROPOLIS.

Some benevolent individuals, who have been actively engaged in alleviating the bodily wants of the poor of Spitalfields, by means of soup-shops and other charitable institutions, have connected with this labour of love, one of a still nobler kind. They have directed their inquiries to the spiritual state of the objects of their bounty; and the result of those inquiries we may shortly expect will be given to the public in a detached form. In the mean time we have it in our

power to state the general result, as it affects one division of this populous district, namely, the north-west division: and it is as follows. In 611 families, 292 of which are families of weavers, there were found 1072 adults, and 1837 children. Of the adults, there proved to be 457 who could not read, and of the children there were only 340 who had been taught to read. Of the families, 235 stated themselves to be of the communion of the Church of England; 217 to belong to one or other of the various classes of dissenters; 16 to be of the Roman Catholic persuasion; and 115 to be of no religious profession, going, we presume, to no place of worship, and living wholly without God in the world No less than 335 of the 611 families were found to be destitute of a Bible, being more than one half of the whole number. In this one fact, for the correctness of which we pledge ourselves, may be found a decisive reply to those who have objected to the institution of the Bible Society in as far as respects its *home* purposes. Here are 335 families in one small district in the metropolis of this Christian country, within little more than a mile of the spot where the Society for promoting Christian Knowledge has held its sittings for one hundred and fourteen years, and the Bible Society for eight years, who are yet destitute of the word of life. Is not this a fact calculated to make us forego our idle and, we must add, sinful jealousies, and to unite us in strenuous efforts to fill the immense void which remains to be supplied with scriptural light and knowledge? We trust that the discovery which has thus been made will lead to important results; and that while the British and Foreign Bible Society is consulting the interests and providing for the wants of the universe, minor societies will be formed on its model, and under its auspices, in every parish or district of the metropolis and its environs, which will watch over, ascertain, and supply local deficiencies, and which will apply to the wealthier members of their district for the means of affording the requisite supply. We say nothing at present on the lamentable ignorance of the first rudiments of knowledge which the above table shews to exist within less than two miles of St. Paul's, notwithstanding all the charity schools that have been established. Will any man be found to quarrel with those benevolent persons, whatever be their religious denomination, who, like the good Samaritan, shall stretch forth a helping hand to these neglected individuals, whether their benevolence manifest itself in the œconomy of a soup-shop, in the institution of a free-school, or in the gift of Bibles from the repository of the Bible Society? We are ashamed to think that there should be any necessity for proposing such a question.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

THE important fortress of Badajoz has fallen, after a siege of twenty days. It was invested by Lord Wellington on the 17th of March, and was taken by storm on the night of the 6th of April. The exertions made and the valour displayed by the assailants during the siege were truly wonderful. The defence of the place seems also to have been most ably and bravely conducted. The gallantry of our troops, however, under the Divine blessing, proved to be irresistible, and this key of both Spain and Portugal, with its numerous garrison, is now ours. No less than 172 pieces of heavy brass cannon, besides an immense quantity of military stores and 4000 prisoners, have fallen into our hands. The enemy's loss during the siege, exclusive of those who fell in the assault, amounted to 1200. Our loss was inferior to this up to the moment of the assault. It consisted of 12 officers and 207 men killed, and 43 officers and 799 men wounded, of whom about a fourth part were Portuguese. The carnage, however, on the night of the assault was very great; the number of killed being no less than 60 officers and 756 non-commissioned officers and privates, and of wounded 263 officers, and 2649 non-commissioned officers and privates, the proportion of Portuguese being still about one fourth. The whole numerical loss during the siege was about 4800 men. It is with sincere satisfaction we observe, in a dispatch dated the 8th of April, that our numerous wounded were doing well, and that the eventual loss to the service is not likely to be great.

It is hardly possible to calculate all the beneficial results which are likely to follow this achievement. Marshal Soult broke up in front of Cadiz on the 23d of March, leaving only 4000 men there, and arrived at Llerena on the 4th of April, with the intention, doubtless, of attempting to raise the siege of Badajoz. The speedy reduction of that fortress has, however, frustrated his purpose. Marmont has made demonstrations of attempting the siege of Ciudad Rodrigo; but as he did not approach it till the 8th instant, it will be impossible for him even to commence the siege before the British army is in a capacity to disturb his operations. A considerable body of Portuguese

troops, under Gens. Trant and Wilson, were watching his motions on the Coa. Two divisions of the allied army, under Generals Graham and Hill, had advanced into Estremadura, with the view of preventing any interruption of the siege of Badajoz. In consequence of this movement, Drouet's corps had retired on Cordova. As Soult's army, however, approached, our two divisions gradually approximated to the main body. It is expected that the siege of Cadiz will be forthwith raised; and accounts have been received that the army of Ballasteros had entered Seville. The French, and indeed Spain generally, are said to be greatly distressed for want of provisions. Lord Wellington, we are sorry to perceive, complains loudly of the supineness of the civil authorities of the Portuguese province of Alentejo in performing their duty and supplying the army with the means of transport. We hope it may be possible to bring these recreants to punishment.

We trust that it will not be easy for Bonaparte, under the existing circumstances of Europe, to send any material reinforcements of men into Spain. Still more difficult will it be for him, in the great pressure which the scarcity of corn has produced in France, to furnish his armies with the necessary supplies of provisions. If the new regency of Spain should happily fulfil the expectations which have been formed of its efficiency, and should second as they ought the exertions of Lord Wellington, we may hope to see the present campaign in that country close with fairer prospects for Spain and for Europe than we have yet dared to entertain. We should feel much more confidence in the Spanish cause, could we witness in their rulers a due measure of that vigour, promptitude, and decision which the present great crisis so peculiarly requires; and at the same time a disposition to abate the power of the inquisition, and to open the door for the admission of moral and religious light among the people.

RUSSIA, SWEDEN, &c.

It is not yet well understood what course affairs will take in the north of Europe. French troops are advancing in large masses towards the Vistula, and efforts appear to be making by Russia to collect armies in the same quarter. A conference is talked of between Bonaparte and his two brother emperors of Russia and Austria. The event of war will probably turn on Alexander's refusal to comply with all Bonaparte's demands.—Peace does not appear to be finally concluded between Russia and the Porte.—The conduct of Sweden continues to be somewhat enigmatical. Our envoy, Mr. Thornton, has arrived at Stockholm, where he has had frequent conferences with Bernadotte and with an ambassador from Russia; but nothing has transpired with respect either to the subject of the negociation or its probable issue.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. The first great subject of parliamentary discussion to which we shall advert, is what is called the Catholic question. This question had formed a leading feature in a debate which took place in both houses as early as the month of February, and to the issue of which we have already adverted in our number for that month. On the 22d inst. the question was brought more directly forward in the House of Lords by Lord Donoughmore, and on the 24th in the House of Commons by Mr. Grattan, on a motion for a Committee to consider the state of the laws in respect to the civil disabilities of the Roman Catholics. The tables of both houses had previously been loaded with petitions from the Catholics in all parts of Ireland, and some parts of England, in favour of the Catholic claims. To these were added the prayers of many Protestant petitioners to the same effect. One petition of this description was said, we know not with what truth, to embrace more than one half of the Protestant property of Ireland. The counter-petitions were few;—one from either university, speaking, however, by no means, as it would seem, the unanimous voice of those bodies, and two or three others. The divisions which took place on the occasion seemed likewise to indicate a more favourable disposition in the public mind, at least to entertain the consideration of the subject with a view to ascertain what part of the Catholic claims might be safely conceded to them. In the House of Lords the numbers were, in favour of inquiry, 67, proxies 35; against it, 103, proxies 71; being a majority of 72. In the House of Commons, 215 voted for the motion, and 300 against it, being a majority, in a house containing upwards of 500 members, of only 85. In the former house the chief speakers in support of the motion were Lord Donoughmore, the Duke of Sussex, the Earl of Selkirk, the Marquis Wellesley, Lord Byron, Earl Moira, Lord Grenville, and Lord Holland; against it, Lord Redesdale, the Earl of Liverpool, and the Lord Chancellor.

In the House of Commons the Catholic claims were supported by Mr. Grattan, Sir J. C. Hippesley, Lord Binning, Mr. Vernon (son of the Archbishop of York), Mr. Martyatt, Lord Milton, Mr. Elliot, Mr. Brougham, Mr. Shaw of Dublin, Col. Dillon, Sir S. Romilly, Mr. W. Smith, Mr. Whitbread, Mr. Ponsonby, and Mr. Canning; and opposed by Dr. Duigenan, Mr. W. Bankes, Mr. Owen, Mr. C. Adams, Mr. Bernard, Sir W. Scott, Mr. Yorke, Mr. L. Foster, Mr. Fuller, Mr. Perceval, and Lord Castlereagh.

2. Another great subject, which has occupied the attention of Parliament, has been that of the Orders in Council. On this subject, we continue to think, as we have always done, that the Orders in Council were not only just, but necessary; that to a certain; and that a considerable extent, they have served to counteract the operations of Bonaparte's anti-commercial system; and that, however our merchants and manufacturers may now be disposed to complain of the abridgement of our trade, it is owing to our Orders in Council that so large a portion of the trade of the world is still in our hands. Parliament have likewise taken this view of the subject, and have by their votes, no less than by the production of facts and arguments, abundantly proved that these orders have no share in the present distress, but, on the contrary, have prevented its aggravation. We cannot help thinking that no great question was ever so misunderstood, even by the more intelligent part of the community, as this.

The question of the Orders in Council, as it affects America, has undergone a very material change in the course of the present month. A Declaration has been issued by our Government on the subject, which, we trust, will serve to obviate many of the complaints of that country. This declaration recognizes the official report of the French minister for foreign affairs of the 10th of March (noticed in our last number), wherein the enemy publicly and solemnly declares not only that the Berlin and Milan decrees continue in force, but that they shall be rigidly executed against Great Britain, and against all nations who shall suffer their flag to be what he calls denationalized, until Great Britain shall revoke her Orders in Council of May 1806, of January and November 1807, and of April 1809; and, in addition to this, shall consent that neutral ships shall protect hostile property; that hostile ships shall not protect neutral property; that arms and ammunition alone, to the exclusion of all articles of naval equipment, shall be regarded as contraband of war; and that no ports shall be considered as lawfully blockaded except such as are actually invested and besieged, and into which a merchant ship cannot enter without danger. "By these and other demands, the enemy, in fact, requires that Great Britain and all civilized nations shall renounce, at his arbitrary pleasure, the ordinary and indisputable rights of maritime war; that Great Britain, in particular, shall forego the advantages of her naval superiority, and allow the commercial property, as well as the produce and manufactures of France and her confederates, to pass the ocean in security, whilst the subjects of Great Britain are to be, in effect, proscribed from all commercial intercourse with other nations, and the produce and manufactures of these realms are to be excluded from every country in the world, to which the arms or the influence of the enemy can extend." Such is the code by which France hopes to render her commerce unassailable by sea, while she proceeds to invade all states that hesitate to adopt this code, by which they are forced to exclude, under the pretext of municipal regulation, whatever is British from their dominions. A hope is expressed, by our Government, that as soon as the recent declaration of France shall be known in America, the Government of the United States will be disposed to recal those measures of hostile exclusion which they have applied to the commerce and ships of war of Great Britain only. To accelerate this result, his Royal Highness declares, that whenever, by some authentic act of the French Government, the Berlin and Milan decrees shall be repealed, then the Orders in Council, from January 1807 downwards, shall be wholly and absolutely revoked. If, however, the French repeal should prove illusory, or be still practically enforced, then Great Britain, however reluctantly, after reasonable notice, will be obliged to have recourse to such measures of retaliation as may then appear to be just and necessary.

We greatly admire the tone and temper of this state paper. It is clear, moderate, conciliating, and yet firm and decisive. It cannot fail to produce a considerable effect in America, and also on the unreasonable clamourers at home, on the subject of the Orders in Council. Indeed, we see not what more Government can be asked to do either by domestic objectors, or by the United States. The demands of the United States have turned, of late, on the alleged fact, that France had actually repealed the Berlin

and Milan decrees. France has most unequivocally declared that she has not repealed them; that they are still, and ever have been, in full force and vigour. The very ground, therefore, on which America chose to place her pretensions, is taken from beneath her.

3. A third great question, but which has not yet come regularly before Parliament, is that which respects the renewal of the East India Company's Charter. It seems to be an understood point, that a very considerable enlargement of the right of private trade is to take place, and that, in fact, almost the whole of the trade which is carried on by the Company, shall be left open to private adventurers, with the exception of the China trade. A farther restriction is talked of with respect to importations from India, which shall confine those importations to the single port of London. Petitions and delegations have come up from all the trading and manufacturing towns in the kingdom, in order to prevent the imposition of these, as they are deemed, unnecessary and burdensome restrictions, and to obtain for the community at large an unshackled intercourse with the East. The question is undoubtedly extensive and complicated; and it would be impossible for us now to state the reasons which affect our own decision; but certainly, on a full view of all the reasonings which have been employed, with singular ability, by both parties, in this discussion, we incline, and that very strongly, to the more liberal policy which is pleaded for by the petitioners, and resisted by the Company.

But there is another point of view in which we look to the approaching discussions with far more anxiety. When the many millions of British India occur to our minds, we cannot anticipate deliberations, in which their moral destinies are deeply implicated, without a sort of trembling solicitude; and had we not felt a confident hope that their claims on our benevolence, not only as fellow-men, but as our fellow-subjects, and even as our tenants, would meet with due attention from the Government and Parliament of this Christian country, we should long since have begun to excite, in the religious part of the community, an adequate impression of the vast interests which are now at stake. We cannot, however, permit ourselves for one moment to believe, that on the occasion of adopting a new code for the Government of our Indian empire, obstacles to the introduction of Christian light into that country should be continued; obstacles, too, which do not exist in any other instance. We cannot believe that, while the Hindoo, the Mohammedan, and the Roman Catholic, are protected in the exercise of their peculiar modes of worship, and in their attempts to propagate it, Protestant Christianity alone shall suffer an interdiction; that, while on one side of the Peninsula the bloody and impure rites of Juggernaut draw together, in countless crowds, his infatuated votaries and victims; and, on the other, the relentless inquisition is still permitted to light its fires, or to stretch its wheel of torture; the heralds of the everlasting Gospel shall be debarred from unfurling the peaceful banner of the cross of Christ, and calling the nations of the East to repose and to rejoice in its shadow. This monstrous state of things cannot abide the test of free discussion and inquiry. Neither Government nor Parliament, we are convinced, will any longer tolerate its continuance. Had we formerly had any doubt on this subject, the great numbers connected with both the Government and the Parliament, who have voluntarily joined themselves to the British and Foreign Bible Society, or who are members of the Society for promoting Christian Knowledge, and who have thus given the public a solemn and deliberate pledge of their attachment to the cause of religion, would have silenced it. The present is an occasion, however, on which it behoves the friends of Christianity to be vigilant, and we trust that no one, who feels the immense magnitude of the interests at which we have glanced, will be found sleeping or slumbering at his post.

4. The subject of corporal punishment in the navy and army has again been brought before the House of Commons, and, although the motion made respecting it was negatived, yet we were most happy to perceive a growing conviction, on both sides of the House, that punishments of this description ought, if possible, to cease.

5. The bill for the total abolition of reversionary offices was thrown out in the House of Commons. Another bill has since been introduced, for preventing any offices being granted in reversion for the space of two years, to which no opposition has been made. Mr. Banks has brought in a bill for the abolition of sinecure offices, and for the substitution of other means of rewarding public merit, which is now under the consideration of Parliament.

DOMESTIC INTELLIGENCE.

The King remains in much the same state as he has been in for some months past; his bodily health good, but his mental state a-

unfavourable as ever. We are happy to understand that he is, on the whole, tranquil.

The only material appointments which have taken place since our last, have been those of Viscount Sidmouth to the situation of President of the Council; the Earl of Buckinghamshire to that of President of the Board of Controul; and Colonel M'Mahon to that of Private Secretary to the Prince Regent. The last appointment gave rise to a warm discussion in the House of Commons; but those who wished to censure it were left in a minority of 100 to 176.

The arrival of a flag of truce from France, with a letter from the French Minister of External Relations to our Foreign Secretary of State, to which an answer has also been sent, has naturally given birth to much speculation as to the object of it. On that point we have no means of throwing any light.

The circumstance, in our domestic history, which we regard with the greatest pain, is the spirit of riot and turbulence that has manifested itself in our great manufacturing towns in Yorkshire, Cheshire, and Lancashire. The alleged cause of these commotions is the high price of bread and the want of employment. These are evils, however, which riot, instead of alleviating, cannot fail to aggravate. The destruction of machines and manufactories, and the waste of corn and potatoes, which seem to have been the immediate aim of the tumultuous assemblages that have taken place, if they were not to be utterly condemned as a violation of the peace and good order of society, would still be to be deplored as augmenting the pressure of scarcity, and producing an increased indisposition and inability in manufacturers to give employment to the labouring poor. Out of regard, therefore, to the poor themselves, we trust that the most vigorous and energetic measures will be taken by the magistracy, in every part of the kingdom, to suppress and entirely put down every symptom of riot which may manifest itself. If the ordination of Providence has given us a scanty harvest, submission is the universal duty. We ought all to concur in judiciously husbanding our resources; and those whom the Almighty has favoured with abundance should cheerfully make every requisite sacrifice to mitigate the sufferings of the poor. We should rejoice also to see some comprehensive plan adopted by Parliament, which should facilitate the enclosure and cultivation of our wastes and commons, and thus furnish additional means of subsistence to our rapidly increasing population.

NAVAL INTELLIGENCE.

In the Mediterranean our cruizers have been actively employed in assisting the Spaniards along the coast of Catalonia.—Near Lissa three of our frigates, under Capt. M Maxwell, encountered three frigates of the enemy. Two were taken, viz. La Pomone of 44 guns and 322 men, and La Porsanné, of 26 guns and 100 men, laden with ordnance stores for Trieste. La Pauline, of 44 guns, escaped.—Several French national vessels have been captured in other parts of the Mediterranean.

A flotilla of twelve gun-brigs, attempting to get into Dieppe, was attacked on the 27th of March by two of our small armed vessels, which succeeded, though greatly annoyed by the batteries on shore, in gallantly capturing three and driving two on shore. Each was armed with three long 24-pounders, an 8-inch howitzer, and 50 men.

The French squadron, which escaped from L'Orient, has got into Brest, after capturing in its way five or six English merchantmen.

The Southampton frigate, Captain Yeo, has captured in the West Indies a 44-gun frigate, called the Amethyst, which had belonged to Christophe, but which, deserting his interest, had joined a French party (the remains, we suppose, of Rigaud's partizans) in the southern part of St. Domingo. She was commanded by a Frenchman, who was killed. The action lasted two hours, during which 330 men were killed or wounded on board the Amethyst, chiefly blacks. Twelve men were killed or wounded on board the Southampton.

ANWERS TO CORRESPONDENTS.

W. H. C.; T. Y.; PARENS; Mr. STEINKOPFF's communication; and A COUNTRY VICAR *will be inserted.*

C. L.; A. H.; APIS; LITTLE; G. B.; IRENICUS; and PASTOR, are under consideration.

We are desired, by a COUNTRY CURATE, *to remind a Country Rector* that the Ecclesiastical laws direct that the bells should not be rung but with the consent of the minister and churchwardens; and that in respect to enforcing the observance of *facts*, if he complain to the bench of justices, they have power to punish the neglect of it as a misdemeanour, or offence *contra bonos mores*. Our Correspondent, however, recommends the use of persuasion in preference to an appeal to the law.

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

THE very great importance of the subject at the present moment induces us to give an immediate insertion, as well as a prominent place, to the following admirable "*Letter to a Friend* ON THE DUTY OF GREAT BRITAIN TO DISSEMINATE CHRISTIANITY IN INDIA, *occasioned by the proposed Renewal of the Charter of the East-India Company.*" We will not think so ill of any of our correspondents, as to suppose that they will require the smallest apology for the postponement of their communications to a future number.

Dear Sir, London, April 20th, 1812.

About two hundred years ago the East-India Company was constituted by Royal Charter, with a joint stock, and various rights and privileges, which were confirmed and altered from time to time by successive Acts of Parliament. For many years they possessed no territory in India, but merely factories and ports in the dominions of the several native princes; but about fifty or sixty years ago they began to acquire territory in India, and they soon became the sovereign of a great empire. Their dominions have been gradually increasing ever since; and the present extent of their territorial rights may be best estimated by stating, that, although those vast regions are for the most part by no means well peopled, yet the East-Indian Empire is supposed to contain a population of *sixty millions* of souls. Of these about one eighth, or, according to others, one fourth are Mahomedans; the rest are of a great variety of different sects of idolaters, the most prevailing religion being the worshippers of Brahma, and his various associated deities.

The providence of God has thus brought under our sovereignty a vast portion of the globe, with an immense number of the human race, a number *fourfold* that of the whole population of *Great Britain* and *Ireland*. But it ought to be stated that the inhabitants of these countries are not merely our *subjects*; though, doubtless, as such it would be our bounden duty to watch over their interests, and promote their happiness; but the truth is, that they stand in a still closer relation to us: they are, in fact, our *tenants*. We, filling the place of the old sovereigns of the country, are still proprietors of the soil throughout India, though, much to our honour, about twenty years ago, Mr. Shore, now Lord Teignmouth, was authorised to commence his government by introducing a system which had been begun under his predecessor Lord Cornwallis; that of granting for the first time, to the great land-holders, hereditary property in their estates. The rent paid by them to government was equitably and unalterably settled; and it ought to be added, that care was taken at the same time to secure to the inferior occupants, no less than to the great chieftains, the secure possession of their rights and properties.

It is not, therefore, going too far to affirm, that the inhabitants of India are as much our subjects and are at least as nearly related to us, as the population of Yorkshire or Lancashire; we might even say, from being our tenants, more nearly re-

lated than the inhabitants of those counties. Such then being the truth, every benevolent mind will inquire, what is the domestic and social state; what the moral and religious condition; what the character and circumstances of this prodigious number of our fellow-creatures? This inquiry will be made with still more solicitude, by all in this country who are duly impressed with a sense of moral responsibility to Almighty God; by all who remember that we are answerable for the opportunities we enjoy of doing good to others; nay more, for the use we make of the means afforded us by Providence of learning how good is to be done. Doubtless, in the great day of final retribution, in giving an account of our stewardship, we shall be called on to answer for the misery we might have relieved, for the benefits we might have conferred, for the happiness we might have diffused, if we had not neglected the opportunities with which the providence of God had entrusted us; if we had not shut our eyes against, or turned them away from, the light by which we should have seen how the evil was to be removed, or the good to be done.

When this important truth is duly weighed, it becomes an awful consideration, that after a long course of deception and ignorance, the real state of India has been divulged to the world: more especially, that in this country, so much light has been lately thrown on the religious and moral condition, character, and circumstances of the great mass of the native population of India, that no one, be his means of information ever so scanty, needs now be ignorant of them. It is a melancholy fact, that the picture exhibited to us is of the most gloomy and afflicting kind. That probably for about two thousand years; certainly for many, many centuries; the people of India have been sunk, and, though governed justly by us, that they still continue bowed down under one of the most cruel and depraving systems of idolatrous superstition that ever existed upon earth. Until of late years, also, they groaned under the most abject state of political despotism. The consequences cannot be doubtful. Their religious and moral condition, justly estimated, is, perhaps, lower than that of any other civilized people upon earth.

And as, by the general ordination of the moral government of the universe, vice is, even in this life, for the most part connected with suffering, and virtue, with comfort and enjoyment, we can scarcely doubt what is the state, especially in respect of domestic and social happiness, of the great body of the people. The above assertions are so strong, that, although to every considerate mind they might appear no more than natural inferences from what has been long universally known, of the political despotism, idolatrous worship, and social and domestic institutions prevalent in India; yet as contrary opinions have been industriously diffused, especially by some infidel writers, and have obtained too much credit, it may be useful to settle the point beyond dispute, by adducing the authority of various witnesses; some of them well known authors, others whose testimony claims still greater weight, persons who, during a long succession of years, held high stations in the East Indies, and who, from having lived many years among the natives, and having had much intercourse with them, must be supposed to have been best acquainted with their real character. Bernier, who travelled among them about one hundred and fifty years ago, places the character of the people in general, and more especially that of the Brahmins, in the most unfavourable light; but as he no where gives a summary view of it, I will only refer generally to his high authority.

The same unfavourable character of them, and more especially of the Brahmins, is also expressed by Mr.

Scrafton *, whose instructive work was published about fifty years ago; and Mr. Orme, the excellent historian of the Carnatic, leads us to form a still lower estimate of their moral qualities.

Governor Holwell gives a summary account of their character in such clear terms, that his own words shall be quoted. "A race of people who from their infancy are utter strangers to the idea of common faith and honesty. The Gentoos in general are as dangerous and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of Brahmins. We can truly aver, that during almost five years that we presided in the judicial Cutchery Court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a Brahmin was at the bottom of it."

Lord Clive's † testimony is given in the same clear and compendious language. "The inhabitants of this country we know by long experience have no attachment to any obligation."

An equally unfavourable character of them is given by Governor Varelst ‡, especially in respect of "avarice, treachery, and ingratitude."

Mr. Shore § (now Lord Teignmouth) paints their character in still darker colours. "The natives are timid and servile. Individuals have little sense of honour, and the nation is wholly void of public virtue. They make not the least scruple of lying, where falsehood is attended with advantage.—To lie, steal, plunder, ravish or murder, are not deemed sufficient crimes to merit expulsion from society."

"With a Hindoo all is centered in himself; his own interest is his guide."—With other particulars of a similar complexion.

Sir John Macpherson *, who was Governor General between twenty and thirty years ago, commenting on the foregoing description, thus confirms the accuracy of the delineation. "I am afraid that the picture which he (Mr. Shore) draws, and the low ebb at which he states the popular virtues of the Bengaleze, are not fictitious representations."

Lord Cornwallis proved by his conduct, that he considered the natives as unworthy of all confidence; for, contrary to the general usage of men occupying such stations as he filled, he never reposed any trust in any one of them, nor placed a single individual, either Hindoo or Mahomedan, about his person, above the rank of a menial servant.

It is not perhaps unworthy of notice, that a character equally unfavourable of the natives of Hindostan was given four hundred years ago by their great conqueror Tamerlane. "The native of Hindostan," he says, "has no pretensions to humanity but the figure; whilst imposture, fraud, and deception are by him considered as meritorious accomplishments."

Such is the estimate we are led to form of the moral state and qualities of the Hindoo population. The moral condition and character of the Mahomedans is somewhat different in its colours, but not of more pleasing hues. "With more knowledge, and more pretensions to integrity, they are as unprincipled as the Hindoos. Their perfidy, however, and licentiousness, are the perfidy and licentiousness of a bolder people."

You will now be prepared for the summary view of the character of the natives of India in general, which has been given by a most intelligent, well-informed, and unprejudiced person, who lived for a long period in a part of India which was inhabited almost entirely by natives. "Upon

* Reflections on the Government of Hindostan, by Luke Scrafton, Esq.

† See Bolt's Considerations, vol. iii.

‡ See Varelst's View of the English Government in Bengal.

§ See the Parliamentary Proceedings against Mr. Hastings, Appendix to vol. ii.

* See the Parliamentary Proceedings against Mr. Hastings, Appendix to vol. ii.

the whole, we cannot avoid recognizing in the people of Hindostan, a race of men lamentably degenerate and base; retaining but a feeble sense of moral obligation; obstinate in the disregard of what they know to be right; governed by malevolent and licentious passions; strongly exemplifying the effects produced on society by great and general corruption of manners; sunk in misery by their vices, in a country peculiarly calculated by its natural advantages to promote the happiness of its inhabitants."

Such are the accounts of the natives of Hindostan which are given by a number of unprejudiced witnesses, unconnected with each other, and all having had the most ample means of judging of their real character. Nor will these accounts appear surprising to those who consider the laws by which for many centuries they have been governed, and still more the degrading effects of the political and religious vassalage in which they have been held. It is an established principle that the laws of every country are at the same time powerfully operative in producing and continuing the state of its morals and manners, and strongly indicative of that state. 'I should detain you too long were I to confirm my assertions concerning the Hindoo code by particular extracts. But in general I may safely affirm, that it is impossible to peruse the compilation of their laws without being extremely shocked by the despotic principles which they inculcate; by the partiality which they manifest for the superior castes or classes of society; by the sanction which they give to the grossest immoralities; by the spirit of injustice, oppression, and cruelty which generally pervades them.—Such, generally speaking, is the spirit of the *laws* of the Hindoos.

As to their political and civil state; it is well known, that for considerably above two thousand years, they have lived under the most absolute *political despotism*; nay more, under the most galling yoke of *personal degradation*.

But the *religious* system of the Hindoos is even still more detestable than the political. We might indeed anticipate its immoral nature and tendencies, merely by considering the character of the whole multitude of Hindoo deities, male and female. The legends and histories of their actions are innumerable, and in the highest degree extravagant, absurd, and incredible. The most enormous and strange impurities; the most villanous frauds and impostures; the most detestable cruelty and injustice; the most filthy and abominable conceits; every corruption and indulgence, are presented to us in their histories, varied in a thousand forms. Very many of them are perpetuated by images, temples, and ceremonies, and those of such a nature as it were pollution to describe. Representations which abandoned licentiousness durst hardly imagine within the most secret recesses of impurity, are there held up in the face of the sun to all mankind, in durable materials, in places dedicated to religion; nay, they are the objects of religious adoration, and miniatures are taken from them and worn by multitudes about the neck. Let those who think this statement overcharged, peruse Dr. Buchanan's account of his visit to the temple of Juggernant, at the time of the annual festival. Is it then conceivable, that the senses and imagination of the people, especially of the youth, should not be utterly depraved by such representations, or that all feelings and ideas of natural modesty should not be confounded and extinguished.

Nor is it only in these ways that the Hindoo mythology influences the manners of the people; the robber by profession has his titular deity, and he who wishes to glut his revenge does not want a divine patroness.

But even the universal prevalence

of the grossest idolatry, in which the Supreme Being is represented under a variety of the most shocking and most odious forms, must of itself tend to vitiate the morals of every people among whom it prevails; while they who believe the Bible to be the word of God, need not be told how offensive such practices are to the Supreme Being, or how they cause the Almighty to withdraw his preventing grace from the idolatrous nation, and leave it "to be given over to a reprobate mind." They will consequently be prepared to hear, that any people among whom such a monstrous system of idolatry has so long prevailed would gradually sink into the lowest depths of licentiousness, wickedness, and cruelty. Remembering, therefore, the explanation given in the word of God of the horrible enormities of the Gentile nations*, they will read without astonishment the horrible account given by Dr. Buchanan of the grossly obscene, and shockingly bloody superstitions, openly exhibited amidst the acclamations of hundreds of thousands of Hindoo worshippers from all parts of India, at the great annual festival before alluded to, at the temple of Juggernaut: they will not wonder at the shouts of joy that were raised to the god (a gigantic idol placed on a stupendous car 60 feet in height, and drawn along by six cables, preceded by elephants richly caparisoned, with all that could add splendour to the procession), when a wretched victim offered himself a voluntary sacrifice, and throwing himself on the road before the tower, the multitude leaving a space clear for his passage, he was crushed to death by the wheels. They will not be surprised to read of the thousands of courtezans maintained for the service of the temple; and as lasciviousness and cruelty are closely combined, they will not wonder at the utter unconcern with which these idolatrous votaries witness the sufferings of their fellow-creatures in their most affecting forms.—Neither will it excite the wonder of those who have observed the ordinary progress of idolatrous superstitions, to hear that the most savage cruelties are sanctioned by their religious system, under the notion of penance, by which the Divine favour is conciliated, and the guilt of sin is done away. Neither will they be unprepared to hear that an utter want of natural affection is too often displayed, and that at one time, parents, at another, children, become the victims of these barbarous systems of superstition.

It must be unnecessary to descant on the social and personal condition of a people whose religious and civil institutions are such as have been here described. But I ought not to omit the mention of the general condition of the whole *female sex*—who constitute in every country, one half of the population, and on the situation of whom its general character will so greatly depend. The condition of the female part of the native population of India is more particularly wretched; at best, they are degraded into mere instruments of animal gratification; and the number of those who annually are compelled or seduced into consenting to be burnt alive on the death of their husbands (husbands to whom when alive they most probably felt little or no attachment) is vastly greater than has ever been conceived by the generality of the Europeans who have resided in India. A Hindoo of education stated it as his conjecture, that *in the Bengal* provinces alone, the victims thus annually burnt amounted to 15,000. This we know, that by an actual account which was taken of the women sacrificed within thirty miles round Calcutta in 1803, the number was 275; and the same detailed account having been kept within the same district of thirty miles, with a statement of the place where each sacrifice occurred, during the first six months of 1804, the whole number

* See Romans, chap. i.

of burnings proved to be considerably above 116*.

But to return to the *general* situation of the female sex. "The women," says a most intelligent and excellent man, long resident in India, "are truly an unfortunate part of the community, and greatly to be pitied. Receiving no education; disposed of in marriage without their own consent, or knowing any thing of the person to whom they are to be given, they are immured for life, and made mere servants in the family of their despotic lord. If barren, or bearing only daughters, they are neglected; and not always released from oppression even when death removes the husband; for they are then frequently reduced to the alternative of sinking into a state of infamy, or of burning themselves with his dead body."

They have no concern in the education of their children after infancy. The Hindoo code imputes to them the most depraved, impure, unsafe nature.

On the whole then, especially when we take into account how much the personal qualities and general character of every people are formed by the female part of the community, it cannot surprise us, that, living for ages under such a religious, political, legal, and social system as has been described, the inhabitants of Hindostan should be such as they have been represented by one who had long lived among them, "A people void of public spirit, honour, attachment, and (speaking of them as a society) base, dishonest, and faithless."

I have thus given you a general, though a slight and hasty sketch of the character and situation of the native Indian population. Such is the depraved condition—such the deplorable and miserable state of the inhabitants of an immense region, which Providence has intrusted to our care. Must not then every humane mind feel for them the strongest emotions of pity, and the most earnest longings to amend, if possible, their wretched state? Must not every Christian mind be convinced that it has no option; but that, if it possesses the power of mitigating these evils, it is bound by the most powerful obligations of duty to exert it? Thanks be to God! we are justified by the decided judgment of several of those, who are acknowledged by all mankind to be the best informed and most experienced in all East Indian concerns, who have been long resident in the country, and have administered its affairs, in conceiving that we need not be deterred by any considerations of temporal interest, from obeying the dictates of duty and the impulse of feeling. This persuasion more especially has been declared to the world by a great and good man (Lord Teignmouth), who, after serving the Company for above five and twenty years, in various subordinate offices and after having been associated for the last three or four of them with Lord Cornwallis in the Supreme Council; when some changes of extreme importance were to be made in the East-India Company's system, was, without recommendation or interest, selected, solely on the ground of his high integrity, tried abilities, *and perfect acquaintance with East-India affairs*, to fill the high office of Governor-General of Bengal. A few years ago he published to the world his sentiments on this subject, and distinctly declared his clear and strong persuasion, that it was not only practicable but expedient, on grounds of political interest, as well as just and right on the principles of religion and humanity, to communicate, prudently and discreetly, to the natives of India, the knowledge of Christianity; and thereby,

* The total number of these poor creatures thus annually sacrificed in Hindostan, often the mothers of families taken from the midst of their children, (children, remember, who have just lost their father also) cannot be certainly known. It has been calculated by a very intelligent person long resident in India, and intimately conversant with Indian affairs, at between thirty and forty thousand in the whole of Hindostan.

through the Divine blessing, to improve their wretched state in this world, as well as to open to their view the prospect of eternal happiness. Shall Lord T.'s judgment of East-India affairs, so highly and universally respected in every other particular, be called in question in this instance only?

With so high a testimony in our favour, it must be needless to call in other authorities; otherwise we might confirm Lord Teignmouth's judgment by the opinions of several other gentlemen, whose intimate and thorough acquaintance with East-Indian interests is universally acknowledged.

Unhappily, however, partly from the general ignorance in this country of the real condition of the East-Indian population; partly from our not having been in the habit of considering the natives of Hindostan as our fellow-subjects, or rather, it must be repeated, as our tenants, and consequently from not adverting to their peculiar claims to our fostering and protecting care; partly, also, from the immense distance at which those countries are removed from us, as well as from their never falling under our personal view; above all, perhaps, from that indifference to the idolatrous and cruel rites of the native superstitions, which is produced but too naturally, by witnessing them for many years, with scarcely one, perhaps, during that long period, engaging, or having the opportunity of engaging in Christian worship; the public conscience, if I may so term it, of this country, has never been awakened and rouzed to the consideration of this subject. Doubtless if the same superstitions, or the same barbarous and licentious rites, which are now exhibited on the banks of the Ganges, or at the temple at Juggernaut, were to be practised on the banks of the Thames, or even in the remotest part of the British islands, they could not long be kept secret; they could not be denied, or explained away; they would, doubtless, excite the strongest possible feelings of horror, and stimulate our efforts to substitute a purer and more benign system in the place of this compound of cruelty and crime. But surely, to the eye of reason, the distance of that part of our dominions in which this vicious system prevails, makes no real difference. It is equally a portion of our empire, subject to our rule, and contributing largely to our prosperity

If these various circumstances which have been stated are attentively and seriously weighed, they will exhibit a most extraordinary phenomenon;—the most enlightened, improved, and (may we not fairly say) the most religious nation upon earth, standing for many years in the closest of all social relations to a people bowed down under a dark and degrading system of idolatry; as well as under the most debasing yoke of political and personal bondage. Might it not be very naturally supposed, by those who acknowledge the hand of a superintending Providence in the varying fortunes of nations, that it had been the design of Heaven, in bringing those vast countries under the dominion of a nation enjoying the purest of all systems of religion, that their benighted and depraved inhabitants might thus receive the light of Christian truth, and the blessings of a sound morality?

They, however, who might hesitate to accede to this proposition, would readily acknowledge, that it is at least our duty to endeavour in every way to promote the *temporal* well-being and happiness of our Oriental fellow-subjects. And it is to be hoped that the temporal benefits for which this quarter of the globe is indebted to the religion of Christ, are so generally acknowledged, that it will not be denied even by sceptics themselves. Sceptics have often acknowledged that the social and domestic comfort, as well as the moral improvement of any nation,

can by no other means be so effectually advanced, as by the general reception of Christianity.

Nevertheless, though the duty of enlightening the natives was not forgotten by the Portuguese when they possessed a considerable territory in India; nor even by the Dutch in the island of Ceylon; scarcely any attempts to this end have been hitherto made by our own countrymen, though now for above fifty years their possessions in India have been so immensely great.

For above a century past, long indeed before we possessed any territory in India, two or three missionaries, chiefly Danes or Germans, have been maintained in the south of India by the Society for promoting Christian Knowledge; and if there were room for the discussion, it would be a delightful office to state the excellent character of some of these good men, and what is still more to my present purpose, the high respect in which they were universally held among all ranks of the natives.—But this, it is obvious, was but a drop in the ocean.

When the East-India Company's charter was last renewed in 1793, those vast regions were given into the hands of the Board of Controul and the Directors of the East India Company; and though other interests were attended to, those of religion were forgotten by the legislature! and the few missionaries whose zeal has prompted them within these few years, unwarranted by law, and in spite of every discouragement, to labour in the East-Indian field, not being permitted to go out in the ships of this country, or with the consent of those who had the superintendance of East-India affairs, have been obliged to find their way to India by difficult and circuitous channels; and were liable at any moment to be sent out of the country—a fate which probably they would have experienced, but for the generous and liberal minds of the Governors General of India, and (it must be added) their own extraordinary qualifications and merits.

The East-India Company's charter is now about to be again renewed; and it therefore now becomes the duty of the legislature to attend to the religious interests, as well as the social and domestic happiness of the natives. *But let it be seriously considered, is becomes no less the duty of the constituent body to testify to the legislature, the deep interest with which it feels on this great question.* Let it not be said, that, however it may be a national concern, no particular class of individuals can plead any distinct interest in it. Surely the nation is made up of individuals, and every single individual has, or ought to have, an interest, and a deep interest too, not only in the national welfare, but in that which is inseparably connected with its welfare,—the national virtue and honour on the one hand, the national guilt and shame on the other. What particular or personal interest had the greater part of the people of Great Britain in the discontinuance of the slave trade? Yet we know that on no subject were the petitions to the two houses of parliament ever more numerous or more forcible. On no occasion did the public voice speak more loudly, and powerfully; on none, perhaps, with happier effects. I can scarcely doubt that every considerate and well informed Christian will grant, that now, when, blessed be God, the slave trade is abolished, our studiously barring out the light of Divine Truth, or, without saying a word, our suffering it, with all its attendant benefits, to be barred out from the immense continent of India; our not eagerly endeavouring to promote the communication to that hitherto ill-fated country, of the blessings of Christianity, would be by far the greatest of our national crimes; and surely in such circumstances as those in which this country is now placed, with the prospect around us already so gloomy and tempestuous, yet still

continuing to gather fresh blackness, every one who is not convinced that the Bible is a forgery, will be anxious to use that measure of influence, whether greater or smaller, for which he will be responsible at the day of judgment, in delivering his country from this heavy load of guilt and inhumanity.

Though I have been drawn into greater length than I intended, I am conscious, that, fearful of prolixity, I have given you a very superficial and scanty statement of this extensive and copious subject. For the most part I have abstained from particulars; but there are two recent occurrences, with the more pleasing colours of which I am glad to relieve the general darkness of the picture which I have had to lay before you:—the rather, because they will serve at once to answer objections, and to encourage our hopes, by reflecting no small measure of light on the practicability of putting an end, by just and prudent means, to the abominations of the East-Indian system. In truth, the lessons which they teach are so important, that it would be extreme injustice to my argument, altogether to omit the mention of them: they shall be stated, however, briefly and generally.

The first is, the abolition of the practice which prevailed among the Hindoos, of parents destroying their own children. Lord Wellesley had been informed, that it had been a custom of the Hindoos to sacrifice children in consequence of vows; by drowning them or exposing them to sharks and crocodiles; and that twenty-three persons had perished at Saugor in one month (January, 1801), many of whom were sacrificed in this manner. He immediately instituted an inquiry into the principle of this antient atrocity; heard what natives and Europeans had to say on the subject; and then passed a law, "declaring the practice to be murder, punishable by death."—The law is entitled, "A Regulation for preventing the Sacrifice of Children at Saugor and other Places," passed by the Governor-General in Council on the 20th of August, 1802. The purpose of this regulation was completely effected. *Not a murmur was heard on the subject*: nor has any attempt of the kind come to the knowledge of the public since. It is impossible to calculate the number of human lives that have been saved, during the last eight years, by this humane law. Yet had the Noble Lord possessed a less sagacious understanding, or a less humane and independent mind, the apprehensions, urged by too many, of opposing the superstitious practices of the natives, would have prevented this merciful regulation.

The other instance is of still greater magnitude and importance, both in its own nature, and in the conclusions to which it leads.

For two thousand years at least, a custom had existed in a particular tribe, in a distant province in India, of murdering the female infants, alleging that theirs was a warlike tribe, that it was expensive to breed up daughters, difficult to marry them, and, in short, that it was a much better plan for them to buy wives when they wanted them from other tribes, than to train them up themselves. To render the deed, if possible, more horrible, the mothers were commonly the executioners of their own offspring. The numbers annually thus destroyed cannot be ascertained with certainty; the lowest accounts state it to be above 3000; other accounts calculate it at 20 and even 30,000 annually. Our resident at Benares, Mr. Duncan, and afterwards, with still more assiduous and preserving humanity, Colonel Walker (for it is due to them to mention their names), having ascertained the existence of this practice, resolved if possible to effect the abolition of it.

Colonel Walker (it is due to Mr. Duncan to state that he was now removed to the government of Bombay) was indefatigable in his en-

deavours to produce in the minds of the various tribes in that part of the country, a conviction of the guilt and cruelty of this horrid practice. The answer, however, which in 1807 was made by the principal chieftains of the tribe in which this dreadful practice subsisted, was sufficiently discouraging. They alleged, that for 4000 years they had been in the habit of killing their daughters; and that none of the great powers which from time to time had been sovereigns of Hindostan, had ever interfered with them; nay, hints were thrown out in some of the letters which would have been enough to intimidate a man of less firmness as well as sagacity than Colonel Walker; still he persevered, and his conduct, with the effects of it, affords an useful lesson to those who, in their endeavours to diffuse the light of Christian truth in India, may tremble at the first symptom of opposition from the Brahmins. He persevered, and it is scarcely credible, but it is nevertheless indisputably true, that within twelve months of the date of the very answer above-mentioned, the writers of it themselves formally abjured the practice of infanticide, and with their wives, families, and dependents, declared themselves happy in entering into an arrangement for this purpose. I should greatly wrong you if I were not to go on to state what passed, when, about two or three years after, Colonel Walker visited that part of the country. I will quote Colonel Walker's own words: "I had all those infants in the immediate neighbourhood who were capable of attending" (the female infants who had been rescued from death by his humane exertions) "brought to my tent; many were too young to be brought to any distance. It was extremely gratifying on this occasion to observe the triumph of nature, feeling, and parental affection, over prejudice, and a horrid superstition; and that those, who, but a short period before, would, as many of them had done, have doomed their infants to destruction without compunction, should now glory in their preservation, and doat on them with fondness*." It is added, that, as the visit was premeditated, several officers and gentlemen assembled to witness so extraordinary a scene. The Jarejah fathers, who but a short time back would not have listened to any proposal which should have been made to them for the preservation of their daughters, now exhibited them with pride and fondness. Their mothers and nurses also attended on this interesting occasion. The emotions of nature here exhibited, were extremely moving. The mothers placed their infants in the hands of Colonel Walker, calling upon him and their gods to protect what he alone had taught them to preserve. These infants they emphatically called "*his children.*" And it is likely that this distinction will continue to exist for some years in Guzerat.

Doubtless if any of those who have argued against all endeavours to enlighten, and I had almost said to humanize, those who have been for so many hundred years given over to a dark and depraving superstition, had been consulted beforehand on the practicability and expediency of effecting the abolition of the above horrid practice of infanticide, they would have pronounced the attempt at once utterly hopeless; nay, highly dangerous; yet *in the short space of two or three years was this detestable custom voluntarily abandoned.* And here, in order to guard against misrepresentation, it may not be improper to state, that, of course, it must be intended, that *only the methods of reason and argument and persuasion should be used. Not only no force, but no influence, beyond this should be exerted.* Perhaps the hand of Government should not be seen on the occasion. Happily it has at length become an established opinion, though it is a truth which was so long undiscovered, that per-

* See Moor's Hindoo Infanticide, toward the end of the volume.

secution in all its forms only serves to diffuse the opinions which it endeavours to extirpate. It is needless, however, for me here to go into particulars, probably even the legislature itself will think it best to leave these to the judgment and prudence of the friends of religion on the spot; acting, as they will have to act, under the constant superintendence and controul of the executive government. The varying circumstances of different provinces, and probably the progressive changes which may be expected to take place during a course of years, will suggest suitable, but probably different, modes of proceeding. I will only state, that I look with the fondest hopes to the diffusion of the holy Scriptures in the different native languages, and probably to the education of the native youth, any offers of which would most likely be accepted with thankfulness.

Happily several occurrences have lately taken place, and many considerations might be urged, besides those which are suggested by the two instances already stated, which may justly excite the delightful expectation, that, if our countrymen do at length proceed to wipe away the reproach which has been so often expressly cast on them by the Roman Catholic writers, that we Protestants have ever shewn ourselves indifferent about the conversion of the benighted Pagans, their endeavours will not be in vain. But surely it would fix this stigma upon us in deep and indelible characters, if now, when, throughout the whole island of Great Britain, the mercantile and manufacturing classes are calling on the House of Commons, as it were with one voice, to put an end to the commercial monopoly, and to exclude them no longer, from the benefits of a free trade with India, the Christian world of all denominations, all who, however differing in circumstantials, "name the name of Christ," and profess to believe his religion to be a revelation from God, should shew themselves indifferent respecting the continuance of an exclusion of a still more important kind, the exclusion of Christian light and moral improvement. Truly, might it be in that case said, our blessed Saviour's remark is here exemplified, that "the children of this world are wiser in their generation than the children of light." It is likewise a consideration well worthy of being remarked, that while every other religion in India is left to its own undisturbed operation; while the various classes and sects (for they are very numerous) of the Hindoos, with all the other varieties of Paganism, are left to their own free unobstructed course, difficulties and obstacles have been interposed in the way of Christianity alone: and ever let it be kept in mind, that all which is desired is, that Christianity and its teachers may be *tolerated*. Yet (the very statement of the proposition will shock every reader who believes Christianity to be a Revelation from Heaven) there have not been wanting those who in plain terms have called on the British Government to exert its power, in order to bar out every scattered ray of that religious and moral light, which, through the endeavours of any charitable individual among us, might otherwise shine on the inhabitants of that benighted land. Excuse the importunate earnestness with which I press this most important topic; and let me once more repeat the declaration, that if we admit the divine authority of the Scriptures, and the doctrine of a superintending Providence, so explicitly inculcated, and so fully illustrated by innumerable examples in the word of God; still further, if we believe that the decline and fall of states are the judicial inflictions of a Divine hand; that national misfortunes and miseries are God's punishments of guilty nations; let Great Britain beware lest she provoke the Divine displeasure by continuing to take idolatry, with all its

guilt, into her special patronage, and endeavouring to shut out all knowledge of the God of Christians; I had almost said, to bar out all access to the Almighty.

But let every individual in this country beware also that he do not incur, by his negligence, only the next inferior degree of guilt, by silently conniving at the continuance of such a system, and by not plainly and publicly, though respectfully, declaring to the two Houses of Parliament, the deep interest which he feels on this great occasion; by forbearing, in short, to express his conviction, that any Act of Parliament which shall lay down the future system of government for India, ought to prescribe some regulations for communicating to the natives, or *rather for preventing the door being barred against those who might wish to communicate to them* the blessings of Christian light and moral improvement, thereby introducing them by degrees to an increased measure of social and domestic happiness.

We perfectly know, from experience, that the Directors of the East-India Company are, to speak in the softest terms, not of themselves disposed to communicate to Hindostan the light of Christian instruction. We must also add, with whatever pain, that hitherto that part of the executive government of Great Britain which superintends and controuls the Court of Directors has not shewn any disposition favourable to this great object. Perhaps they might not feel themselves warranted by the Act of 1793, to promote the conversion of the natives, however indirectly. But under such circumstances, can the public be justified in giving over once more into their hands, for probably a fresh period of twenty-one years, that vast country, with all its immense population, without securing for such well-recommended persons as may wish to engage in so benevolent a work, the right of endeavouring to communicate to the natives (let it again be observed, by such safe and prudent means as shall not in any degree disturb the public peace) the blessings of true religious truth, and moral and social reformation. It was justly remarked by one of the ablest and most active of the writers who have opposed all attempts at converting the natives of India, that the guilt, if any, of having wholly abstained from such endeavours, was not justly chargeable on the East-India Company's Directors, nor yet on the Board of Controul, but on the Legislature, which prescribed to both the principles on which the government was to be conducted. The *Legislature*, on its part, if it should be censured for neglecting these most important of all interests, would be able, with no less justice, to *shift the blame* on the constituent body, *if the people of England*, being thoroughly aware that on former occasions Parliament had shewn no concern about the religious interests of the natives, *should forbear expressing* (as they never fail to do, by petition to the two Houses, when any occasion worthy of notice requires their interference), but more especially to their own representatives, *the deep interest which they take in the decision of this great question.*

Let every one, who calls himself a Christian, regulate his conduct on the present occasion by the golden rule of doing to others as in similar circumstances we would have them do to us; and the path of duty will be clear before him, and I will add, the decision of the Legislature would scarcely be any longer doubtful. I am yours, &c.

A CHRISTIAN.

To the Editor of the Christian Observer.

HENRY SCOUGAL, the author of the well-known treatise entitled "The Life of God in the Soul of Man," was one of the brightest ornaments of the Protestant Episcopal Church of Scotland; and I flatter myself that

the following account of his life and writings will not be unacceptable to your readers.

Your &c.

A COUNTRY VICAR.

It is observed by Dr. Kippis, in his Life of Doddridge, that "Scotland, in the middle of the 17th century, produced some divines who had imbibed, in a wonderful manner, the genuine spirit of devotion, and the genuine spirit of Christianity." To which observation he adds, "The name of Scougal will occur to every one who is tolerably acquainted, either with the history of theology, or with compositions of a practical nature."

This truly primitive divine was born in 1650, at Salton, in East-Lothian, of which parish his father, Patrick Scougal*, was minister. The seeds of religion and virtue were sown in his mind at the earliest period, by the pious care of his excellent father, who had the satisfaction of seeing those blossoms expand which afterwards produced such abundant fruit.

He was educated in the grammar-school of his native parish, where he endeared himself to all who knew him, by the suavity of his temper and the gentleness of his manners. He seldom betrayed any freaks of childish levity; and the little jealousies and envious competitions, which are so common among school-boys, seemed to have no place in his breast. He took no pleasure in those diversions which usually occupy the vacant hours at school; a peculiarity which did not proceed from sourness or sullenness (for his disposition was cheerful and social), but from a strong sense of the value of time, a superior relish for reading, meditation, and prayer, and a predilection for the society and converse of those by whose wisdom and experience he could profit. His leisure time, at school, was much employed in perusing the Bible; and he accompanied the reading of the sacred oracles with frequent and fervent supplication to the great Fountain of light and wisdom, "that his eyes might be opened to behold wondrous things out of God's law." The piety of young Scougal was neither disfigured by superstition, nor overheated by enthusiasm, but the result of a serious conviction that the salvation of the soul is the grand concern of every human being; a conviction which he was not ashamed to avow.

The following incident deserves to be recorded as a pleasing specimen of early piety. "Having retired for the purpose of seriously considering what course of life would be most conducive to his happiness, temporal and eternal; after much musing, he took up his Bible, and though he was always averse to the practice of making a lottery of the holy Scriptures, yet the following words, which first caught his eye, made a strong impression on his mind: 'Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.'"

His relaxations from the business of school were manly and dignified. To borrow a passage from the sermon preached at his funeral by Dr. Gairden, "the diversions he was then most taken with, did speak out the greatness of his mind and spirit; and he seemed to act all the grandeur of this world, while a child; for when, in learning the Latin tongue, he began to understand the Roman story, he retired, usually, with the most ingenious of his fellows, composed little orations, and acted the parts of the Roman senators." His memory, which was vast

* He was a venerable character. He became bishop of Aberdeen in 1664, and remained in that see until his death in 1682. He was married to Margaret Wemyss, daughter of a gentleman in Fifeshire, by whom he had three sons and two daughters; John, commissary of Aberdeen; Henry, the subject of this memoir; James, a senator of the College of Justice, by the title of Lord Whitehill; Catherine, married to Alexander Scrogie, bishop of Argyle; and Jean, married to Patrick Sibbald, one of the ministers of Aberdeen.

and retentive, was united with a judgment uncommonly sound; insomuch that, when a very young schoolboy, he not only digested well those parts of Scripture which were daily read at home; but could recapitulate, in a clear and connected manner, the discourses which he heard from the pulpit. His literary attainments were far superior to the usual standard of his years. Before he arrived at the age of fourteen, he was a master of the Latin language, wherein he had attained the art of composing with singular elegance. He had also, at the same early period, made considerable progress in the Greek, as well as in the Hebrew and other oriental languages, besides being well versed in history and the elementary branches of mathematical learning—nay, so clear was his apprehension, and so mature were his powers of reasoning, that only in consequence of overhearing a conversation between a party of young academics, he acquired an insight into the nature of a syllogism, and could readily form one upon any subject, before he had heard lectures upon dialectics from the professional chair. "Though children," says Dr. Gairden, "generally love only the society of their fellows, or such as can entertain them with silly and foolish stories, yet such was the seriousness of his spirit, and the love he then had for knowledge and good men, that when he had the opportunity of hearing serious and reverend persons, who used to resort to his father's house, he was careful to attend to them, and listen to their wise and pious discourses." "Such," continues the same writer, "were his attainments, and such was the temper of his spirit, in that early period of his life, which others for the most part spend in vanity and folly, and begin to repent of when they come to think themselves men; and we may see how much a prudent father's wise and pious care, when it meets with a fit temper and disposition in a child, may contribute to plant the seeds of those virtuous endowments and good inclinations in that tender age, which will bring forth much fruit in their riper years; and with how much reason the Wise Man bids us '*Train up a child in the way he should go, and when he is old he will not depart from it.*'"

The early indications which Scougal gave of genuine piety, together with his uncommon capacity for learning, encouraged his father to devote him to the service of the altar; with which view he was admitted, at the age of fifteen, a student of King's College, in the university of Aberdeen; of which see his father was now bishop. His conduct while an under-graduate, and his progress in every branch of science, established his moral and literary character upon a firm foundation; and the early dawnings of piety which appeared in the schoolboy, now shone forth with brighter lustre in the academic. To borrow a beautiful simile from holy writ, his *path was like the shining light, which shineth more and more unto the perfect day.*

The scholastic philosophy which then obtained in our universities, was by no means to his taste. His penetrating and capacious mind, which thirsted for solid and useful truth, led him to view that philosophy in its genuine light, namely, as having no better tendency than to puzzle and perplex the intellectual faculties, and to beget habits of mere verbal wrangling. In fact, he had acquired a relish for that new mode of philosophizing in physics and metaphysics which became current in England after the Restoration of Charles the Second; and which the example and influence of Mr. Scougal had no small share in introducing at Aberdeen. He valued speculative truths in proportion as they tended to establish morality upon a solid and permanent base, and to promote just views of religion. During his academical career, he composed ethical treatises fraught with ingenuity and eloquence, besides some devotional pieces, which breathed a spirit of piety worthy of

the purest times of the church. Scotland at that period was distracted by religious disputes, chiefly on points of ecclesiastical polity: episcopacy and presbytery contended against each other with unrelenting fury. Scougal was an episcopalian. He was convinced, both from Scripture and the general practice of the church during fifteen centuries, that, in framing a plan of church government, Hooker and Chillingworth were surer guides than Calvin and Knox; but the fierce spirit of controversy ill accorded with the devotional frame of his gentle and placid mind. He was a stranger to the *odium theologicum*. He had never, to use the language of the amiable Tillotson, *drawn blood in controversy*. Instead of wading through the mud of polemical theology, he delighted in books of practical piety; whose object was to renovate the heart, to regulate the temper, and to inculcate a conversation becoming the Gospel of Christ. "His mind," says Dr. Gairden, describing his religious character when a student, "being always composed to a religious temper, he even then made it his business, by the frequent reading of the most pious and useful books, and a happy conversation, sanctified by a constant devotion, and an unprejudiced mind, to frame to himself, amidst the various opinions and distractions of Christendom, right apprehensions of religion, and accordingly to suit his practice: so that even then, religion was the matter of his serious and impartial choice, and not merely the prejudice of custom and education." He viewed religion, not in the light of a cold speculative assent to the doctrines of Christianity, but as a vital principle wrought in the heart by the Holy Spirit, purifying the inward man, and operating by love; or, to use his own emphatical language, as *the life of God in the soul of man*.

After studying at the university four years, he commenced Master of Arts, being nineteen years of age. Scarcely had he ceased to be a pupil when he became a teacher. He gave public lectures during the next term with distinguished ability, in the absence of one of the regents, and soon after had the honour of being appointed professor of philosophy. Dr. Gairden's account of his conduct, as an instructor of youth, is highly interesting. "He was careful so to behave himself in the exercises of that office, as to preserve his own conscience pure and void of offence, and to serve the interests of Christianity; training up the youth in such principles of learning and goodness as might make them most serviceable to church and state. He was careful not to drive on little designs, or to maintain factions and heats in the society, but studied always to compose them. He always preserved his authority entire amongst the unruly youth, and would quickly compose their disorders and tumults, and yet gain their love and esteem. He was careful to instruct the youth in the most intelligible and useful principles of human knowledge; and it deserves to be remembered, that he was the first in this corner of the land (perhaps in the whole nation) who taught the youth that philosophy which has now (1678) the universal preference by all the knowing world. He looked upon it as the most proper for framing their judgments, and disposing them to conceive things aright; for taking them off from a disputing humour, and a vanity in hard words and distinctions, and in thinking they knew something when they knew nothing. He thought it served to enlarge their apprehensions of Almighty God, by considering the vastness of his works, and the admirable wisdom and goodness that appeared in the order of the world, and the wonderful contrivance even of the most minute creature; that it disposed them to consider the nature and worth of their immortal souls, and

of what small moment all the sensual pleasures of this lower world were; and that it inclined them to a more universal love and good-will towards all, and to meaner thoughts of themselves and their knowledge. He was very careful to train them up in the best and most useful principles of morality, and to guard them against the debauched principles of Leviathan*. And as he thus made human learning serviceable to the ends of religion; so he made it his great endeavour to have their minds inspired with this. On the Lord's days, in the evenings, he usually read some pious discourses to them, laying open the folly and heinousness of vice and impiety, and the excellency and advantage of religion and goodness, and such other considerations as might both instruct their minds and gain upon their tempers. And he failed not to deal with each of them apart in private. Those who were of bad inclinations, he studied to reform and amend; and in whom he saw any appearance of goodness, he was careful to encourage and cherish them. Thus he hath made appear, by his practice, that philosophy and religion are not enemies to one another, but that the sober and discreet use of our reason makes us more capable of the truths and graces of our religion."—Happy those colleges whose public instructors thus enter into the spirit of their important office; who guide their pupils through the paths of science to the temple of religious truth. Such, the writer of these pages recollects with veneration and gratitude, was the character of a Professor, who for many years filled the chair of moral philosophy, in the university of Glasgow, with distinguished honour,—the late Dr. Reid; whose metaphysical acumen was unrivalled, whose scientific attainments were vast, whose taste in Belles Lettres was correct and refined, and whose praise it was to render philosophy and literature the handmaids of piety and virtue*.

Scougal sat in the chair of philosophy about four years, when he entered into holy orders, and, having resigned his professorship, was presented by his College, in 1678, to the living of Auchterless, in Aberdeenshire, where he resided only one year; during which he discharged the various duties of the pastoral care with a zeal and diligence worthy of the days of St. Chrysostom. The episcopal church of Scotland at that time used no liturgy: the difference between them and the presbyterians could not be called material, either in regard to doctrine or the forms of worship. The Confession of Faith, which had been drawn up by the first reformers of Scotland, in 1560, continued to be the received standard of doctrine to both parties upwards of fourscore years; and although this Confession was laid aside by the presbyterians in the reign of Charles the First, to make way for the Westminster Confession, no clergyman, who had subscribed the latter, would have scrupled subscription to the former. In regard to public worship, although no form had been appointed by episcopal authority, we are informed by a presbyter of the episcopal church in Scotland, in his Ecclesiastical History of that kingdom, that "many of the episcopal clergy compiled forms to be used by themselves in their particular congregation, with some petitions and collects taken out of the English book; and all of them uniformly concluded their prayers with the Lord's Prayer, and their singing with the Doxology, which the zealots of the other side decried as superstitious and formal. The two sacraments were administered by both, mostly in the same manner, without kneeling at the one, or signing with the sign of the cross at the other; only in bap-

* A book so called, written by the famous Hobbes.

* This great and worthy man sat in Scougal's chair for several years.

tism, the episcopal clergy required the Apostle's Creed, and the presbyterians, in general, the Westminster Confession. And then, with regard to discipline, the establishment had their kirk sessions, as the presbyterians have at present; they had their presbyteries, where some experienced minister, of the bishop's nomination, was moderator; and they had their diocesan synods, in which the bishop of the diocese in person, or one by his express appointment, presided*." There was no marked line of distinction, then, between the two parties, as to articles of faith, ritual, or discipline. The grand bone of contention was the mode of church government. The grand question in debate was, whether the supreme and exclusive jurisdiction in ecclesiastical affairs, should be vested in a bishop, or a court of presbyters, each party arguing on the *jure divino* right. In those parts of Scotland where the bishops and their clergy were devout and exemplary, there was a pretty general conformity to episcopacy; the strong hold of presbytery was in the western counties, where the ignorance and the profligacy of the episcopal clergy were notorious. Had the piety and moderation of the incomparable Leighton been more prevalent upon the Scots bench, and the spirit and temper of Scougal been more generally imbibed by the parochial clergy, the episcopal form of church government would, in all probability, have continued in Scotland at the period of the Revolution, although not squared by the model of the church of England, either in rites, ceremonies, or † judicatories.

* Skinner's Ecclesiastical History of Scotland, vol. ii. p. 460.

† The following account of the discipline of the Church of Scotland, between the Restoration and the Revolution, is extracted from an authentic record, and will, no doubt, be gratifying to your readers:

"Every bishop hath under him an official or commissary, who is judge of the spiritual court within his diocese. Unto this court are referred matters of testaments, bastardy, divorce, tithes, perjury, &c. &c.; and many civil cases. It sits in the months of November, December, January, February, June, and July. Of the several courts subordinate to the bishop's, wherein is exercised ecclesiastical discipline, the first and lowest is called the Session: it consists of the chief and most grave men of the parish, who are termed Elders and Deacons. In this small court, whereof the minister is president, all fornicators, adulterers, blasphemers, swearers, profaners of the Lord's Day, &c., are convened, and put to make public confession of their sins, and profession of their repentance, according to the degree or heinousness of them.

"The deacon's office is to collect the money for the use of the poor, to debate delinquents, &c.: and that of the elder, is to be careful of the fabric of the church; to assist in the censuring of scandalous persons, and to wait on the minister at the celebration of the Lord's supper, &c. This court sitteth once a week. The next court is called the Presbytery, consisting of twelve or twenty ministers, more or less, that sits once in two or three weeks. The moderator or president thereof is chosen by the bishop. In this court are discussed appeals from session. Here are convened all those who refuse to submit to church discipline; and all such as apostatize to Popery or Quakerism, who, if they remain obstinate, are persecuted with the censures of the church. Here also all such as enter into holy orders are examined, and an account taken of their learning and other qualifications, in a course of many trials; as making homilies, sermons, and common places, which hold two or three months, and then they are returned to the bishop well qualified, who upon that proceeds to ordain them.

"A third court, whereof the bishop is president, is the Provincial Synod. In this court are discussed all appeals from presbyteries. From hence are issued warrants for visiting churches. Here also the lives of scandalous ministers are tried, who, if found guilty of crimes laid to their charge, are either deposed, suspended, or excommunicated. The provincial synod meets twice in the year, in April and October. The supreme ecclesiastical court is a national synod made up of bishops and deans, and two members from every presbytery, one of whom is of the bishop's nomination; and a commissioner from every university.

"The calling of this synod is wholly in the Crown. Nothing is to be proposed but by

Scougal, during the short time he remained at Auchterless, was a most exemplary pattern of what a pa-

rish priest ought to be, in *all things shewing himself a pattern of good works, in doctrine shewing uncorruptness, sincerity, sound speech that could not be condemned,* insomuch that they who were of *the contrary part had no evil thing to say of him.* He conducted the devotional services of the church with fervent simplicity; his looks and gestures gave striking indications of a mind strongly impressed with a sense of the Divine presence, and while he *prayed with the spirit* he prayed *with the understanding also;* of which the specimens of devotion that he hath left behind him, furnish evident proof. The prayers which enrich that golden treatise, his *Life of God in the Soul of Man,* are well calculated to *draw up the mind to high and heavenly things,* and will bear a comparison with the most admired meditations of that great luminary of the church, St. Augustine. The morning and evening services which he composed for the use of the cathedral church of Aberdeen, breathe a spirit which animates every part of the English Liturgy, and furnish an excellent guide for family worship, as well as for the devotions of the closet. I cannot withhold from the reader the following beautiful picture of Scougal as a man of prayer in the sanctuary, given by the author of his funeral sermon: "His piety and zeal were very eminent in the public worship, when he was the mouth of the people; his devotion was so raised, and the humble fervour and seriousness of his spirit so visible, as did highly inflame the devotion of the serious: and, when he made one of them, the humility and adoration of his soul did appear in his outward behaviour; and he thought it one suitable expression of it, to bow the knee before that Majesty before whom the angels tremble. In the celebration and receiving of the holy communion, his soul seemed to be totally swallowed up in the contemplation of Jesus Christ, and his devotion was the admiration of all who saw him. He had been constant in his private prayers to God from his childhood. That great secret of devotion which he recommends in his * book was his constant practice; and he sent up sometimes such aspirations of love, and such ardent sighs and groaning, and heavings of his spirit,

the King or his Commissioner; nor can any thing that they do be of force till it be ratified by the King."—*Bibliotheca Topographica Britannica,* No. 3. pp. 111, 112, 113.

The grand difference between this mode of discipline and that which was established at the Revolution, regards the power and the proceedings of the General Assembly, which now meets annually by its own appointment; and from its decision there is no appeal, not even to the Sovereign, whose Representative has no voice, and whose presence is nothing more than a pledge to the established church of the countenance and protection of the civil authority.

* Dr. Gairden doubtless alludes to the following passage in Scougal's *Life of God in the Soul of Man*: "As there is one sort of prayer wherein we make use of the voice which is necessary in public; and another, wherein, though we utter no sound, yet we conceive the expressions and form the words, as it were, in our minds; so there is a third and more sublime kind of prayer, wherein the soul takes a higher flight, and having collected all its forces by long and serious meditation, it darteth itself (if I may so speak) towards God in sighs and groans, and thoughts too big for expression. As when after a deep contemplation of the Divine perfections appearing in all his works of wonder, it addresseth itself unto him in the profoundest adoration of his majesty and glory; or when, after sad reflections on its vileness and miscarriages, it prostrates itself before him with the greatest confusion and sorrow, not daring to lift up its eyes or utter one word in his presence; or when, having well considered the beauty of holiness and the unspeakable felicity of those that are truly good, it panteth after God, and sendeth up such vigorous and ardent desires as no words can sufficiently express. This mental prayer is of all other the most effectual to purify the soul, and dispose it unto a holy and religious temper, and may be termed the great secret of devotion, and one of the most powerful instruments of the Divine life—and it may be the Apostle hath a peculiar respect unto it, when he saith, that the *Spirit helpeth our infirmities, making intercession for us with groanings that cannot be uttered.*"

as perhaps unclogged his spirit, and made his soul take its flight so soon from this earthly tabernacle."

(To be continued.)

FAMILY SERMONS. No. XLI.

John xv. 8.—"*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*"

AMID all the religions professed in the world, those alone who profess Christianity worship the true God aright, or are acquainted with the true way of salvation; there being "no name under heaven given among men, whereby we must be saved, but the name of Christ." We must, therefore, acknowledge it as a great blessing to have had our lot cast where this religion is generally professed. But then we must take care that we do not satisfy ourselves with the bare profession, and thus lose all the benefits of the Gospel as too many have done. This religion, when first planted, and for three hundred years during which all the powers of this world were against it, flourished exceedingly, and brought forth abundant fruit to the glory of God and the benefit of man. Those who then professed it were better men than the rest of the world. But when Christianity became the governing religion, men began to take it up only because it was in fashion; and though many, perhaps more than before, embraced it from right motives, yet the great bulk of those who professed it had probably no other design than that of conforming outwardly to the religion of the state. And so it is at the present day. We have cause to bless God that Christianity is not only professed in this kingdom, but established; that in our infancy we were admitted, by baptism, into Christ's church, and that we still profess ourselves to be members of it. But to each of us this privilege will be a blessing or not, according to the use we make of it, according as we live up to what we profess to be. This, however, few among us do. We are either content to profess outwardly this true religion, in which alone there is salvation, under a vain idea that we shall be saved by this profession; or we become mere religious partizans, spending our zeal on matters that are wholly unessential, on the points that distinguish different sects and parties, till we have none left for what is the main, substantial end of the religion of Jesus Christ, namely, truly to honour, serve, and glorify God, by doing what he has commanded us to do, and thus being his disciples, not by profession only, but in deed and in truth. This our blessed Saviour foresaw, and in the text has warned us against: "Herein is my Father glorified, that ye bear *much* fruit; *so* shall ye be my disciples."

In the preceding verses our Lord instructs us, that all our power of doing good comes from him; and to illustrate this great truth, he compares himself to a vine, and those who profess his religion to so many branches grafted into that vine. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." By *bearing fruit*, therefore, is plainly meant the doing such works, and exercising such tempers as are agreeable to the profession of Christianity. Christ himself describes them in another place as "good works," whereby we may "glorify our Father which is in heaven;" John the Baptist, as "fruits meet for repentance;" and St. Paul, as the "fruits of righteousness," "the fruit of the Spirit." These expressions, which all mean the same thing, are explained by the Apostle as including "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," a list to which every kind of good work, whether it respects God or man, may be referred. And, in another place, he gives us an equally comprehensive view

of the subject, when he informs us, that "the grace of God" teacheth us, that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Such are the works which Christ requires, such is the fruit which we must bear, if we would be his disciples—if we would glorify God. But we must not only bear fruit of this kind; we must bear much of it; we must "abound in the work of the Lord." These things must not only be in us, but they must abound, if we would be neither barren nor unfruitful in the knowledge of our Lord. We must abound not in some Christian graces, but in all. If we would "walk worthy of the Lord unto all pleasing," we must be "fruitful in *every* good work." For there is that close connection between all the Christian graces, that they cannot be separated; all must go together: and he who does not assiduously cultivate all, cannot be said as yet to have entered aright on the great work of his Christian profession. Do we not promise, on entering into the ark of Christ's church, that we shall keep *all* his commandments? Naming the name of Christ, are we not bound to depart from *all* iniquity? Are we not called, as Christians, to be "holy in *all* manner of conversation, as he who hath called us is holy;" to be "perfect as our Father which is in heaven is perfect." Are not we who have given up our names to Christ, taught of him to "love the Lord our God with *all* our heart, and soul, and mind, and our neighbour as ourselves?" Is not our duty then plain? It is to glorify God by bearing much fruit, by doing much good and no evil in the world, by being good and doing good in the highest manner that we possibly can.

To this course of well-doing Christians are especially bound by another consideration, that if much is required of them, it is because much has been given. Of themselves, indeed, they have neither inclination nor strength for any good work. "Without me," says Christ, "ye can do *nothing*." Without him, we may talk of good works and may seem to do them, but we really do none, and indeed can do none. "As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in me." But then he adds, "He that abideth in me, and I in him, the same bringeth forth much fruit;" assuring us, that all who by faith are united to Christ, receive such supplies of grace from him as enable them to bring forth much fruit. St. Paul experienced this when he said, "I can do all things through Christ, which strengtheneth me;" and all Christ's *true* disciples may use a similar language; for "his grace is always sufficient for them: his strength is made perfect in their weakness." And what may not those do who have such power and grace conferred upon them? Surely they are, in an especial manner, bound to "let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven."

When it is said that God is glorified by our bearing much fruit, it is not meant that any thing can be added to his essential glory; or that he is more or less glorious in consequence of any thing we either do or leave undone. But he is then said to be glorified, when his creatures see and acknowledge his glory. He made all things for the purpose of shewing forth his glorious perfections to such of his creatures as are capable of thinking upon them. And when they so think upon them as to own and admire their glory, then are they said to glorify him, or to give him glory. And as the glory of his wisdom, power, and goodness, shines forth in his works of creation and providence, so the glory of his mercy and truth shines forth in the redemption of man, and in all the good works they are thereby enabled to do; for as they do them all only by his assistance, the glory of them redounds to him. When we

behold his mercy promising such assistance, and his faithfulness fulfilling the promise; when we see his wisdom in the wonderful method he has adopted of restoring lost man to his first estate, purifying his corrupt nature, so that he may not only do good, but be good; when we mark the greatness of his power in the fruit produced by trees that were withered and dead, in holy actions performed by those who had neither power nor will to perform them; when we see his goodness approving and accepting of works imperfectly done, as if they had been done perfectly, forgiving the sins of his people and the infirmities of their best performances, we then behold the glory of the Lord shining most gloriously, and we praise God and glorify his holy name who hath thus wrought in his sinful creatures "to will and to do of his good pleasure," and filled them with "the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

But what motives, what encouragement have we thus to seek the glory of God by bearing much fruit? We have the strongest motives; we have the highest encouragement. That God may be glorified is the best end at which we can aim. It was that we might pursue this end that he at first made us, that he still upholds us, that he bestows on us so many blessings, that he redeemed us by the blood of his only begotten Son. By glorifying God, therefore, we attain the end which God had in view in our creation, preservation, and redemption, and then reach the proper satisfaction and rest of the soul. We cannot look farther or aim higher than at the supreme end of all things: yet this end do those reach who glorify God. Other people live to no purpose. *They* live to the best of purposes; that for which they came into the world. They do His business, and they are under His care and protection, who sent them hither. Glorifying him, they enjoy his love and favour, and he is graciously pleased to glorify them. "Them that honour me," saith God, "I will honour." And how happy must they be whom God is pleased to honour. Such honour have all they who glorify God; not only in this world, but in the next, where they will glorify him, and be glorified by him for ever.

Of those who thus glorify God our Saviour says, "Ye shall be my disciples." Other persons may be called the disciples of Christ. Those only are so in reality who *bear much fruit*. This is the only infallible sign of their abiding in him. "If ye continue in my words, then are ye my disciples indeed;" not his disciples in name, profession, and outward appearance only, as is unhappily the case with too many; but his disciples in truth and reality. Others may reckon themselves to be his disciples; but he will not reckon them to be so, nor own them as such in the last day. "Many shall say to him in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works;" to whom he will reply, "I never knew you; depart from me, ye that work iniquity." How confident are these men, that they were the disciples of Christ! Yet after all Christ will not own them as such, because they wrought iniquity: they did not *live* as became his disciples. In every period of the church there have been too many such "enemies to the cross of Christ" among his professed followers, "whose end is destruction," because they "mind earthly things;" and it is to be feared that they abound not less in the present than in the preceding ages. Professing to know God, yet denying him by their works; honouring the Saviour with their lips, yet crucifying him afresh by their conduct, and putting him to open shame; what can be expected but woe to such Christians? Well would it have been for them, never to have heard the name of Christ,

never to have been baptized into the fellowship of his religion, yea if they had never been born! For what will Christ say to them at the last day; not "come, ye blessed;" but "depart, ye cursed, into everlasting fire."

But how happy, on the other hand, are they who bear much fruit, and thus shew themselves the true disciples of Christ! He regards and loves them as his own. He takes a special care of them and their concerns. He is their Advocate with the Father, continually making intercession for them, washing them from their sins in his own blood, and presenting them holy and spotless before God. He gives them his Holy Spirit to lead them into all truth, to direct them in all their ways, and to support and comfort them in all the changing circumstances of life. He makes all things to work together for their good. He communicates to them his own most blessed body and blood, to preserve both their souls and bodies unto eternal life. He is always with them while they live; and when they die he receives their souls to himself. And at the last day he will set them at his own right hand, and say unto them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" where they shall live with him in glory, and "shine forth as the sun, in the kingdom of their Father," for ever.

What strong encouragement is thus given us to bear much fruit! We are all baptized in the name of Christ: we profess ourselves to be his disciples: we call on his name: we hear his word: we own him for our Lord and Saviour; and we hope to be saved by him. But let us take heed that after all we be not deceived, as we certainly shall be if we bear not the fruit which he expects from us. "For now is the ax laid to the root of the tree: therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire." If we bring not forth fruit, and much fruit too, we shall be regarded as only cumbering the ground, as fit only to be cut down and cast into the fire. Let us no longer be careless and indifferent in this great concern. Let us attend in earnest to the things belonging to our peace, and follow them with all our might. Let us tread in our Master's steps, making it our meat and drink to do the will of our heavenly Father, and to finish the work which he has given us to do. Thus shall we glorify God, and shew ourselves to be Christ's disciples indeed. We shall then be as trees bearing much fruit, and shall be counted worthy to be transplanted ere long into the paradise of God, where we shall flourish and enjoy the fruits of our labours for ever, through him who is gone before to prepare a place for us, even Jesus Christ, to whom be glory and honour both now and ever. Amen.

MISCELLANEOUS.

To the Editor of the Christian Observer.

As you have so ably taken up the cause of the British and Foreign Bible Society, permit me to send you the copy of a letter which I took the liberty of addressing to one of its excellent vice-presidents, the Right Hon. Nicholas Vansittart, and to request you may have the goodness to insert it in your valuable work.

I am, &c.

CH. FR. A. STEINKOPFF.

Savoy, April 10, 1812.

SIR, Savoy, Feb. 5, 1812.

Permit me, in compliance with your desire, expressed with all that

kindness and condescension which adorn your character, to make a few remarks on what the Rev. Dr. Marsh observed in his Inquiry respecting the want of Bibles in Germany, the Canstein Institution, and the difference between my speech, as first published in the Cambridge Chronicle, and afterwards republished by Professor Farish.

If I ever had made any *unqualified* statements respecting the want of the holy Scriptures in Germany; if I had used such expressions like these, "that there was a *total*, or even *general*, want of the same in my native country, that the people could not procure them at all, or only at an exorbitant rate;" then I should have acted, indeed, with a zeal without knowledge; I should have violated truth, degraded the character of my nation, and must certainly have been detected by the respectable German clergymen and gentlemen who reside in England, and are as well, or better acquainted with the state of their native country than myself. But I may appeal to all those who have observed my conduct, either in the private or public transactions of the Society, that I never used such vague and random assertions. No—I stated facts, which either came under my *personal* observation, or were communicated to me by *respectable* societies and individuals in different parts of the Continent. About nine years ago, the state of my health obliged me to leave my congregation for a season. At that time I travelled through part of France, Switzerland, Germany, and Denmark, making it a particular point to inquire into the state of the holy Scriptures in these countries. The result of all my inquiries, more particularly with regard to my native country, was, that though some of the Protestant parts of Germany were, generally speaking, well supplied with Bibles and Testaments, yet there were others, in which a considerable want of the holy Scriptures prevailed, more especially among the numerous Protestant families in Alsace, Lothringen, Austria, Stiria, Carinthia, Bavaria, &c. It is also a pleasing fact, that in the Roman Catholic provinces of Germany (where, perhaps, not one in fifty families possesses a Bible), many Catholics have of late expressed a great desire to read the holy Scriptures, and gladly received them from the hands of Protestants. In addition to this, most pressing solicitations for a supply of German Bibles and Testaments were received from respectable clergymen officiating among the German colonies near the Wolga, in the Russian empire; from the chaplains, officers, and privates of several German regiments in the British service; from German sailors, many thousand of whom are now employed in the British navy; and even from the Corresponding Committee in Calcutta. To supply these and many similar wants, expressed from a variety of quarters, I proposed to the British and Foreign Bible Society to make use of that excellent "Canstein Institution," referred to by the learned Professor, which, instead of concealing from public view, I felt most happy to bring into that general notice which its excellence justly deserves. May I take the liberty to refer you to the second Report of our Society, pp. 103, 104, where you will find a concise, but comprehensive, account of that benevolent institution. The very next pages of the same Report contain documents, proving that this "cheap repository" of German Scriptures was employed by the British and Foreign Bible Society to send Bibles and Testaments to poor Protestants in Galicia; and since that period, up to this present time, many thousand Bibles and Testaments have been forwarded from it, at the expense of the British and Foreign Bible Society, to the German colonies near the Wolga; to Protestant congregations in Mecklenburg, Austria, Brandenburg, Hungary, Bavaria; and also for

gratuitous distribution among Roman Catholics. Others have been ordered over to this country, where they were much wanted, and gratefully received by several congregations and schools in London, Hull, and Dublin. It was only when the present political circumstances rendered the communication with the Continent precarious and uncertain, that the British and Foreign Bible Society determined to print an edition of 5000 German Testaments, and another of 5000 German Bibles in London. The former is completed, and you, my respected Sir, can testify, from your attendance on the committee, with what anxious solicitations they have been called for, and with what emotions of gratitude received by German soldiers and sailors. Indeed, you have, in your own possession, an important letter on this subject from one of his Majesty's chaplains to the forces. But though the Canstein Institution is so well calculated to supply the spiritual wants of many of the poor in Germany, it was deeply felt by a number of respectable clergymen and gentlemen in that country, that the Hallish Bibles, if sent to a great distance, owing to the expense of carriage, would come higher than their poor could afford to pay. On this account they found it desirable to establish a Bible Society of their own, which, chiefly by the liberal donations of the British and Foreign Bible Society, has been enabled to print large editions of a German Testament and Bible in standing types. A separate fund has been established by the active exertions of that Society, for the express purpose of gratuitously distributing them to the poor, or of selling them at half cost, or at still more reduced prices. It would be uncandid in me to insinuate, that the Rev. Doctor objects to the circulation of the holy Scriptures in foreign parts: on the contrary, he most explicitly states himself to be favourable to that part of the proceedings of the British and Foreign Bible Society; and I cannot entertain a doubt from his humanity, from the veneration he every where expresses for the sacred writings, and from the attachment which he professes for my native country, that had he been personally present when applications were made to me by old German soldiers and sailors (some of whom had lost their limbs in the British service, and are now in Chelsea or Greenwich Hospital) *not for money, but for German Bibles or Testaments*, he would have hastened himself to put this blessed book into their hands, and to pour the balm of heavenly consolation in their hearts, he would not have remained unaffected with their sincere expressions of joy, and the tears of gratitude they shed.

With regard to the remarks of the learned Professor, on my speech in Cambridge, I beg simply to state, that what appeared in the Cambridge Chronicle was not *my speech, but a report of it which I never saw till it was printed;* that I immediately perceived and pointed out some inaccuracies, and sent down my speech soon afterwards. I do most readily allow, that I may have varied in some *verbal* expressions; but in point of *the accuracy of all the statements which I made*, I can safely appeal to the justice and candour of one of the most respectable and enlightened audiences before which I ever was privileged to appear.

To the charge of colouring, I reply: the facts related by the British and Foreign Bible Society need no colouring; they speak for themselves. It undeniably has pleased God to bless this Society, within a short period, in a most remarkable manner, and to render it a blessing to others. My constant wish and prayer is, that no human applause may lift me up, nor any human censure discourage, but that with a single eye and a steady step I may be enabled to promote the glory of God and the benefit of my fellow-creatures. I consider it one of the

happiest events of my life, and shall, I trust, rejoice in it, even in a dying hour, that I have been privileged, as a feeble, though willing, instrument of the British and Foreign Bible Society, to put the Scriptures into the hands of so many of my poor countrymen, and of others belonging to different continental nations, who, plunged as they have been into all the horrors and calamities of a long-protracted war, stand more than ever in need of the consolation of the word of God.

I am, &c.

C. F. A. S.

P.S. If I should have stated in Germany, that there was a want of Bibles in Britain, perhaps a noble-minded Englishman, jealous for the honour of his country, might have reproved me, and exclaimed, "Impossible! Bibles may be had in every bookseller's shop; and besides, there exist several most respectable societies, which make it a point to distribute them cheaply, and even gratuitously, among the poor." True: but it is as true, that the more these societies distribute, the more they find occasion to distribute; the more they inquire, the more they discover wants never thought of before. The Norfolk Auxiliary Society states, that upon the most moderate calculation, there are, at least, 16,000 families in that county destitute both of Bibles and Testaments. The Bristol, Manchester, Liverpool, and other Auxiliary Bible Societies, have already supplied many thousand poor families with the holy Scriptures, and constantly receive and make applications for an additional supply.

To the Editor of the Christian Observer.

From the reverence in which we hold the book of Common-prayer, it was with extreme concern and vexation that we noticed, in your valuable miscellany, some remarks upon what was considered as an innovation in the editions of the Common-prayer-books published by Mr. Reeves, by inserting the word *help* instead of *health*, and omitting the words *the merits of* in one of the collects. Upon referring, we found these errors had accidentally crept in; but it was only in one or two of the editions, from the negligence of the compositor entirely, without the knowledge of Mr. Reeves or ourselves; and you must know, Mr. Editor, from your own experience, how difficult it is to guard against errors of the press. However, Sir, we have used our best endeavours to correct these errors; and as they occur in only *one or two of the editions*, it will be evident to your numerous readers, that they were *accidental*. No pains shall be spared in future to prevent a recurrence of the same; and from the acknowledged superiority of our editions, in point of paper and printing, we flatter ourselves the public will continue that liberal support which we have hitherto received.

We remain, &c.

SCATCHERD AND LETTERMAN,
Publishers of Mr. Reeves's editions of the Common Prayer Book, Holy Bible, &c.

Ave Maria Lane, May 5, 1812.

To the Editor of the Christian Observer.

I should be glad to see, from time to time, occasional articles of what may be termed "neglected biography," in the Christian Observer. There were, no doubt, many very excellent divines in the reigns of Elizabeth and James, of whom but little is known. I have lately met with an ancient volume, entitled, "The works of the Reverend and faithful servant of Jesus Christ, Mr. Richard Greenham, minister and preacher of the Word of God, collected into one volume: revised, corrected, and published, for the further building of all such as love the truth, and desire to know the power of godliness. By H. H. (Henry Holland), 1612." The volume consists chiefly of sermons, with a short form of catechising,

and a number of grave counsels and godly observations. I am sorry it does not afford a regular account of his life; but I have collected such as I can gather from the prefaces, &c. The book commences with a dedication to King James, by Elizabeth, the widow of Henry Holland, as follows—"Right Gracious Soveraigne, I do here humbly present unto your Highnesse, the holy labours of that worthy servant of Christ Mr. Richard Greenham, painefully collected, corrected, and published for the good of God's church, by my late deere husband, Mr. Henry Holland, which I am bold to offer unto your excellent Majesty, partly in respect of the author, a man renowned for his rare pietie and paines, and for his singular dexteritie in comforting afflicted consciences; partly in regard of the worke itselfe, so well accepted and approved in the church, that this is now the fifth time it hath been published," &c. There is a second dedication by Henry Holland himself, to the Countesse of Cumberland, and the Countesse Dowager of Huntingdon, part of which is as follows; "——I come (Right Honorable) as in the name of the faithful servant of Christ, Mr. R. Greenham, a man well knowne unto your honours, and to those most religious patrons of all pietie and good learning, the Right Honourable Earles (of blessed memorie) of *Huntingdon*, *Warwicke*, and of *Bedford*, which now sleepe in the Lord. Of them was hee reverenced in his life-time: of your honours much lamented after death, for that you knowe the losse of such to be no small wrack unto the church and people of God. Now so it is (Right Honourable and vertuous Ladies) that pietie in this declining age waxeth daily very faint, and impiety doth much abound," &c. "Such experience and good likeing have your honours had of this man of God, of his godliness and gravity, and of the manifold gifts of God in him, that I needs say no more, as any way doubting of your honourable acceptation."

Henry Holland, in his preface, writes thus, "I am the meanest and the weakest of many brethren to write of this reverend man's life, and labours in the church of God; yet I had rather be noted of some for want of skill, than of any for want of love and affection to so loving a father. I have knowne his life for many yeares, and rejoice in heart to have knowne it, for that most rare graces of God's Spirit did shine in him, all tempered as with faith unfained unto Christ, so with bowels of compassion and love towards men. In his holy ministerie, hee was ever careful to avoid all occasions of offence, desiring in all things to approve himselfe as the minister of Christ. Hee was the speciall instrument and hand of God to bring many, both godly and learned, to the holy service of Christ, in his ministerie, and to restraine, and to reduce not a few from error. When God had translated this *Elias* from us, then I sought to find him in his workes: for they do lively expresse the picture of his minde and hearte, and taste sweetly of that pure fountaine of God from whence they were derived. While he lived, his lips often refreshed my soule: when he was gone, I lamented much that I had not in Christianitie made that use of him, that a heathen does of a naturall wise man in humanitie." "Hee feared much the preposterous zeale and hastie running of young men into the ministerie; because as judgement, so also stayednesse, and moderation, use, experience, gravitie in ordering affections, and having some masterie over corruptions, was needefull in him that should teach others. And hee observed the extreame in our age, to be contrarie to that in the first age, wherein men being but slenderly brought up, it was very long ere they were used in the church: but now education being bettered, they are too soone imployed. Too hastie a triall must not be made of men's giftes to their hurt that use them, and that have the use of them. He used to say,

Ministers should most frequent those places where God hath made their ministerie most fruitfull: they should herein be like the covetous man that where they have once found the sweetnes of gaining of souls, thither they should be most desirous to resort. He was alwaies desirous to be in the place of publike reading, praying, and preaching, even of conscience to God's ordinance, were the preachers never so meane. For if he spake with judgement, he either increased (as he said) or confirmed his knowledge. If the speaker had great wants, even these wants did humble him, and made him to meditate inwardly of that truth, whereof the preacher failed: insomuch that sometimes hearing the wants, and then meditating of the truth, he could as well be enabled to preach a sarme of that text, as if he had read some commentarie."

There is also a dedication by Stephen Egerton to the Right Worshipfull Sir Marmaduke Darrell, and Sir Thomas Bloother, Knights, Surveyors-Generall for the victualling of his Majestie's navie; part of which runs as follows; "——— Surely (Right Worshipfull) if one heathen man could gather gold out of the writings of another, how much more may we (being Christians) gather not gold only, but pearles and pretious stones out of the religious and holy labours of Master *Richard Greenham*, being a most godly brother, yea more than a brother, even a most painefull pastor, zealous preacher, and reverend father in the church of God; of whom I am persuaded that for practical divinity, hee was inferior to few or none in his time."

THEOGNIS.

To the Editor of the Christian Observer.

KNOWING you to be a friend to the education of the poor in general, and particularly of those who belong to the Church, I take the liberty to address a few lines to you in behalf of their teachers, and to request that you will insert them in your work; so that if by chance they should there meet the eye of any well-disposed member of parliament, he may be induced to use his endeavours to relieve them from what I humbly conceive to be a great hardship.

I am a lay schoolmaster of the Established Church, having under my care upwards of 100 poor children, whom I instruct according to the new system, to the best of my abilities, but for a small compensation. Being young, however, and unmarried, I should have nothing to complain of, was I not under a continued apprehension of being drawn for the militia, and thus dragged into a profession for which I am rendered unfit by my previous habits of life, no less than by inclination. Not far from me lives a dissenting schoolmaster, who, having obtained a licence from the quarter sessions, is exempted from the ballot, and is thus enabled to educate the children under his care without interruption. Hearing of this, I of course concluded that the same exemption would be extended, *a fortiori*, to me; but I now find this not to be the case. To my sorrow, I am now well assured, that a conforming teacher of youth, however regularly licensed, is debarred from those privileges which are so widely and so liberally enjoyed by non-conformists of every denomination.

Having now stated a plain matter of fact, without the addition of any false colouring, I will leave you to judge whether it is right to tear away from his youthful flock, a licensed teacher of the established religion of his country, into the militia, especially as dissenting teachers are not liable to the same inconvenience.

Trusting that you will not hesitate to give publicity to this letter, I am, &c.

THOMAS NAILER.

To the Editor of the Christian Observer.

I BEG to submit to you a few observations on an expression that occurs

in Hodgson's Life of Porteus, p. 316. 1st. edit.

In giving the last finish to the character of his venerable uncle, Mr. Hodgson observes: "In him were never seen *the sanctified look*, the depressed brow, the sullen spirit, the dismal and desponding countenance." Now, what I shall venture to remark is, *why* has Mr. Hodgson associated "the sanctified look" with such offensive and gloomy qualities; *why* has he placed it in company so unnatural, so uncongenial with itself? It may be replied, "These *subsequent* qualities explain what he meant by *sanctity* of look; and clearly shew that he condemned a *spurious*, an *outside*, sanctity alone. Or it may be said by others, "The point is too insignificant for notice." However, as "a sanctified look" is here, in *some* measure, condemned; and as this look is so fashionable a ground of charge against men of real piety, will you allow me to detain the attention of yourself and of your readers, for a few moments, on the subject?

The first and most obvious question is, *why* should *sanctity* be forbidden to make its appearance in the *look?* why is it denied this privilege of all the other good affections (*good* they are *called* at least) of the human heart? No one quarrels with *generosity*, no one animadverts on *tenderness* or *benignity*, because their prevalence in the heart lends a corresponding cast to the *countenance* itself. The plain fact is, that where these amiable feelings operate strongly in the breast, they naturally flow into the *visage*. Indeed, such affections and such looks are so generally linked together, that we should almost doubt the existence of the *former*, if not at all attested and shadowed by the *latter*. It is well nigh superfluous to remark, that an *opposite* character of countenance would be thought inconsistent with such feelings, at least in an entire stranger.

With due deference to Mr. Hodgson, I would ask him, why if the *look* may lawfully express *all other* affections of the heart, it may not express *sanctity*; if our natural feelings may shed abroad all their loveliness upon the look, why may not those purer energies, which are implanted in the heart by *grace*, unfold their beauty and serenity in the very same scene? When a Christian is engaged in worshipping his God, why may not that "beauty of holiness," which he is commanded to cherish in his heart, beam even on his *countenance?* When his heart *is satisfied as it were with marrow and fatness, as his mouth praiseth God with joyful lips*, or as he sings praises to that *Saviour* whom he hopes one day to magnify in heaven itself; is he to be stigmatized as an *enthusiast* or hypocrite

> "if that fire,
> Warming his heart, should at his *looks* transpire." COOPER.

I might pursue the same observation with regard to the effect produced by truly Christian eloquence, nay, Christian feeling, in the pulpit: the heart feels, and the countenance shews that it does so. If we were sitting in the British senate, and listening to the oratory of a *Pitt*, who would wonder if its electric force reached even to our look? If, therefore, the hearer of a sermon discovers his impressions in like manner (and I have seen *Mr. Hodgson's hearers* frequently affected thus), I may conclude that he is equally defensible. Not to be tedious; may we not allow of some sympathy between the heart and the countenance, when "*the tender mercies of our God*," and "the love of Jesus Christ," become (and why may they not *sometimes* become?) the subject of our conversation? Nay, if even the mind should, at any time, glance at the reviving theme, may not the face naturally catch an air of the most refined gladness? Or, if we are just risen from the contemplation of *such* a subject in the closet, and it leaves a ray of cheerful sanctity upon our face, is not this consistent with every principle of common sense? Is not this act-

ing exactly as mankind act under the influence of their favourite pursuits? If a "*sanctified look*" were inadmissible, Milton would scarce have admitted it into his inimitable description of Eve.

"Grace was in all her steps, *Heaven in her eye.*"

Nor would St. Stephen's face have been described as "*the face of an angel,*" when he confessed "Jesus of Nazareth," before the Jewish synagogue.

If the parallel I have ventured to draw between the cases of *natural* and *religious* feeling be just, I have only to observe, that Mr. Hodgson ought not to have spoken as he has done of "the *sanctified look,*" without at least some explanation of his meaning. Had he said, "I speak of an *austere,* a *melancholy,* or an *hypocritical* look alone, (such a look has often covered feelings that are foes to sanctity), I should not have presumed to raise a single objection to the passage. But as religious persons, especially among the young, and those whose eyes are just opened to the stupendous value of religion, are very commonly branded with the stigma of having "a *sanctified look,*" I humbly think that Mr. Hodgson ought not to have lent even the *shadow* of his high authority to a charge which, however unintentionally on his part, may have the effect of chilling the *vital* influence of Christianity.

PASTOR.

HYMNS APPROPRIATE TO SUNDAYS AND HOLIDAYS.

THIRD SUNDAY AFTER EPIPHANY.

Matthew viii.

Lord! whose grace, in power excelling,
Wash'd the leper's stains away;
Jesus, from thy holy dwelling,
Hear us, help us when we pray!—
From the filth of vice and folly,
From infuriate passion's rage,
Evil thoughts, and hopes unholy,
Heedless youth, and selfish age;
From the lusts, whose deep pollution
Adam's elder taint disclose;
From the tempter's dark intrusion,
And from everlasting woes;
From the miser's cursed irreverence;
From the drunkard's jest obscene;
From the world, its pomp and pleasure,
Jesus, Master, make us clean!

D. R.

REVIEW OF NEW PUBLICATIONS.

Report of the Formation of the Cambridge Auxiliary Bible Society; together with a List of Patrons and Subscribers: Dr. Marsh's Address to the Senate: Mr. Vansittart's Reply, &c. &c. Edited by the Rev. William Farish, B. D. Professor of Chemistry. Cambridge: Hodson, &c. 1812.

Dr. MARSH's *Inquiry*, &c. (See our Number for March.)

Letter to Dr. Herbert Marsh, &c. By the Rev. E. D. CLARKE, D. C. L. Professor of Mineralogy in the University of Cambridge, &c. Cambridge: Deighton. 1812.

An Examination of Dr. Marsh's Inquiry, &c. in a Series of Letters to the Rev. Dr. Clarke, &c. By the Rev. W. DEALTRY, A. M, F. R. S. Fellow of Trinity College, and examining Chaplain to the Bishop of Bristol. London: Hatchard. 1812. Price 3s. 6d.

Three Letters on the Subject of the British and Foreign Bible Society, addressed to the Rev. Dr. Marsh and John Coker, Esq. By the Right Hon. N. VANSITTART. London: Hatchard. 1812. Price 2s.

Four Sermons preached before the University of Cambridge, in Nov. 1811, on the Excellency of the Liturgy, prefaced with an Answer to Dr. Marsh's Inquiry respecting the Neglecting to give the Prayer-book

with the Bible. By the Rev. CHARLES SIMEON, M A. Fellow of King's College Cambridge. London: Cadell. 1812.

An old Fable, with a new Application: The Dog in the Manger. Cambridge: Hodson. 1812.

WE have now the controversy contained in the above-named pamphlets appearing before us in its ulterior stages. If we feel any backwardness in redeeming our pledge to our readers upon this important subject, it is from a fear lest, having already committed ourselves on the abstract merits of the question, we should be deemed partial judges in the cause; and should be in fact too much interested in raising the weight and credibility of witnesses who are to stand on our own side.

Our discharge, then, of the delicate office of judge-advocate, we must leave to the decision of our readers: most of whom, we doubt not, will come to us with an opinion already made up, upon a transaction not certainly done in a corner! The field of battle has been in this case an "Arcopagus" of no mean distinction. And if we may presume to compare the members of our learned university to those of old, "who spent their time in nothing else but either to tell or to hear some new thing," we should be inclined to designate the present encounter as one of philosophers; each of whom is wielding the weapons peculiar to his own order; and, in no trifling or ignoble contest, calling on the world to award the prize of victory.

Our former pages have detailed the history of this sharp, but as we hope short, controversy. We understand the proposal for a Bible Society at Cambridge originated amongst the under-graduates; and amongst some in particular who, in their religious opinions, were known to be "nullius addicti jurare in verba magistri." This proposal, it seems, soon came under the notice and direction of some distinguished persons in the higher orders of the university, and was met by an Address to the Senate from Dr. Herbert Marsh, Margaret Professor of Divinity, dated Nov. 25, 1811; in which he respectfully submitted to the University, "which of the two Bible Societies" (for so he is pleased also to entitle the Society in Bartlett's Buildings) "is most entitled to encouragement on the part of a body whose peculiar duty is the support of the Established Church." This Address, written with all Dr. Marsh's characteristic acuteness and perspicuity of style, differs only in substance from his subsequent pamphlet, by suggesting the want of "a guarantee, that other objects inimical to the church, will not in time be associated with the main object. The experience of seven years" (all, by the bye, the society *can* have given) "is a poor ground of consolation." This objection, as Mr. Vansittart well observes, has been entirely relinquished in the pamphlet itself. And, indeed, so much umbrage seems to have been offered by other parts of that Address, as to make another short Address or handbill necessary, dated the 10th of December, and stating, that "whereas it has been insinuated, that they who object to the modern Bible Society, object to the distribution of the Bible, it is necessary to reply that this objection is not to the distribution of the Bible, but to the distribution of the Bible alone. Instead of requiring less, they require *more.*" And then it is proposed to add the distribution of the Liturgy to the new Bible Society.

The detail of the proceedings which took place on the memorable 12th of December, when the proposed meeting was held at the Town Hall (the Senate House having been withheld in consequence, we presume, of Dr. Marsh's Address), will be found in our Appendix for 1811.

We shall only now observe, in regard to that meeting, that it was an event above all others to have been wished for, that the Professor should have honoured it with his presence, and there have stated his sentiments in an open and candid manner. By

these means, we are persuaded, a turn would have been given to the general tone and complexion of the assembly, and a guard would have been introduced on the expressions of the persons present, which is scarcely ever to be expected where there is perfect unanimity, but which we fully believe would have removed every plea for Dr. Marsh's subsequent pamphlet. In that pamphlet, indeed, he complains, that "he was accused in his absence, and under circumstances which would have prevented his being heard had he been present;" (p. 26.) an imputation, we presume, on the character of the nobleman in the chair, and the other noblemen, gentlemen, clergymen, and dignitaries of the university present, which, in his cooler moments, Dr. Marsh would have been reluctant to cast. His attendance, Mr. Dealtry informs us, was expected by all, was even earnestly requested by Dr. Clarke: to which request, Mr. Dealtry adds, Dr. Marsh will recollect his own answer. (Examination, p. 34.) We fully close with Mr. Dealtry, that "Dr. Marsh would most assuredly have been heard with all the respect and attention due to his situation and talent;" whilst, on the other hand, we cannot but express our opinion, that he ought to have been treated *exactly* as if he had been present.

Whatever roughness of handling the Professor had to complain of, was, nevertheless, of his own seeking. He was clearly the aggressor: and, having thrown down the gauntlet, he should not wonder there were knights of spirit to accept the challenge. He himself erected the conductor which brought the lightnings of eloquence and zeal on his own head. We will go further; we will believe he had a motive in erecting it. By putting forth his Address in manifest defiance of the whole society, by speaking both of the Bible and Liturgy in language which, as we may see hereafter, he had good reason to suppress, he seems to have almost laid a trap for the zeal and Protestant feelings of his antagonists. And what wonder, therefore, if in the scene which ensued, the Professor found the occasion which he sought for. Doctors Milner and Clarke, and Mr. Dealtry, men whose vivacity of wit is no less conspicuous than the soundness of their understandings, felt too keenly what Dr. Marsh himself seems to have felt in that Address, not to animadvert upon it with spirit: and from *their* speeches, delivered with animation and freedom enough, yet (we appeal to the readers of them) with decency and good nature, Dr. Marsh has culled the matter, which we doubt not he so eagerly expected, for his threatened attack. These, with Mr. Vansittart's first letter (in answer to Dr. Marsh's Address), which is given in our number for Dec., p. 797, and which we hesitate not to call a masterpiece of controversy, form indeed almost the only objects of Dr. Marsh's attack. At length, on Jan. 27th, at 4 o'clock, P. M. as Dr. Clarke informs us, after a promise of nearly two months, and many a change of title in different advertisements, appeared this formidable pamphlet.

In speaking more particularly than we have done to the contents of this singular publication, in conjunction with the replies to it, we can never admire too highly the singular dexterity, not to say felicity, with which Dr. Marsh has converted a most simple hypothesis, combined with a very few facts, into the most considerable attack that we think has yet been made upon the Bible Society. The *hypothesis* is, that it is harmless, useful, nay even necessary, for churchmen to give away Prayer-books with their Bibles; an hypothesis of which indeed no common man would doubt the truth, nor greatly prize the inventor, though Dr. Marsh is at the trouble of claiming the first discovery of it, in the following words: "I do not perceive that any one except myself has pointed out the danger.....of neglecting to give the

Prayer-book with the Bible. I have *read again*:.....Dr. Wordsworth and Mr. Dealtry, and I do not find any allusion to this danger." (Inq. pp. 42—44.) On the contrary, Mr. Dealtry is at the further trouble of shewing, that Dr. Wordsworth did actually originate this hypothesis, and, by several quotations from his former antagonist, proves him to have only abstained from pressing it, like an honest man, because no charge, he was conscious, lay against the Biblists* on that score. We should be sorry to see another controversy to set this matter right; and cannot still, in the worst event, think Dr. Wordsworth as unfortunate as Columbus in his discovery of America.

The few *facts* by which this hypothesis has been brought to bear against the Bible Society, are, in Dr. Marsh's words, that he has been "bitterly reproached" for asserting that churchmen should not content themselves with distributing only Bibles to the poor;—that Dr. Clarke, in answer to certain questionable† statements of Dr. Marsh, had asked at a public meeting, "Is the distribution of the Bible *alone* detrimental to the interests of the Establishment?"—that an anonymous writer had asked in a similar strain, What! the Bible knock down the church?—that Dr. Milner had spoken against "trying the Scriptures at the bar of the traditions of fallible men," and had imputed to Dr. Marsh the saying that Prayer-books were needed as a "corrective to the Bible‡," (both of which acts, however, Dr. Marsh pointedly disclaims);—that Mr. Vansittart had asserted from Chillingworth, that "the Bible only is the religion of Protestants;"—and, finally, that Mr. Dealtry had supposed himself to be publicly arraigned by Dr. Marsh for distributing the Word of God. These are the *very few* facts, upon which, aided by the abovementioned hypothesis, Dr. Marsh has been able to found, we cannot help saying, a very plausible attack on this society. By these facts, combined with this hypothesis, Dr. Marsh has felt himself warranted in asserting (for *this* fact is entirely of his own creation) that "the omission of the Liturgy, in the distribution of the Bible, is justified by Churchmen," (Inquiry, p. 8.);—in assuming from thence that the Liturgy is actually held in contempt by the Biblists (p. 60.);—in proving upon that assumption the great danger to which such a contempt must bring us, and this by illustrations from Puritan times, as well as by apprehensions for the safety of the test act;—and, finally, in maintaining that this contempt of the Liturgy assimilates them to Joseph Lancaster, who teaches children only the Bible. The scene concludes with a proof from abstract reasoning, that the contempt for the Liturgy must be what he asserts it is, in the friends of a society for giving the Bible alone; and that the Dissenters are the only gainers both in honour and profit by this boasted union.—What proportion this gigantic superstructure bears to the simple base of hypothesis and fact on which it rests, others may as well determine as ourselves. For ourselves we utterly disclaim all intention, or even thought, of not accompanying our Bible with a Prayer-book where it is wanted, and not already possessed. We heartily hope, that Dr. Marsh's pamphlet will be a warning to those churchmen who ever did separate, or wish to separate them; and we are ourselves fully convinced of all the mischief

* We beg leave to use Biblists, as Mr. Dealtry has done, for the friends of the Bible Society; Anti-biblists, for its enemies.

† It is certainly very questionable, though in a certain sense explicable, to say that the distribution of the Bible alone can be injurious to any Christian church. Much more is it questionable to say, we "may so far correct the evil by adding Prayer-books, &c. and that this correction will be made easy by belonging to the other society:" words, which those who read Dr. Marsh's attack on Dr. Milner, will find it hard to believe that the former actually did ever use. Vide "Address to the Senate."

‡ See the last note.

which Dr. Marsh anticipates from such a neglect, or contempt, of the Liturgy as he states. But our business is not now to state our own sentiments: We have already stated, and endeavoured to justify, our belief, that such a neglect or contempt, on the part of churchmen, is likely, neither in reason nor according to fact, to result from their union with the *new* Bible Society. But we are now to give to our readers some idea of the feelings expressed by the several writers at the head of this article, in answer to the charge in which, personally or by implication, they are so intimately concerned.

First appeared at a very early period, having been literally penned the same evening on which Dr. Marsh's pamphlet came forth, the answer of Dr. Clarke, contained in a short letter to the Margaret Professor, and prefaced by an introduction. Written as it literally was, "*currente calamo*," we should rather have considered it as a good humoured refusal to enter the lists of controversy, had it not contained some few expressions and retorts of a more serious nature. Compared to the vigorous stand of Leonidas, with his three hundred, in the very gates of Greece, we certainly consider it as a specimen of valour on the part of Dr. Clarke, and an earnest of what Dr. Marsh was hereafter to expect. Perhaps, however, the discretion of the other combatants, like the elder Grecians, "σιγη μενεχ πνειοντων" is more to be commended by us phlegmatic reviewers.—But to give our readers some idea of this *jeu d'esprit*, which Dr. Clarke's pamphlet has certainly a fair title to be called:—

In the first place, we think this writer perfectly justified in the following note upon the use of his name at all by the Professor. "This use of the Author's name, without his permission, was the more unwarrantable on the part of Dr. Marsh, as the most studied forbearance, upon the occasion he alludes to, prevented the writer of this letter from making any mention of him." Dr. Clarke, in fact, studiously did not allude to the "Address;" because it bore the Professor's name, but simply to the anonymous handbill, which (p. v.) Dr. Marsh only subsequently claimed as his own.—The same introduction contains a curious fact, in opposition to Dr. Marsh's assertion of the disrespect in which the Liturgy is held by the Biblists. An address was made to the Bible Society by a Bible and Common Prayer-book Society in New York. This address, printed in the Seventh Report of the Bible Society, contains the following eulogy on the Liturgy: "What better method then can be adopted to disseminate the truths of the Bible than by dispersing a book, which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as the understanding." This address was printed in the Report, and a supply voted to the New York Society, at the instance of a *Dissenter*, pp. vii. viii.

Dr. Clarke begins his "Letter" with a vindication of himself from the charge of misrepresentation, for having quoted an *entire* sentence indeed, but *alone*, from the handbill mentioned already, and since claimed by Dr. Marsh. The sentence objecting "to the distribution of the Bible alone," we have already given, (p. 290), *with the one which follows it*; and it really seems to us, that its tendency would have been exactly what it is, if a hundred such had followed. Not so does it seem to Dr. Marsh:—"If my objection had been fairly stated at the Town Hall, it would have been simply this; that I objected (on the part of churchmen) to the distribution of the Bible alone, or without the Liturgy....But by stopping at the words of the Bible alone, Dr. Clarke was enabled to give a new turn to the expression, &c." Inquiry, p. 26. To which Dr. Clarke

fairly asks, "Where should we stop, but at the end of a sentence?" And not only accuses Dr. Marsh, in his turn, of a "cunning comma," instead of a full stop, after the words "Bible alone;" but also of perverting a passage of his own, so as to make Dr. Clarke use the word "priests" reproachfully, and yet synonimously with the "Reformers*." But the peculiarity of this whole affair is still to be noted. Dr. Marsh says, "*my* objection;" and evidently "gives a turn," to his expressions, as if Dr. Clarke had pointedly misrepresented *him*, which he had *as* pointedly avoided, by quoting *only* the handbill, not then recognized as Dr. Marsh's. Now we are sorry to suspect this turn to be the effect of design. Coupled with Dr. Marsh's further complaints of being "reprehended in his own university," of being "reproached and bitterly reproached," nay "held out to public indignation," merely for advocating the cause of the Liturgy; so that even "friendship was sacrificed, that the author of the Address might be crushed." All this, we say, looks very much like an attempt at what we may call the "argumentum ad misericordiam:" an argument, we should think, at all times below the dignity of a Margaret Professor; certainly of one so well able to support that dignity as Dr. Marsh; and more particularly unseasonable under the circumstances in which Dr. Marsh had placed himself. Before we extend to the Professor the dole of commiseration usually due to oppressed and deserted innocence, we must certainly inquire who first provoked these supposed, these imaginary insults? Who published the handbill, now said by Dr. Clarke to be as rare (Dr. Marsh knows why) as a certain famous old typographical relique? Who began unprovoked, and in cold blood, by an address, containing at least very invidious and galling representations, and tending, in the most direct manner, to create hostility between the Bartlett's Buildings' and the Bible Society? Who knowingly overreached Dr. Milner into a disapprobation of the principle of the Bible Society, under cover of Lancaster's Schools? Who, in short, had threatened still more than he has yet been able to accomplish; and had then left and still leaves his opponents under the painful anticipation of being detected by a Professor of Divinity in a series of misrepresentations and violations of truth and candour? It is no other, we are sorry to say, than this same misrepresented, traduced, and abused Dr. Marsh. Like his puritan representative in Swift, (will he forgive the allusion?) he has assiduously canvassed for a slap in the face; but *before he has received it*, fills the air with his outcries, and with his own hand deals a hundred blows to avenge the insult. Under such circumstances, who can deny that a claim on the commiseration

* Dr. Clarke has not here seemed to observe how entirely his antagonist has mistaken what Mr. Dealtry calls, with truth, his "fine image:" and that our readers may have the opportunity of imputing some other more important mistakes of the Professor to inadvertency rather than design, we shall give Dr. Clarke's image, with Dr. Marsh's use of it. "It is really as if, while the light of Revelation, no longer concealed within the ark of a particular sanctuary, is permitted to irradiate the nations of the earth, a question should arise, whether it shall be conveyed through the public portals of the temple, or by the gate belonging only to the priests." "Those priests," rejoins Dr. Marsh, "who composed the Liturgy and Articles, would tell him, that their office was only ministerial—that they desired not to stop the pilgrim at the threshold of the temple: that they were ready to admit him to its innermost recesses; but since between the portal and the altar, were dark and intricate passages, where many a pilgrim had lost his way, they requested only permission to present him with a clue, &c. Mr. Lancaster disdains, with our present advocates, the gate of the priests, and approaches the portals of the temple." The consequence, concludes Dr. Marsh, "is his adopting the Bible alone, is, that Christianity itself has been lost to his view."

of the public savours of affectation, if not of trick?

Dr. Clarke proceeds to the suggestions of the Professor, in regard to neglecting to give the Prayer-book, with the honest surprise of a man to whom the neglect itself and the accusation are equally strange. "I am addressing myself, you say, only to churchmen in their intercourse with churchmen, such as the clergyman has with his parishioners. Then what reference have your remarks to the Bible Society? If you be merely instructing clergymen in their parish duties, they will tell you they do not require your advice. There is no clergyman of the Established Church who does not distribute Prayer-books in his parish, if any book at all: and will the performance of this duty be interrupted by his belonging to the Bible Society?" p. 6, note. After all, this is the plain question, and common sense must answer it. Dr. Marsh, indeed, tells us, "It is of all subjects on which I ever undertook to write, the most intricate and perplexed. And though at various times I have instituted inquiries which demanded close reasoning and profound thought, I never entered on a subject which required so much penetration as the present. It is a subject of so extraordinary a nature, that while orators whose wisdom never goes beyond the surface, feel competent to decide, there are points in it which elude the discernment of the most sagacious and profound." Inquiry, p. 53. We could say much on this extraordinary passage. But Dr. Clarke has summed up all our feelings upon it in one expressive sentence: "How much this passage reminds one of, 'Where is the wise, where is the scribe, where is the disputer of this world, &c.!' 1 Cor. i. 20." Letter, p. 8. And this application, be it remembered, is made by a man who has the candour to apply to Dr. Marsh's "talents, on other subjects, the words once applied to the last of the Fathers, by a well-known writer, 'acutè, graviter, copiosè, dilucidè, eruditè, disputârit.' But whence, then," Dr. Clarke asks, "is this falling off, but from this FACT.....that *the cause is radically bad.*"

Reserving ourselves more generally for the contents of the Inquiry, as they have been drawn out by subsequent replies, we shall pass over some short and pithy observations in the present letter. Only we shall observe, that for ourselves we never felt the need of a longer or graver reply to Dr. Marsh, than Dr. Clarke has afforded us. And the world, we are persuaded, will feel with us, should they ever be made to think the Inquiry, what we are already, we confess, disposed to call it, a succession of laboured truisms, and attenuated sophisms. With one *fact* mentioned by Dr. Clarke, in consequence of being associated with "a party," we take our leave of him. "When you communicated," says he to Dr. Marsh, "Mr. Vansittart's motive for publishing his letter, you neglected to inform us, that the Prime-Minister of Great Britain, in consequence of your officious application to him, had written to you, and expressed his *unequivocal approval of the Bible Society**." pp. 11, 12.

After a prudent delay, partly, perhaps, in expectation of Dr. Marsh's yet future Appendix, the "Examination" of Mr. Dealtry appeared, bearing date March 21. We had not forgotten the laurelled champion of the Bible Society in other wars; and it was with delight, but not with surprise, that we heard the flowing eloquence, drawn from the sources of an overflowing heart, with which, on the memorable 12th of December, Mr. Dealtry came forth, urged, we are sure, by "no common cause, no vulgar sway," again to plead in favour of his triumphant society. No one will wonder, who

* "Oh, hopes dissolved! Oh, prospects all decay'd!
Oh dawn of glory, opening but to fade!
Pleas'd we beheld thy well-earn'd laurels bloom,
Nor knew they wove a trophy for thy tomb."

reads Mr. Dealtry's speech on that occasion, why he has been selected in the "Inquiry," as the object of a peculiarly ingenious attack. Dr. Marsh, who knows enough of controversy to put every thing in its proper place, has put Mr. Dealtry into a note: where, besides the advantageous contrast afforded by the natural claims of the dignified person in question, with his situation at the bottom of the page, Dr. Marsh has also been pleased to add certain insinuations of a personal nature, and one especially, of a very grave import to a lover of truth. Under such a provocation (it is to the shame of Dr. Marsh that we use that word), Mr. Dealtry has been called to the unpleasant task of replying to a Professor of Divinity. And if, in prosecuting the investigation, he has been occasionally carried forward with a zeal and a vehemence somewhat different from the measured calmness of Dr. Marsh's style, perhaps we might undertake his defence so much the more readily on that account. We see, under the subdued exacerbation of the "Inquirer," something, or rather much, "more meant than meets the ear:" whereas, under the honest ebullition of feeling, on the part of the "Examiner," we perceive a solid principle of benevolence, easily reconcileable with the expressions of momentary, and even of severe displeasure.

Neither is it our place to decide on the apology, or the penance, doubtless due from Dr. Marsh for the "gross and palpable" charge mentioned above, and which "the reverend and learned the Margaret Professor, forgetting," as Mr. Dealtry observes, "what was due to himself as well as to me, has thought it right to advance," p. 115 et seq. The charge and the defence are both before the public, which has nothing to do, so clearly has Mr. Dealtry proved his innocence, but to pass sentence on his accuser.

To proceed to the main contents of this able reply, written in the form of letters to his friend and partner in defence, Dr. Clarke:—These letters form so many chapters, which treat respectively of the false assumptions, wrong conclusions as to matters of fact, general mistakes, insinuations against the Biblists, arguments, remedies, with the charge of generalised Protestantism, all brought forward, or implied, in the pages of the Inquiry. Under these several heads, Mr. Dealtry has literally shaken his adversary to pieces; and having fairly executed him, if we may be excused the figure, has delivered him over to dissection. Amid almost an infinite number of severe wounds so inflicted, it is scarcely possible to designate the *coup de grace*: but we shall select a few from which our readers may very confidently judge of the rest. And we think those few will clearly convict Dr. Marsh of very *unguarded positions*, the most *unjustifiable insinuations*, and, to say the least of them, very *unsound arguments*. As far as we can separate these several charges in Mr. Dealtry's rather desultory statement of them, we shall attempt it. But we cannot help saying a few words before we begin, upon the nature and the guilt of *raising a cry*.

When Dr. Marsh lays down a *position* very plausible, and, if properly guarded, very true; when we gather from his *insinuations* that his opponents deny that position in principle or practice; and when, to support these hints, he has recourse to *arguments* almost evidently irrelevant to the actual occasion—we certainly are justified in warning him of the existence of the aforementioned crime in the statute book of morality. There is a homely but expressive proverb, that "if you throw dirt enough, some will be sure to stick." Such is the nature of men's minds, that statements of this kind must and will entrap the unwary, the shallow, the timid, the prejudiced, the indifferent, nay even the orthodox, if uninformed, or indolent. Above all, they "afford occasion to those

who desire occasion:" they admirably adapt themselves to any existing principle of hostility in the mind; and the argument however weak, the assertion however unfounded, the calumny however gross, "recipitur ad modum recipientis." The adversary is too often entirely indifferent to truth, and hails the calumny almost *as such*; at least as a bon mot, a good joke, a bright association of incongruous ideas. He is prepared with his hearty burst and vigorous clap at every sentence: and so nearly allied are insincerity and enthusiasm of *every* kind, that statements so circumstanced will come to be at length assumed as truths, and acted upon in the determinations of life.

These considerations have made the most conscientious writers of all ages peculiarly careful in their use of arguments for the instruction of mankind. Those addressed to the weakness, not to the strength, of human reason, have been felt as libels on the sanctity, whether of instruction or even of controversy. And persons detected in the use of such weapons have been condemned as guilty of a breach of trust in the most sacred office ever committed to man; that of guarding the principles, directing the opinions, and governing the practice of his fellowmen.

Of this guilt we distinctly disavow any intention of accusing Dr. Marsh. We are only sorry that so much ground should have been laid, as we think Mr. Dealtry has justly laid, for others to do so. Mr. Dealtry has very fairly appealed to the Margaret Professor's *own* words, which he places, as he proceeds, at the bottom of the page. And in his second Letter, under the head of "Assumptions," seems clearly to have proved upon Dr. Marsh the following *unguarded positions*. "1. That the Bible is not a sure guide to necessary truth, and in fact is no standard at all. 2. That the poor cannot understand the Scriptures." "Have not Christians of every age and nation been at variance," says Dr. Marsh, "on the question what doctrines are contained in the Bible? ..... How can we know, if we give the Bible alone, what sort of Protestantism will be deduced from it?" Inquiry pp. 14, 15. And in p. 5, without reserve, Dr. Marsh speaks of leaving the poor who, without assistance, cannot understand the Scriptures, &c.

Now to this Mr. Dealtry replies,

"There is an authority which states, that 'if any man will do the will of God, he shall know of the doctrine whether it be of God;' and the controversialist who shall directly affirm, that Infinite Wisdom has not furnished us with the most perfect means of instruction, possesses boldness at least equal to his penetration. That the Scriptures are sometimes perverted to very unwarrantable purposes, no person will venture to deny; and even the Prayer-book itself, though next to the Bible, *the best book in the world*, is not exempted from similar abuse." pp. 7, 8.

He then strongly applies to the Professor the argumentum ad hominem in the instance of "justification by faith," to prove uniformity not deducible from the Liturgy itself: and concludes, "who does not see that the argument against the dispersion of the Scriptures without a Prayer-book is in a considerable degree applicable to the dispersion of a Prayer-book without explanatory notes." p. 12.

To the second position, Mr. Dealtry replies, from a Bartlett's Buildings' Tract against Popery, "The Scriptures being the word of God cannot but be a sufficient and perfect rule, and able to make us wise unto salvation. As to whatever is necessary to salvation, they are plain and easy to those who read them with due care and suitable dispositions," &c. &c. To the suggestion, that these are sentiments against Popery, Mr. Dealtry plainly replies,

"They are in themselves either true or false: if false, let them be disproved; if true, you cannot choose but admit them.—'What, then, Mr. Dealtry, do you pretend to say, that human learning is of no value?' 'I pretend to say no such thing: my life

has been devoted to study.'—'Do you mean to affirm, Sir, that neither sermons nor liturgy are useful for the instruction of the people?' 'I mean to affirm nothing of the kind. I know, too well, the contrary.'—— The whole of this assumption involves a fallacy, to which I will next advert." p. 13.

"Assumption 3. That we have no established priesthood and no regular parochial service."……i. e. "To furnish that very instruction, the want of which is so pathetically deplored by the Margaret Professor." p. 14.

In truth, where is the point, as to these positions, at issue between Dr. Marsh on one side, and Mr. Dealtry, and, we must add also, ourselves on the other? We have all strongly asserted the obligation on churchmen to accompany the Bible with the Prayer-book, and with liturgical instruction. But the point is here, that in proving this obligation Dr. Marsh has gone too far. His general position is chiefly faulty in its want of *guard*. He has attributed to Scripture itself all that uncertainty and versatility, which he ought to have attributed only to the perverseness of those sects, some of them the wildest possible, to which he has referred. This we could wish to have seen more fully drawn out and distinctly brought to view as the grand line of demarcation between the Professer's positions and the faith of Protestants. It is not that the poor man *may* be misled; not that the Bible *may* be preverted; not that the Bible itself may be *made* to mislead and pervert the poor man; but that the Bible *itself* may mislead and pervert the man who sits down calmly and dispassionately to read it; and that it is necessary to give a Prayer-book "to correct the *evil*" (we use Dr. Marsh's own words) which would result from giving and therefore reading the Bible alone: or, to speak more closely yet, that a man so viciously and heretically given, as of his own accord to put a perverse or heretical gloss upon the sacred text studied alone, would have the deficient wisdom of that inspired oracle made up, the insufficient grace of God sustained and corroborated within him, by the presence of his prayer-book. This we dare not say; and to say it, we maintain, is to close with the worst heresies and lowest arguments of Popery itself. Sectaries, indeed, are numerous enough, and traps enough are laid beyond the verge of scriptural ground for the unwary and the ignorant, and, let us add also, for "the wise, the scribe, and the disputer of this world," to render the Prayer-book a needful companion to the churchman's Bible: but never, never shall the Editor of Michaelis persuade us, that error and truth are equally deducible from the fountain of truth, or that it requires the wit as well as the honesty of Fathers and Reformers, to deduce the principles of our Liturgy from those of the Bible.

This mischievous overstatement, or rather false principle, seems to us to run through the whole of the Professor's reasoning. We cannot think Mr. Dealtry's statement of his argument respecting Lancaster's principle of instruction is at all unfair, whilst it serves to illustrate our notion of the Professor's general want of guard on this head. "1. Mr. Lancaster adopts the Bible alone. 2. He advances to the temple without a clue: therefore, the Bible is no clue. 3. Merely by using the Bible, he has been bewildered in his way. 4. By using the Bible alone, Christianity has been lost from his view." p. 47. Whatever may be the objections to Mr. Lancaster, yet can any Protestant agree to this statement? Again, Dr. Marsh quotes from a certain Unitarian report, an opinion, on which he founds a conclusion, "that Lancaster's system appears more favourable to Unitarianism than to any other form of religion." Vide Sermon at St. Paul's, p. 31. On this again, Mr. Dealtry fairly puts the following dilemma:—"Dr. Marsh either believes this fact to be true or he does not. If he do believe it, he believes, of course, that the reading of

the Scriptures alone leads to Unitarianism. If he do not believe it, for what purpose was the passage inserted? Again: he either believes the assertion, upon which the conclusion is founded, or he does not. If he do believe it, he assents, of course, to the proposition, that 'instruction and Unitarianism are the same.' If he do not hold this opinion, why did he give the note? Every partizan of every sect will tell you, that instruction and his own creed will almost necessarily go together." (p. 85.) How does the Trinitarian Doctor rescue himself from this dilemma? How does the Protestant Professor rescue himself from the identity charged upon his arguments with those of Popery itself given by Mr. Dealtry. "Every Protestant, as I suppose, is persuaded that his own opinions be true: and that he hath used such means as are wont to be prescribed for understanding the Scripture—as prayer, conferring of divers texts, &c.—and yet their disagreements shew that some of them are deceived; and therefore, it is clear that they have no one certain ground to rely upon for understanding of Scripture." Again: "The very doctrine of Protestants, say the Catholics, if it be followed closely and with coherence to itself, must of necessity induce Socinianism. This I say confidently, and evidently prove," &c. &c. p. 92.

These quotations from Catholics, given by Mr. Dealtry out of Chillingworth, afford some clue to Dr. Marsh's labours in undermining the credit of that writer as a friend to generalised Protestantism. We had intended to allude to Mr. Dealtry's able defence of him, contained together with a reply to Dr. Marsh's complaint against "Tracts upon Popery," in Letter 9th: but we must only refer to it with approbation, and finish our remarks on this leading delinquency of Dr. Marsh with Mr. Vansittart's calm but forcible expostulation. "The danger of the perversion of Scripture, on which you so much insist, is the very argument used by the Papists in defence of the denial of the Bible to the laity. And, indeed, to such a length do you carry your argument, that I do not know what answer you could give to a Catholic doctor who should justify the practice of his church by your authority." Second Letter to Dr. Marsh, p. 27.

Mr. Dealtry, in his fifth letter, proceeds to state the "*unjustifiable insinuations* which the Margaret Professor makes against the whole race of Biblists." He selects "a dozen from 'the Inquiry' as a specimen of the rest;" of which, to speak in equally round numbers, we must say the last half dozen seem to contain the substance or marrow. "7. We do not believe in the excellency and usefulness of the Prayer-book. 8. We justify and recommend the neglect of the Prayer-book. 9. The Biblists dare not tell what they mean. 10. We are friends to the Repeal of the Test Act. 11. We do very covertly circulate with our Bibles Calvinistic Tracts. 12. We speak what we dare not print, lest the Margaret Professor should overwhelm us." All these are well supported by direct quotations from the "Inquiry." We shall give Dr. Marsh's note, by which Mr. Dealtry backs the last insinuation.

"I am aware that there is now in the press a speech of the Foreign Secretary, which I have been desired to see, and which gives a very different account from all that had been said before. But all the other speeches at Cambridge, which now have been printed above a month in the Cambridge Chronicle, and have remained uncontradicted by the authors of them, might also at this rate be new-modelled in consequence of my objections to them. On this subject I shall say more in the Appendix." p. 39.

We confess we are inclined to call this the most illiberal sentence in Dr. Marsh's pamphlet. We are not at leisure, nor is it necessary, to vindicate at length the circumstances which gave to the speech of Mr. Steinkopff a varied form. A notice on that subject was given in our number for January, and Mr. Stein-

kopff may be heard speaking for himself in our present number. But surely was it the part of courtesy, at any rate, to take notice of such a change, if it even appeared to spring from a wish to retract what had been formerly asserted in the haste of an extemporaneous speech? Would not the retraction itself have been atonement sufficient, without a direct insult superadded from the party to whom the concession was made. "Hanc veniam petimus dabimusque vicissim." And when, as we may see hereafter, the alteration was comparatively trifling, and sprung from a mistake in the first reporter, most easily to be accounted for, can we do otherwise than refer our readers to what has been already said on "raising a cry" as explanatory of Dr. Marsh's *generalizing* insinuation upon this head? Indeed, in regard to this whole chapter of "Insinuations," the question must be asked, Did the Professor really think as ill of his opponents as he pretends to do? If not, what can justify, "in foro conscientiæ," his evident wish to leave that ill impression on the minds of his readers? If he did, on what proof does his ill opinion rest? Not surely, "our enemies themselves being judges," on the poor FACTS quoted in the beginning of this review; and no other proof whatever has he adduced. On the other hand, we must warmly recommend to Dr. Marsh and his readers, Mr. Dealtry's third letter on the *matter of fact*.

"The Biblists have not neglected, both by their writings and public ministrations, to illustrate and defend the Liturgy, and to recommend it by all the powers of argument and eloquence. Mr. Biddulph's treatise is well known to you; and Mr. Biddulph is a warm friend to the Bible Society. But perhaps the Professor has his eye upon Cambridge. Among the most strenuous Biblists in this university, is the Rev. Charles Simeon, and *how has he* conducted himself?" p. 29.

To this question, as we have to give our own, we shall not give Mr. Dealtry's reply.

"A by-stander," Mr. Dealtry continues, "would naturally demand, 'How then does it happen that Dr. Marsh has expended so much wit and argument, and eloquence, in proving what you never deny?' 'Indeed I know not.'—'Have you not objected then to the dispersion of Prayer-books?' 'Never: we do ourselves disperse them.'—'Have you done nothing to bring the Liturgy into contempt?' 'Nothing at all: we do ourselves recommend it* as, next to the Bible, the most valuable composition which we can put into their hands.'—'Have you not 'reproached' Dr. Marsh, and 'bitterly reproached' him, for advising you to give Prayer-books to the poor?' 'Certainly not: for, as churchmen, we consider it to be our bounden duty so to distribute them†; and, when hypotheses and assumptions have done their worst, it is our constant practice.'"—pp. 30, 31.

Mr. Dealtry, in his sixth letter, proceeds to the arguments used by his opponent. And here, if we may be excused a little fastidiousness as claiming a humble place amongst the arguers of this case, we are inclined to express a wish that Mr. Dealtry had more fully drawn forth to view the real argument of Dr. Marsh's pamphlet, and *that* as quite distinct from the various assumptions, mistakes, &c. &c. which, with great vivacity as well as truth, he has charged upon the Professor. The five "Arguments," alleged and answered by Mr. Dealtry, are,

"* See Mr. Simeon's four Sermons, preached before the University in October and November 1812."

"† See Mr. Vansittart's Letters to Dr. Marsh and Mr. Coker§; the Dean of Carlisle's Address on the formation of an Auxiliary Society at Cambridge; Mr. Dealtry's on a similar occasion at Hertford, &c. &c."

§ This Letter, the second in the work of Mr. Vansittart, placed at the head of this article, is addressed to John Coker, Esq. in answer to his letter to the Right Hon. N. Vansittart, in the Oxford paper, and, in Mr. Vansittart's usual tone of candour and conciliation, corrects Mr. Coker's mistake of his first letter, as if he had maintained the Dissenters to be not hostile to the Establishment, or the Bible not to need notes or commentaries to elucidate it. His reply went to prove, only that the Bible Society puts no weapon in the hands of the Dissenters against the Establishment: and on this point, he vindicates the Society in a way which might win the applauses, we think, of the severest critic.

1. That Dr. Marsh was accused of pleading for the Liturgy: therefore, the Bible Society is indifferent or hostile to the Liturgy. 2. There is an analogy between the Bible Society and Lancaster. 3. Generalized Protestantism, as held by Lancaster and the Bible Society, will lead to a renewal of the rebellion. 4. The Bible Society is supported by Calvinists. 5. The distribution of the Bible by this Society will lead to a repeal of the Test Act. Now these arguments, not being of course intended to exhibit the main position or argument of the whole pamphlet, viz. the danger of distributing the Bible alone, cannot be considered as the whole of the reasonings by which that position is supported.

The fact is, the pamphlet itself is made up of nothing more than a single plausible and well-chosen hypothesis, supported, not by five or any definite number of logical arguments, but by an indefinite series of small and delusive, nay sometimes almost evanescent, but plausible and ingenious sophistries. And perhaps it might have been more conducive to the end which doubtless every true lover of his Bible, with Mr. Dealtry, must have at heart, if that hypothesis had been in the first instance prominently exhibited to view; then the professed "abstract reasoning" upon it examined; and finally a few only of the principal assumptions and graver peccadilloes in support of his "reasoning" adduced and confuted. It is an avowed rule, we believe, of Longinus, and amongst all great critics, to use the argument cumulative with great caution; and more generally to seek in the selection of topics the "modum" than the "copiam:" and this for the obvious reason, that the reader may not be led to suspect the strength of individual arguments from the use of their collective force; and also, that his attention may not be distracted by a multitude of objects, and thus disabled from looking steadily at any one. The shower, though greater in quantity, is not to be compared in force to the torrent. And when we know that Mr. Dealtry can be, if he pleases, "Isæo torrentior," we could wish the arrangement and plan of his "Examination" more frequently admitted of the use of his amplifying powers upon some important leading topics, leaving all the rest, without fear, to the judgment, or rather common sense, of mankind.

We have only time to observe particularly upon the five topics which Mr. Dealtry has in this instance selected as specimens of Dr. Marsh's reasoning, that he has countermined the Professor with great ingenuity and conclusiveness of argument. We rejoice that he has set the unwarrantable attack upon Dr. Milner in its true light, and fully justified, as he has, the use of the word "corrective" as applied to Dr. Marsh's representation of the Liturgy. On this subject, he well observes; "Those who read the Dean's very admirable speech, will find a good reason for the wrath of the Doctor, not founded on bitter reproach. Bitterness of reproach is disgraceful only to its author, but confutation and defeat exasperate the vanquished." p. 45.

We recommend with peculiar pleasure to our readers, and (if this notice should ever come under such dignified inspection) to Dr. Marsh himself, Mr. Dealtry's remarks on Calvinism; in which it will be found, that Mr. Dealtry, no Calvinist himself, knows how to vindicate the choicest doctrines of Christianity from that crude imputation; and at the same time gives us full reason to believe, even if Calvinism were, which it is not, the basis of union in the Bible Society, that we should not have much to fear for that Liturgy which was defended by Usher, Hall, and Beveridge, and which ranks amongst its ablest commentators and advocates not only the suspected but the avowed Calvinists of the present day.

We are obliged to pass over many

weighty and just observations on this and many other subjects referred to by Mr. Dealtry, in his extended view of the "Inquiry." His reply to the author's alarms for the safety of Bartlett's Buildings, by stating its increase in numbers, last year, to have been 869, whereas in no year preceding, since 1789, had it been more than 270, is, we think, well matched by the following fact from Mr. Vansittart. "The number of Prayer-books delivered by the Society for promoting Christian Knowledge, averaged for three years previous to the new Institution, was 13,546, and for the last three years 19,815, being an increase of nearly one half." 2d Letter to Dr. Marsh, p. 26.

Mr. Dealtry has also well observed, that this old society is equally, in *practice*, implicated in the charge of giving Bibles alone, with the Bible Society. He uses well also the argument drawn from the constitution of the Naval and Military Bible Society, which is precisely similar to that of the British and Foreign, except only that it boasts the Archbishop of Canterbury *for* its President. But bishops and archbishops, Dr. Marsh informs us, may err: so may, we presume also, the Society in Bartlett's Buildings. And doubtless it is the hard necessity of all aspirants to empire, whether in the political or the controversial world, for the accomplishment of their object to proscribe both friend and foe,—proscripturit, syllaturit,—and perhaps before Dr. Marsh finally descends from this earthly stage, we may find him shaking hands in a corner with the renowned Theophilanthropist Anacharsis Cloots himself.

We now take our leave of Mr. Dealtry, with many thanks for the large fund both of instruction and entertainment which he has afforded us, in his ingenious reply to the Inquiry. And we are only sorry our limits prevent us from giving any further specimens either of his wit or his eloquence; both of which strikingly illuminate his reasonings on this "profound subject, and so difficult to explain." Perhaps we should designate his powers of illumination on this occasion, rather as the cheering and diffusive glow of meridian light, than the denser and more compact focus of rays, which at once exposes and consumes the object presented to its influence.

In mentioning the name of Mr. Vansittart, whose second letter to Dr. Marsh, answers *his* share in the general attack, we feel, as controversialists, a somewhat extraordinary sensation. "Venti posuere, omnisque repente resedit flatus." Mr. Vansittart's whole conduct in this discussion has had the singular felicity of uniting the greatest talent, with the utmost moderation; a moderation such as to make "even his enemies to be at peace with him;" and the most honourable eulogium, by far, which we are capable of bestowing upon him, is one extracted from Dr. Marsh's own pages. "Though I have the misfortune to view the British and Foreign Bible Society in a different light from Mr. Vansittart, I must express my acknowledgments for the candour and liberality which prevades (pervade) the whole letter. It is written in all the amiable spirit of a sincere and benevolent Christian."—Inquiry, p. 13.

The letter here alluded to is the first, in answer to Dr. Marsh's Address. And as that letter is already to be found in our pages (No. for December last), we shall only remind our readers of that part of it to which Dr. M's attention is particularly directed, viz. the following dilemma. "Should all churchmen withdraw themselves from the Society ..... one of two consequences must inevitably follow: either the Society, being deprived of the hope of further support; and crippled by the loss of its pecuniary means, and of many of its most valuable members, would wholly expire, or sink into insignificance; or else the dissenting interest, making

up for these losses, by more extensive sacrifices, and an increase of zeal and activity, &c., would carry on the institution nearly as before." Both of these consequences are then drawn forth into discussion. And surely Dr. Marsh never took a fiercer dilemma by the horns, nor one, we must say, which more stamps his courage and fairness as an answerer, than this one. He replies to it at length, in his 8th section; 1st, By an allusion to the universal philanthropy of the French Revolutionists, with Anacharsis Cloots at their head: 2d, By not a very courtly contradiction of Mr. Vansittart's statement, as to the Bible Society having promoted the printing of the Bible in 54 languages: 3d, By setting the tried security as a counterpoise to the comparatively sluggish energy of the Bartlett's Buildings' operations, were even churchmen to transfer thither all their interest: 4th, By an elaborate proof that the Bible Society must be so crippled, &c., by the withdrawment of churchmen, as to render the dangers proposed in the second part of the dilemma entirely nugatory. To which are added, some hints of a political nature, one of which, we presume as a sting, is placed in the tail of the Inquiry. "It" (the Bible Society) "provides *at home* for *temporal* as well as *spiritual* wants. It gives *power* to the dissenter, *popularity* to the churchman, and *interest* to the politician, which is useful at *all* times, and especially *at the approach of a general election.*" Inquiry, p. 80. We cannot help anticipating Mr. Vansittart's dignified reply to this insinuation.

"You must be sensible, that the imputation of unavowed intentions to an opponent is not only one of the most *vulgar*, but one of the most *dangerous* arts of controversy. Such imputations are *easy to be made, difficult* to be *refuted*, but almost always may be *retorted with effect*. If, as you allege, the Bible Society can provide for *temporal*, as well as *spiritual* wants (which, however, I am sorry to say, is not the case), *temporal* as well as *spiritual* wants may be provided for, by the profession of a distinguished zeal for the interests of the church. If the Bible Society can give *popularity* to the *churchman*, and *interest* to the *politician*, the cry that the *church is in danger*, can *equally* answer both those purposes; and nothing has more frequently been found *useful at the approach of a general election.*

"I beg, however, to disclaim the use of all such imputations, otherwise than as specimens of your own mode of reasoning. I feel their injustice in *my own* case—I willingly admit it in *yours*. I know that *I* could find readier ways to distinction and advancement than by *crying up the Bible Society*—I with pleasure allow to *you* far stronger and more honourable claims than that of *crying it down.*" pp. 48, 49.

Mr. Vansittart, in this second letter to Dr. Marsh, considers his objections under three heads. 1. That the Bible Society produces a disregard of the Liturgy. 2. That its foreign operations have been mistated and exaggerated. 3. That its real objects are of a political nature. Of his able observations under these several heads, we can only give very short and unconnected specimens, which we shall endeavour to confine as much as possible to his own words. "You have totally changed your ground of objection," says Mr. Vansittart very ably in his opening, "which was in the Address, that other objects might be associated, hostile to the church, with the main object. Now your objection is to the *main and avowed object itself*, viz. the distribution of *the Scriptures unaccompanied by the Liturgy or by any other exposition or comment whatever*, &c." p. 24. Mr. Gisborne has well stated the same argument at a late respectable meeting in Staffordshire. Once the objection was, "You will accompany your Bibles hereafter with notes and comments." The answer was, "No: our very constitution forbids it." Then comes the rejoinder, "But why do you not accompany them with notes and comments, i. e. The Liturgy?" This we conceive to be the first use, in form, of the "argumentum a digitali*," lately established

* Vide Quarterly Review of Mr. Fox's Life.

on a well known occasion. "You gave 'digitalis' to Mr. Fox." No, we did not." "Then why did you not?"

Mr. Vansittart justifies the church members of the Bible Society from the suspicion of any want of regard to the Liturgy in the following manly terms: "We acknowledge its lawful authority, we venerate its piety, we admire its beauty, we recommend its use by our example, our influence and distribution: we all adhere to its forms in the public service of the church, and many of us in our own families." p. 25. Which is followed by a challenge, as to the matter of fact in regard to those who subscribe both to the Bible Society and to Bartlett's Buildings. And here we find the fact, before alluded to, of the immensely increased distribution of the Prayer-book.

He then draws the line of common sense between the "divine perfection and human frailty," as respectively distinguishing the Bible and the Prayer-book: not in the least detracting from the necessity of giving the Prayer-book, but reproaching Dr. Marsh with his *overstatements* (to use no invidious epithet) which we conceive to be as completely proved upon the Margaret Professor as any charge ever averred in controversy. Mr. Vansittart, in reply to Dr. Marsh's attack upon Chillingworth, adduces quotations from the Homilies of the Church of England, to the same effect as those given by Mr. Dealtry from Church-of-England Tracts, asking, "Shall we Christian men think to learn the knowledge of God and of ourselves in any earthly man's work, or writing, sooner or better than in the holy Scriptures written by the inspiration of the Holy Ghost?" p. 29.

We recognise with pleasure, at p. 32, an argument which the respectable Dr. Wordsworth urged against Mr. Dealtry, and with reason, had he been really guilty of *that* in regard to the Society for promoting Christian Knowledge, which Mr. Vansittart proves on Dr. Marsh, in regard to his reasonings on the strength of the British and Foreign Bible Society. "Supposing this to be the case with respect to all the Foreign Societies" [i. e. that they receive pecuniary assistance from us instead of contributing to us], "it would only follow that you estimate the strength of a society by no other criterion than its pecuniary means. You count for nothing the zeal and activity of these societies, &c. You overlook the gratitude and attachment of so many individuals, many of whom are in distinguished stations, and the approbation and countenance of several sovereigns."

We cannot refrain from giving entire Mr. Vansittart's most able reply to the insinuations of the Inquiry, as to a resemblance between the features of the present times and those of Charles the First.

"Nothing can be more dissimilar to the state of government, and the political constitution of the country in the reign of Charles the First, than their actual situation. Nor have the ecclesiastical arrangements and the public opinions on religious subjects any greater resemblance. Compare the civil and military establishments, and all the means of influence possessed by the government at that time, and at the present. Compare the violent exertions of unbridled prerogative on the one hand, and the eager claim of undefined privileges and rights on the other, with the orderly and regular system which has been established since the Revolution. Compare the harsh exertions of ecclesiastical authority in the former period; of authority often striving, by means unjustified by the forms of English law, and still more repugnant to its spirit, to repress the turbulence and ferment of a recent and unsettled reformation of religion; with the calm and mild exercise we have seen, for a century past, of the clerical jurisdiction, always directed by law, and guided by moderation; and then say whether there is now any reason to apprehend the renewal of that collision and conflict of passions and opinions in which the constitution of the Church and that of the State alike were overthrown." pp. 34, 35.

We give this observation with the more satisfaction, as proceeding

from a statesman of such distinguished talents and judgment, on a point on which *professionally* he is so well entitled to speak.

This able advocate then proceeds to reply to Dr. Marsh's imputations against the foreign transactions of the society. The "violations of truth and candour," imputed to the Reports of that Society, "struck me," says Mr. Vansittart, "with some surprise, not that you should make such a charge if you think it well founded; but that you should make the charge, and reserve the proof of it for an Appendix, not yet published, after the expiration of nearly two months."—On this subject, however, we will reserve ourselves till we shall have seen Dr. Marsh's Appendix.

Mr. Vansittart then proceeds to Dr. Marsh's *flourish*, on the plentiful supply of Bibles in Germany. We have already stated his ill use of a change of expression in the report of the Foreign Secretary's speech upon that subject. The first report of his speech had made him speak of "the want of Bibles throughout all Germany, with the exception of Saxony alone." The correct account of his speech makes him say, "Though there are provinces, districts, towns, and villages, in Germany (among which Saxony stands pre-eminent), where the Bible is cheap and plentiful, still there are others.....in which it is greatly wanted.....It has been pressingly applied for." This alteration was known by Dr. Marsh three weeks before the 67th page of the Inquiry was printed. *Yet* in that 67th page he writes thus: "to speak of Germany" (not with the exception of Saxony, as even the first report had expressed it, but) "to speak of Germany wanting Bibles, which the Foreign Secretary himself has *hitherto* done; of Germany, which had printed the Scriptures in Hebrew, Greek, &c., &c., &c., to speak of such a country wanting Bibles, &c.*" To which is superadded the note given in our remarks on Mr. Dealtry, insinuating that "he had been desired to see a very different account from *all* that had been said before, &c., &c." To all this —what must we call it? Mr. Vansittart calmly, replies, "It is unnecessary to explain, why, in so extensive a country as Germany, divided into so many sovereignties, and greatly differing in the religion and manners of its several parts, the Bible might be almost unknown in some districts, while in others it was cheap and plentiful." p. 39. And in reply to Dr. Marsh's allusion to the Canstein Institution, which can "multiply copies by thousands and tens of thousands," Mr. Vansittart continues,

"Such of your readers as are unacquainted with the Bible Society, will be somewhat surprised to find, that the fullest, if not the only, account in English of the Canstein Institution, is to be found in the second report of the society; that the head of that Institution has been in constant correspondence with them, so long as correspondence could be maintained with the continent, and that the Institution has been employed to a large extent by the society, wherever its aid could be available." pp. 39, 40.

Mr. Vansittart well replies to the proposal for making this a mere Foreign Bible Society, that its local Auxiliary Societies for home distribution, are its principal support. And

* This passage in Dr. Marsh's pamphlet, always seemed to us about as conclusive as if an Englishman abroad, previous to the institution of the British and Foreign Bible Society, had undertaken thus for the principality of Wales*. "And to speak of Great Britain (*meaning Wales*) wanting Bibles; of Britain, which has printed the Scriptures in Hebrew, Greek, Latin, and English, for centuries; of Britain, the nurse of the Reformation, the birth-place of Wickliffe, whose translation was made at least 150 years before that of Luther; of Britain (meaning all this time Wales), where the Society for promoting Christian Knowledge, established a century ago, can multiply copies by thousands and tens of thousands, &c., &c., to speak of such a country wanting Bibles!"

* Mr. Gisborne's speech, before referred to, teaches us we might here substitute the principality of Durham for that of Wales.

"What co-operation could be expected among men united for a common exertion *abroad*, upon principles which implied disunion, jealousy, and enmity, at *home*?"....
...."How different from the meetings of the Bible Society, in which the Churchman and Dissenter meet to lay aside their prejudices, and, forgetting partial distinctions, look only to the Scriptures, which they *alike acknowledge*, and the *Saviour* whom they *equally adore*, &c." pp. 42, 43.

Mr. Vansittart touches the subject of the Naval and Military Bible Society with great skill, and gathers comfort from reflecting upon its high patronage.

"But you, who know that men may be *discreet*, and yet *mistaken*, can derive no consolation from such a source; but must class those distinguished prelates among the *bishops who may sometimes err*." p. 45.

To the chimerical suggestion respecting the test act, of which Dr. Marsh anticipates the repeal through the means of the Bible Society, Mr. Vansittart replies with his characteristic good sense and Christian feeling:

"In any political way, I will venture to affirm, that the Bible Society is as little likely to lead to a repeal of the test act, as to a repeal of the habeas corpus act. Any attempt to convert the society to political purposes would certainly be fatal to the society itself: and of this all the parties composing it are equally convinced." p. 48.

Equally sensible and cheering are his remarks on the respect and attention now paid by the government of the country to the national church. And on this head, the following admonition, we conceive, ought to be engraven on the heart of every true lover of his church; and, if he be its advocate also, to guide his pen.

"Yet I will own that there are possible cases in which I think danger may arise to the church—one of them would be, if the *abuses* of the church should be confounded with its *interests*. The spirit of the age is liberally attentive to all fair claims; but it is an inquisitive and scrutinizing age, and many circumstances which formerly attracted little notice, are now drawn into full light. The returns of the non-resident clergy, for instance, are now annually printed. If the friends of the church, instead of taking the lead in a mild reform of abuses, contend obstinately for their protection, and treat every man as an enemy who aims at reform, they will certainly be overpowered at last, and the corrective applied by those who will apply it with no sparing hand." p. 51.

Mr. Vansittart then strongly admonishes the Professor of the "ridicule which must ever attach to arguments which are only to be supported by treating the clearest and simplest subjects as the most intricate and perplexed: and that ridicule," he adds, "cannot fail of being reflected on the church itself, which is so defended. After all that ingenuity and subtlety can do, the public opinion must at last be decided by the plain reason of plain men. With such the appeal will always be to fact and experience."

"They will not believe it to be an offence to carry home to the habitations of the poor and ignorant, that Bible *alone*, which is daily read in the church, is *alone* containing the *words of everlasting life*. They will not believe the members of the Bible Society to be bad churchmen (with whatever dexterity you may prove that they must be so), while they perform, both in the church and in society, the offices of good men and good Christians." pp. 52, 53.

Many persons, Mr. Vansittart adds, amongst his acquaintance, even of rank and education, and of extensive general information, have not yet heard of such a society.

"I do not recollect to have met with *one* who, when its objects and operations were, for the first time, explained to him, failed to express the most decided approbation of them—such is the first natural movement of an unprejudiced mind." p. 54.

In the same place, comparing the patronage of the two Societies, Mr. Vansittart mentions, that the Society in Bartlett's Buildings numbers, even now, amongst its subscribers, only about 2000 clergymen, out of the 11,000 parishes which England contains.

This excellent letter ends with the following bright and cheering anticipation of what may still be the favourable intentions of Almighty God, in regard to our favoured nation and favoured church. Having stated the dire alternative,

"I am inclined," he continues, "to indulge in the more pleasing prospect, and to view the Church of England as rising to greater eminence, and shining with greater lustre."

"Amidst public difficulty and private embarrassment, I see the hand of Charity extended to every species of distress with an extent of bounty not only unknown to former times, but which would have been incredible to them. I see every where new institutions forming, yet old establishments supported; and let it be remembered, that in these noble works, which I trust will rise in remembrance before God on behalf of this nation, the Dissenters claim their full share with the Church of England—I see the ships of Britain no longer tearing the natives of Africa from their parent soil, but carrying to them the arts of life, and the blessings of the Gospel—I see the Church of England surrounded and assisted by differing, but respectful, and no longer hostile sects, extending the light of truth to the remotest regions of the earth; and when to these considerations we add the wonderful preservation of the independence and constitution of this nation for so many years of impending danger amidst the ruin which has swallowed up all the surrounding states, may we not indulge the hope that the religion of this nation is a portion of 'that Church against which the gates of hell shall not prevail'; and this country a favoured instrument of Providence, in effecting its most sublime and beneficent designs?

"It is indeed an important crisis for the Church of England. Greatness and glory wait on her decision one way—I forbear to state the consequences of the contrary decision which you would recommend: for I trust the Church *has already decided*, and that the 'triumphs of the Bible Society, which you already compare to the enthusiasm of the crusades, are but the prelude to more extensive triumphs; when this nation shall indeed *take up the cross*—to carry not the sword, but the Saviour, throughout the world, and when you will be, I trust, not the last to cast away your unfounded apprehensions, and to hail with unmingled satisfaction the opening of a new æra of light and truth." pp. 56—58.

We must now finish our quotations from this most admirable publication; but not before we have convinced our readers, as we are confident we have, that it is exactly the kind of answer which Dr. Marsh's able pamphlet required: meeting the vague suggestions of the Professor by other suggestions happily thrown together, of infinite weight and irresistible application to the common sense of mankind: and yet carrying throughout a temper and spirit of conciliation which constitutes it, in our minds, a model for controversy. Mr. Burke's designation of the ancient spirit of European chivalry, seems to us exactly to designate that of Mr. Vansittart's style, viz. the spirit of religion, and the spirit of a gentleman. And if, as in the case of a certain philosopher of the past age, an appeal to truth and common sense, in answer to ingenious and fine-spun speculations, is found to be the most galling infliction on the controversial theorist, we hesitate not to suspect that Dr. Marsh will have suffered a pang, in reading this letter, beyond the common lot of men who "never decline a controversy." With Dr. Clarke, perhaps, he may have smiled; by Mr. Dealtry he may have been stirred to anger; Mr. Simeon, on whom we have yet to say a few words, may have surprised him; but Mr. Vansittart must have made him blush.

Of our present catalogue of answers to Dr. Marsh, Mr. Simeon's appeared the last; and we are happy he has prefixed it to four important Sermons on the Excellence of the Liturgy, because it enables us to allude to both parts of the publication, and thereby to afford more distinctly that answer to Dr. Marsh, which, after all, is the best answer that can be given—the actual respect and regard in which the Liturgy is held by the friends of the Bible Society. Mr. Simeon's answer, which is very simple and cogent, is wholly built upon this ground. It begins and ends with *provoking* Dr. Marsh to prove the FACT he has been pleased to assume, as the foundation of all his principles, viz. that the Liturgy is omitted, and its omission justified,

n the distribution of Bibles by churchmen. Mr. Simeon fairly and truly admits the adroitness of Dr. Marsh's argument, and that it is placed in a very imposing point of view; so that the indolent and the prejudiced may be "ready to think the pamphlet altogether unanswerable," p. 2. But he very properly remarks, "one thing is kept out of sight," and informs Dr. Marsh, "Your argument is altogether founded on an assumption of a fact as true, which, if inquired into, will prove false."

In proof of this assumption, Mr. Simeon appeals to the very title of the pamphlet: "What is it? An Inquiry into the Consequences of Neglecting to give the Prayer-book with the Bible. Now, either you have *proved* that this neglect exists, or you have *assumed* its existence without proof. But where have you proved it? Where have you even attempted to prove it?" pp. 2, 3.

Some quotations then follow, which set the Professor's hardihood of assumption, on this point, in the strongest possible light, as that in the Inquiry, p. 42—"I do not perceive that any one, except myself, has pointed out the danger arising to the Established Church from the practice (N. B. The PRACTICE) of neglecting to give the Prayer-book with the Bible." "(True, Sir; no one but yourself has had the hardihood to affirm the existence of such a FACT; and much less to *assume* it as the ground of all his arguments.") p. 5.

Having, from other passages, clearly proved this *assumption* on the Professor in the plainest terms, Mr. Simeon then, with great propriety, refers to another part of the Inquiry, in which Dr. Marsh, as if tacitly conscious of his weakness in point of *fact*, makes an appeal to "abstract reasoning." "In the preceding paragraph," says Dr. Marsh, "I have estimated the tendency of the Bible Society to produce an indifference to the Liturgy, among churchmen in general: and I have shewn, that the bare connection with it is sufficient to produce the effect . . . . I have appealed to NO FACT WHATEVER: I have deduced an inference by the sole aid of *abstract reasoning*."

Here, then, Mr. Simeon accuses his opponent of leaving, though unintentionally he hopes, a wrong impression on the reader, as if he had not, which he had, *assumed* "a FACT *not proved, not supported, not defensible, not true*." And this, he adds, *ought* to have been inquired into, before he "inquired into the *consequences* of neglecting to give the Prayer-book."

"Here then, Sir, I plant my foot. You have *assumed* a *fact*: and it is my intention to inquire into that *fact*. I have nothing to do with the dispute as it is *personal*: my business is with the QUESTION alone. Were I to follow you through all that relates to others, my answer would swell into a volume: I will leave to others the work of lopping off *the branches* of your argument, and will lay my axe to *the root*. You have, I acknowledge, shewn great skill in putting together your materials, and have built a goodly fabric, and adorned it with some fine historical paintings; and your generous hospitality has invited all, bishops and clergy, statesmen and nobles, to come and take up their rest under its roof: but I am going, with permission, to examine its foundation; and, if it prove, as I am persuaded it will, to be of sand, the sooner you abandon your tottering edifice, the better." pp. 8, 9.

Mr. Simeon then proceeds, in opposition to Dr. Marsh's assumptions, to establish two things; 1st. That those clergy, who are the most zealous advocates for the British and Foreign Bible Society, are not indifferent to the Prayer-book; 2dly. That the institution and progress of that Society have neither occasioned, nor been attended with, any neglect of giving away the Prayer-book. In establishing the first of these positions, Mr. Simeon particularly adverts to the further unwarrantable assumption of the Professor, that, amongst the church friends of the Bible Society, are generally found

the Calvinistic clergy; on which circumstance he grounds their *assumed* want of zeal for the English Liturgy. This *shabby* ground, the readers of the "Inquiry" well know that Dr. Marsh fortifies by a puerile appeal to certain passages in our Collects, which every boy in controversy knows to be entirely reconcileable with the Calvinistic hypothesis, and to admit of being pronounced, with the utmost sincerity of devotion, by every Calvinist from Geneva to the Highlands of Scotland. In answer to this, Mr. Simeon is pleased to mention himself, he has no doubt, as among the clergy designated as Calvinists (with what justice, in its obnoxious sense, he appeals to these very sermons which follow to shew). In order, therefore, which is very fair, to give to Dr. Marsh and the world a notion of the real distance between the opinions held by such gentlemen, and the principles of the Church of England, Mr. Simeon gives a long extract from the preface to his own work, entitled, "Helps to Composition, or Six Hundred Skeletons of Sermons;" assuring the public, *in limine*, that Socinianism, and even Atheism itself, is not farther from their real sentiments, than such expressions as are often put into their mouths *.

The extract, which is of some length, extending through sixteen pages, contains what we think we may venture to call Mr. Simeon's well-known confession of faith, upon the great articles in dispute between Calvinists and Arminians. And if we abstain from offering any opinion at present upon a statement on which, perhaps, our opinion already is not unknown, it is only because we wish not to launch into any fresh, much less irrelevant, discussion. And we think all that is absolutely *relevant* to the present matter of our review, is contained in a note of this extract, professing Mr. Simeon's devout attachment to the principles of the Church of England: and this is not a note set down, or "new modelled in consequence of Dr. Marsh's objections" in the "Inquiry," but attached to the body of the Preface, and written, as Mr. Simeon informs us in another note, above ten years ago.

"'If in any thing he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of *the Church of England*. He has the happiness to say, that he does *ex animo*, from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is not, that they are made the Creed of the Established Church, but, that he finds them manifestly contained in the Sacred Oracles.'" pp. 12, 13.

If, to this statement, any one should invidiously object that the word Liturgy is omitted amongst the sources of Church-of-England doctrine, Mr. Simeon supplies that deficiency by proceeding to remind Dr. Marsh, that about seven years ago, he (Dr. Marsh) preached before the university a set of sermons, in which he was supposed to arraign the sentiments of the clergy referred to. On that occasion, besides a request urgently and repeatedly made to the Professor to print those sermons, Mr. Simeon thought fit to preach and to publish "his Churchman's Confession, or an Appeal to the *Liturgy*." Had Dr. Marsh even complied with that request, Mr. Simeon informs us it was his intention to have brought the sentiments of the Professor to the test of the Liturgy. And "this, Sir," he continues, "will at least shew you, that, long before the present controversy had arisen, I dared to appeal to THE

* To this passage the following note is subjoined.

"Innumerable passages of this kind may be found in the Bishop of Lincoln's *Refutation of Calvinism*. It is much to be regretted that great and good men, whom no consideration whatever could induce to be guilty of wilful misrepresentation, will not use some more effectual means of ascertaining the sentiments of others, before they undertake to state them to the public, and to hold them up to the abhorrence of mankind." p. 11.

LITURGY for MY sentiments; and that if YOUR sermons had been published, they would have been brought to that test. Does this look like indifference to the Liturgy on the part of those whom you call the Calvinistic clergy?" p. 32.

But a still stronger FACT remains in the history of the very sermons now before us, attached to this present "Answer." Of these sermons, which we despair of being able to enter upon at all adequately to their merits, our readers must be content with the following brief account. In the month of November last, Mr. Simeon, being called upon to preach a course of sermons before the University, chose for his subject THE EXCELLENCY OF THE LITURGY. These Mr. Simeon had then no present intention of publishing, as on other accounts, so principally, because he had written them as a preface to a work not yet appearing *. And it is to be particularly observed, that, having been preached in November, these sermons could have had no connection even with Dr. Marsh's first address, published on the 25th of November: whilst, on the other hand, that address, *intimating* a neglect of the Liturgy in the members of the Bible Society, must have come forth during, or subsequent, to the delivery of these very sermons by Mr. Simeon. The point here at issue, it is to be observed, is nice. Either Mr. Simeon was a little too late to be able to say with fairness, that his sermons were not delivered in consequence of the above-mentioned charge, or Dr. Marsh was a little too late to vindicate his own fairness in such a charge, pending the delivery of such sermons by such a person, before the university. We appeal not to Mr. Simeon's own assertion, that on his part "*no such accusation could possibly be foreseen.*" But we simply appeal to a comparison of dates: and from this it will most evidently appear, that Mr. Simeon was just in time, and the Margaret Professor just too late.

We dare not trust ourselves to enter upon the contents of these excellent sermons: nor, indeed, to state more than the very felicitous text on which they are erected, from Deut. v. 28, 29. "They have well said all that they have spoken: O that there were such an heart in them!" Any analysis, however short, we feel would carry us not only beyond the limits we must propose to ourselves in the present already extended article, but also into that very guilt of irrelevancy from which we have just stated a wish to preserve on topics, in the present consideration of the matter of fact.

Mr. Simeon, to relieve himself from any ill-grounded charge of presumption in offering himself as the representative of a party, proceeds to refer Dr. Marsh to other persons, invidiously distinguished as the Calvinistic clergy. "Who among the clergy," he well asks, "are they that are continually making their appeal to the Articles, the Homilies, and the Liturgy of the Church of England? Who are they that write and preach expositions of the Liturgy? Who are they that read the Homilies to their congregations?" &c. "This zeal for what you so often call the TESTS of a CHURCHMAN, is, above all things, characteristic of those very clergy." p. 36.

He then instances the well-known names of Mr. Walker, of Truro; of Mr. Biddulph; of Mr. Rogers; of Mr. Basil Woodd, as expositors and advocates of the English Liturgy; of whom the three latter live to answer any charge of unsound churchmanship which Dr. Marsh may have to bring against them or their writings. And he appeals to the great body of the clergy *called* Calvinistic, and even to their *enemies*, if these writings do not speak the sentiments of the body. "I do not say you may not find an insulated in-

* "It will consist of eight or ten volumes, similar to those already published, and treating of all the finest passages of Scripture through the whole Bible."

stance to the contrary; for there is no body of men in the world, amongst whom you cannot select some few who have scarcely any resemblance to the rest;" "but if this," he adds, "be subversive of my position, then a Mr. Stone, among the clergy, proves the clergy at large to be Socinians." p. 39.

Mr. Simeon, in his second head, examines the Professor's assertion in respect to the Bible Society. "We know by experience it produces the effect of bringing the Liturgy into neglect." "On your proof of this assertion" (replies Mr. Simeon), "I am content to rest the whole question." Dr. Marsh would rejoin by referring to the scanty experience afforded him in the speeches at the Cambridge meeting. Mr. Simeon challenges him to a broader ground and fairer test: "Has the sale of Prayer-books then diminished since the establishment of this Society?" Mr. Simeon properly *identifies* the neglect of the Liturgy with the neglect of its distribution. And then with a call, which Dr. Marsh before has learnt the prudence of not answering, he continues—"I call upon you, Sir, to establish this fact. The public has a right to demand it at your hands.... I *dare* you to the production of the proof: or rather, to save you the trouble, I will furnish you with absolute proof to the contrary." On an average of five years before, and five years after the establishment of the Bible Society, it appears, in the former period, 66,798 Prayer-books had been sold from Bartlett's Buildings; in the latter period, 90,169, exclusive of 11,000 additional Psalters. And in the two last years of the latter period, compared with the two first of the former, the increase of Prayer-books sold has been 15,542. "So accurate is your KNOWLEDGE, and so unquestionable your EXPERIENCE, of the alarming DECREASE in the sale of Prayer-books, occasioned by this new Society," pp. 40; 41, 42.

Upon the ground of these facts Mr. Simeon proceeds, we must add, with no sparing hand, to administer that medicine to the Professor, which is sometimes, with great effect, applied at school to boys found repeatedly out of bounds: and in answer to a possible suggestion in return, that this increased sale of Prayer-books may not have arisen from the increased exertions of the Bible-society-members of Bartlett's Buildings, he challenges the fullest inquiry, with a view to ascertain the point. To this challenge is subjoined the following note, which we gladly take up into the text, with a view to explain a circumstance we alluded to in our number of last month.

"As it is possible that a circumstance relating to myself may give you occasion to represent me as no friend to the Society for promoting Christian Knowledge, I will here mention it, though it has no connection whatever with the subject. I once had the honour of being a member of that society myself: but afterwards, for reasons which appeared to me satisfactory at the time, I withdrew my name. Altering, however, my opinion some time after, *above twenty years ago*, I wished to renew my subscription; and the late Dean of Ely, Dr. Cooke, then Provost of King's College, had undertaken to propose me. But on mentioning it to the Rev. Secretary of that Society, he found a doubt suggested whether my name would be re-admitted. Of course, I did not choose to be proposed, if there was the smallest chance of a repulse; and have been deterred from offering myself by that consideration ever since. But though I have not offered myself, I, nearly two years ago, recommended my brother to become a member; *and if you, Sir, will do me the honour to propose me (for with your recommendation I can be in no danger of a repulse), I shall be happy in being again united to that Society, and in co-operating in all their benevolent designs.*" pp. 51, 52.

Alluding, then, to the zeal for the Liturgy, which Mr. Simeon strongly maintains to exist in the breast even of the most zealous Biblists, he thus proceeds.

"One argument may arise to you out of my own statements, incontrovertible, and which, in your promised Appendix, may be stated thus: 'The Society for promoting

Christian Knowledge furnishes Prayer-books to its members at a very low rate; and has been enabled to do so for a hundred years without exhausting or diminishing its funds: but, since the institution of the British and and Foreign Bible Society, the demand for Prayer-books has increased to such an extent, that the funds of the Society, for promoting Christian Knowledge cannot supply them: and, unless those members of the British and Foreign Bible Society who belong to the Established Church, leave that Society, the Society for promoting Christian Knowledge will be utterly ruined." pp. 54. 55.

We have quoted this simply, in order to mention to our readers, that, in addition to the hopes expressed by Mr. Simeon, that such an advertisement may stimulate us to exertion for the augmenting of the revenues of the old society; we have to state a proposal upon similar grounds, for the actual formation of a new Church-of-England Society, which shall have for its sole object the assistance of that in Bartlett's Buildings, in the department of distributing the Liturgy and Homilies of our Church. The prospectus is now before the public; and we conceive it to be warrant enough for the claims which such an institution advances, not only on the patronage of the public, but on that of the Society for promoting Christian Knowledge itself, that it proposes to distribute those books at a cheaper rate than it is possible to expect, or even wish, from the already overcharged funds of that important Society. It appears to be the farthest possible from the wish of those, who meditate this new institution, to decoy away the members of the old *Bible* and *Prayer-book* Society, by holding out to them a plan, simpler in its operation, and disjoined from the confessedly important departments of tracts and missions. The experience of seven years now forbids the fear, that increased zeal and exertions, in one particular department, will draw off the sources of emolument and support, to which older and more general societies are to be considered as entitled almost by the right of prescription. And should such an invidious construction be put upon the meditated exertions in this new channel, we think that nothing more need be added to the statement above, to confine it, save only this further consideration, that such an institution may be fairly said to have grown out of the voluntary attacks made by *some* members of Bartlett's Buildings, upon *all* the members of the British and Foreign Bible Society. The *only practical* answer they are *able* to afford to the imputations and aspersions cast without reserve upon their churchmanship, is to join hands and hearts with the institution now proposed. It will be an answer in *kind;* and what is better still, it will be an answer in *kindness.* And to the loudest and most angry exclamations of their opponents, it will enable them to reply, in the true spirit of the Church of England, "To your reproaches we answer nothing; but to your arguments we reply, by pointing to our efforts in the establishment of a new Liturgy and Homily Society." In short, we conceive the proposal to arise from a pure spirit of Christian conciliation. And we consider it as not among the least favourable symptoms of such a spirit, we had almost said universally, spreading amongst Christians of the present day. Had such a proposal as this come immediately from Dr. Marsh himself, or from those avowed and exclusive advocates of the ancient society, who, we conceive, would rejoice in every honest means of augmenting, even by saving, its exertions, we have already expressed our confident opinion that every church friend of the Bible Society would have wished it God speed, and been ready according to his ability to support it. Let us hope, that though the former names are not now found amongst its first promoters, they will not be long wanting in the fulfilment of their part of the prophecy. Let us hope they will avoid the only line of conduct

by which any one, or all of these, naturally *congenial* societies, can be converted into enemies, or even into rivals. The time is coming (God himself is pledged to it) when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Why may not the Church of England, at this critical juncture, give the signal for such a glorious consummation? Why may not even Dr. Marsh himself hasten its approach? Why may not the various colours of these new and still multiplying exertions in the cause of Christ, harmoniously blend in the production of the great result—why not form (let us be excused the thought) a "bow in the cloud," giving happy presage of the *final conclusion of* the storm? Glad shall we be to admit into this union, not confusion, of colours, even the remoter line which marks the place of our dissenting brethren. We hail, with sincere pleasure, the candour of Dr. Marsh, in all his allusions to that body. And we do not despair, that, as on the ground of the Liturgy with his fellow-churchmen, so on that of the Bible with his fellow-Christians, he may still be found willing to unite his exertions for the purpose of giving "Glory to God in the highest," promoting (not toleration only, but) "peace on earth," and extending (not to the injury but to the honour of his own country) the substantial fruits of "good-will towards all mankind."

Having given, in substance, the arguments of Mr. Simeon's pamphlet, we need only fortify our humble wishes in regard to Dr. Marsh, by a similar invitation held out to him, in conclusion, by this able writer. "Having seen this union, &c. has not produced an indifference to the Liturgy, &c.; we may now expect that you will yourself become a subscriber to the New Society... ..This will be to act agreeable to the advice which you yourself have given.

"And I can venture to assure you, that the accession of such a champion to that society will be hailed like that of another David to the armies of Israel; they will fear no Goliath, when they see you, with your sling and stone, ready to defend them: or rather, it will be like the accession of Paul to the church; who, after having 'verily thought that he *ought* to do many things contrary to the name of Jesus, did them' with all his might: but, on his conviction of his error, 'became a preacher of the faith which once he destroyed.'" p. 59.

We must be excused, "at this late hour," from offering a lengthened (which it deserves), or, indeed, any commendation, of this powerful and "single-handed" reply to Dr. Marsh. We wish to spend our few remaining moments in promoting our readers' attention to this long article, by bringing into their sight, at the end of it, what may not undeservedly obtain the name of poetry. Placed in this situation, we hope it may serve to decoy them through the "waste and howling" pages of controversy, as the traveller is beguiled onward in the desert, by the distant prospect of some flowery mead or verdant bower, to recruit his jaded spirits. Nor are we afraid our traveller will be disappointed when he actually arrives at such couplets as the following description of "Trees, the planting of the Lord," which shall hereafter flourish in the most distant lands, by the instrumentality of the Bible Society.

"The plants inserted by my hands,
In other soils, in distant lands
Shall root themselves, and soon, like me,
Produce their sacred progeny;
Trees, like the druid oaks of yore,
The saints and guardians of our shore,
Trees, at whose feet, submissive cast,
Sin, schism, and discord breathe their last;
On whose tall head the dove descends;
On whose broad arms kind heaven suspends
The banners of the Cross unfurl'd;
Trees, for the 'healing' of the world—
Trees, whose fair fruit by God is given,
Trees, water'd by the dews of heaven." p. 7.

Our readers will perceive the style to be that of Hudibrastics, which, we have to inform them, are levelled satyrically at the opposers of the Bible Society, and are, in some other parts of the piece, more *characteristically* maintained. We have given

hints of a sort of inkling we had, that our worthy Professor, as all extremes meet, gave symptoms of a *puritan smack* about him. It is not a little entertaining to ourselves, therefore, to catch the Professor, on a sudden, fairly buckled up for warfare, in the trimmings of another Sir Hudibras, and not sent forth, indeed, but remaining stoutly at home, to conduct the backward and defensive combat, which has been assigned him in this civil war. We are only sorry, that, by some unworthy metamorphose, this redoubted champion should be converted, by our fable (which it is), into a *dog in the manger*. We should most gladly have opened the door to our readers upon a more attractive sight: and this more particularly, as we do not think the Professor himself, for the honour of the Society in Bartlett's Buildings, would allow us to say, that it is not himself which is intended in the parallel, but only that venerable Society. As it is, we have only to discharge our task, as reviewers, with the utmost delicacy possible; and to disclaim, both on our own part, and, we may venture to say, on the part of the author, all intention of imputing, either to that Society or to its *most* injudicious advocates, more of the *canine* disposition than shall be strictly in unison with the idea maintained in this noted fable.

The fable has a double application; first, to those who when they

"See others work where they refuse,
And save the souls their fellies lose;
They shew their teeth—display their fists,
Dub the hard workers Methodists," &c., &c.

and then to the "Old Institution" above-mentioned, who is made to "scold" the new Society, we are sorry to say, in terms but too appropriate to the language of some of her *exclusive* friends, for uniting with persons

"Who hold such notions 'bout the church,
They poison every book they touch.
Don't tell me that a Broadbrim's Bible
Isn't on the other quite a libel;
That Baptists don't blot out the verses,
And turn the blessings into curses.
Only *that* Bible's good, I say,
Which good sound churchmen give away.
Tell what you will to foolish people,
Your plan's to batter down the steeple,
To pull down all our gothic abbeys;
Perhaps to unbaptize our babies." p. 5.

To which the younger lady replies, after asserting her right to do what good she can in the world,

"I roll
My golden car from pole to pole;
Where'er a suppliant hand is found
Scatter my sacred volumes round:
Bid every land forget its ills,
Change shivering rocks to verdant hills;
Bid softer suns in Lapland rise,
Light wintry months with summer skies;
Afric forgets her many woes,
Her desert blushes with the rose;
The faint East drinks the cooling wind,
Unchang'd the place,—but *chang'd the mind*."
p. 6.

We should have been happy to conclude with wishing the Margaret Professor heartily farewell; but we fear that he will not fail to redeem his pledge of calling us to a renewal of an unpleasant task. Indeed, while we are closing our review, the publication of his much-expected, and long-delayed, Appendix, is announced. But we dare not venture, at present, to bestow even a glance upon it.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: The Life of Bossuet, Bishop of Meaux, by C. Butler, Esq.;—The Life of the Rev. T. Lindsey, by the Rev. T. Belsham;—An improved edition of the Rev. W. Bennet's Essay on the Gospel Dispensation;—and A new 8vo. edition of the entire Works of Dr. Watts.

Preparing for the press: A Catalogue Raisonneé of the early printed Books in the Library of the Earl of Spencer, with Notes, Fac-similes, &c by the Rev. T. F. Dibdin, in 2 vols. super royal 8vo., price to Subscribers five Guineas;—A Review of the Financial Operations of the Court of Brazil, since its Establishment in South America;—A Translation of Michaelis's work on the Mosaic Law.

An office has been opened at No. 23, Artillery Place, Westminster, under the superintendence of Matthew Martin, Esq. the primary object of which is, to obtain information on the causes, nature, and extent, of Mendicity, with a view to the introduction of a plan, for the suppression of beggary, the diminution of parish burthens, and the relief of the poor, on more favourable terms to the public. "But though, (says Mr. Martin), the object of the inquiry be, professedly and primarily, the acquisition of information on the causes and extent of the evil, with a view to the adoption of a regular and permanent plan, for general relief of the objects, and the eventual suppression of beggary, rather than to furnish a mere temporary palliative of individual distress; yet, in looking into so many cases of complicated and extreme misery, many must occur, in which some immediate relief will be indispensably requisite." Contributions, therefore, will be received, and tickets may be had, at the office, and at Mr. Hatchard's, No. 190, Piccadilly, in parcels of ten, twenty, thirty, &c. at the price of three-pence each, to be distributed to beggars, and serve as directions and tickets of admission to the office. No beggar to be admitted at the office without a ticket, and each beggar, so admitted, to receive the value of the ticket at least.

The Chancellor's two gold medals, for the best proficients in classical learning amongst the commencing Bachelors of Arts, at Cambridge, have been adjudged to Mr. T. S. Gussett, of Trinity College, a scholar on Lord Craven's foundation, and Mr. C. Neal, of St. John's, the senior wrangler.

Mr. Bullock has re-opened his Museum in Piccadilly, for the advancement of the science of Natural History, under the title of the London Museum, in a style of magnificence which has added an ornament to the metropolis. In most departments, the subjects have been doubled in number; the specimens are choice, in the highest possible preservation, and are arranged according to the Linnean system. They consist of about 15,000 species of quadrupeds, birds, reptiles, fishes, insects, corals, &c. collected during twenty years of unwearied exertion, and at an expense exceeding 30,000*l*.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Answer to Ward's Errata of the Protestant Bible. By the Rev. Mr. Grier. 4to. 15s. fine paper, 21s.

Vindication of Churchmen, who become Members of the British and Foreign Bible Society. By the Rev. J. Otter. 1s.

Twelve Sermons on various Subjects. By the Rev. Dr. Stokes. 8vo. 10s. 6d.

Observations on select Places of the Old Testament. By the Rev. J. Vansittart. 5s.

The Bishop of Chichester's Sermon before the House of Lords, Feb. 5, 1812.

Scripture History, or a brief Account of the Old and New Testament. 12mo. 3s.

History of Dissenters, from the Revolution in 1688 to the Year 1808. Vol. IV. 8vo. 13s.

Lectures upon Portions of the Old Testament, intended to illustrate Jewish History. By the Rev. Mr. Hill. 8vo. 12s.

Reports of the General Meeting at York for the Purpose of forming an Auxiliary Society in Support of the British and Foreign Bible Society. 1s. 6d.

Glory of Israel: a Sermon. By J. Collyer. 1s. 6d.

Heaven's Alarm, or the World and the Latter Sign: in Two Sermons, preached at Boston, New England. By W. Mather, 1s. 6d.

Prayers for private Families. By H. Worthington. 1s.

A Defence of Modern Calvinism; containing an Examination of the Bishop of Lincoln's Work, entitled a Refutation of

Calvinism. By B. Williams, D. D. 8vo. 12s.

Village Sermons. By the Rev. G. Burder, vol. IV. 12mo. 2s. fine paper, 8vo. 3s.

Letters to a Friend on Fashionable Amusements. 1s. 8d., or fine paper, 2s. 6d.

A Treatise on the Government, &c. of the Church, in which the Divine Right of Episcopacy is maintained. 4s.

The Sermons of Dr. Edwin Sandys, formerly Archbishop of York; with a Life of the Author. By Thomas Dunham Whitaker, L. L. D. F. S. A. Vicar of Whalley, in Lancashire. 8vo. 15s.

STATEMENT OF THE POPULATION OF THE SEVERAL COUNTIES OF GREAT BRITAIN IN THE YEAR 1811.

ENGLAND.

Counties.	Males.	Females.	Total.
Bedford	33,171	37,042	70,213
Berks	57,360	60,917	118,277
Buckingham	56,208	61,442	117,650
Cambridge	50,756	50,353	101,109
Chester	110,814	116,190	227,031
Cornwall	103,310	113,357	216,667
Cumberland	63,435	70,311	133,744
Derby	91,491	93,993	185,487
Devon	179,553	203,755	383,308
Dorset	57,717	66,976	124,693
Durham	84,777	95,028	179,805
Essex	124,839	127,634	252,473
Gloucester	129,546	148,990	278,536
Hereford	46,404	47,669	94,073
Hertford	55,023	56,631	111,654
Huntingdon	20,402	21,806	42,208
Kent	181,925	188,960	370,885
Lancaster	394,104	434,205	828,309
Leicester	73,366	77,053	150,419
Lincoln	109,707	112,844	222,551
Middlesex	433,036	517,006	950,042
Monmouth	25,715	25,559	51,274
Norfolk	153,076	153,906	291,982
Northampt.	68,279	73,074	141,353
Northumber.	80,385	91,776	172,161
Nottingham	79,057	83,843	162,900
Oxford	69,140	60,064	119,204
Rutland	7,971	8,449	16,380
Salop	96,038	98,662	194,700
Somerset	141,419	161,731	303,181
Southampton.	118,434	126,913	245,347
Stafford	148,758	147,765	296,523
Suffolk	111,866	122,033	233,899
Surrey	151,811	172,040	323,851
Sussex	93,775	95,470	189,245
Warwick	104,487	114,406	218,893
Westmorland	22,902	23,084	45,986
Wilts	91,960	102,268	193,328
Worcester	78,261	82,740	161,001
York, E. R.	81,205	86,148	167,353
—— N. R.	77,505	80,699	158,204
—— W. R.	321,651	331,351	653,002
Totals	4,555,257	4,944,143	9,499,400

WALES.

Counties.	Males.	Females.	Total.
Anglesey	17,467	19,625	37,092
Brecon	18,522	19,228	37,750
Cardigan	23,793	26,539	50,332
Carmarthen	36,080	41,137	77,217
Carnarvon	23,241	26,778	49,019
Denbigh	31,129	33,111	64,240
Flint	22,712	23,806	46,518
Glamorgan	39,378	41,690	81,068
Merioneth	14,308	16,616	30,924
Montgomery	24,760	25,846	50,606
Pembroke	27,453	33,162	60,615
Radnor	10,571	11,228	21,799
Totals	269,414	317,966	607,380

SCOTLAND.

Aberdeen	60,973	75,930	136,903
Argyll	40,675	44,910	85,585
Ayr	48,506	55,448	103,954
Banff	14,911	19,189	34,100
Berwick	14,166	16,613	30,779
Bute	5,545	6,488	12,033
Caithness	10,608	12,811	23,419
Clackmannan	5,715	6,295	12,010
Dumbarton	11,569	12,820	24,189
Dumfries	29,347	33,613	62,960
Edinburgh	64,903	83,541	148,444
Elgin	12,401	15,707	28,108
Fife	45,968	55,304	101,272
Forfar	48,151	59,113	107,264
Haddington	14,234	16,932	31,164
Inverness	35,749	42,666	78,415
Kincardine	12,580	14,859	27,439
Kinross	3,466	3,779	7,245
Kirkcudbrig.	15,788	17,896	33,684
Lanark	88,688	103,064	191,752
Linlithgow	8,874	10,577	19,451
Nairn	3,530	4,721	8,251
Ork. & Shetld	20,151	26,002	46,153
Peebles	4,816	5,039	9,935
Perth	64,044	71,059	135,093
Renfrew	41,960	50,636	92,596
Ross & Crom.	27,640	34,218	60,858
Roxburgh	17,113	20,117	37,230
Selkirk	2,750	3,139	5,889
Stirling	27,745	30,429	58,174
Sutherland	10,188	13,141	23,329
Wigtown	12,205	14,686	26,891
Totals	825,377	979,487	1,804,864

For a Summary of the whole, see our Number for February.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On the 6th instant, the British and Foreign Bible Society held its Eighth Anniversary at Freemason's Hall. The attendance was so numerous, that the Hall was filled almost immediately after the doors were opened; and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several members of Parliament, and other gentlemen, were unable to obtain admission. At 12 o'clock, Lord Teignmouth, the president, opened the business of the day by reading the Eighth Report; which, from the variety and importance of the facts it enumerated, and the very animated and impressive sentiments with which it concluded, may justly be considered the most interesting and valuable of those compilations for which the Society is indebted to the able, pious, and indefatigable exertions of its truly Christian president. His lordship having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented, by the state of his health, at so advanced a period of life, from attending the meeting of a society in which he took so cordial an interest, and desired that a draft for 50*l.* might be accepted as his proxy. The Bishop of Kildare, a vice-president of the society, then moved, that the Report should be adopted and printed. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorised version, not only among the Protestants, but also among very many of the Roman Catholics in Ireland, and spoke in terms of high commendation of the exertions made by the Hibernian Bible Society of Dublin to meet the exigency. The Bishop asserted, that the ignorance which prevailed in that country on the subject of religion was not to be conceived, that the doctrines of the Reformation were utterly unknown in many parts of it. His lordship then described, in a very feeling manner, the recent accession of a Professor of Maynooth to the Protestant Established Church; and concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

The Earl of Hardwicke, having been prevented by the crowd from entering the Hall, dispatched a letter (which was read to the meeting), wherein his lordship expressed his regret at being compelled to retire, and the more so because it had been his intention to move the resolution of thanks to the president. Mr. Wilberforce, after adverting to the suddenness with which the duty of making that motion had devolved on him, delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding anniversary. He complimented the noble president on being the centre of the largest religious circle which the world had ever witnessed. "Little did your lordship expect," said Mr. W., "when you returned to your native country, to enjoy that ease and retirement which your public labours in so arduous a government had earned, that so high and useful a destination was reserved for you as that to which your lordship has been called." Mr. W. then proceeded to descant, with his usual eloquence and feeling, on the scene which he now had the satisfaction to witness, contrasting it with the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, and to have left the clouds and storms of this lower world beneath him. The institution appeared to him very aptly described in those beautiful lines of Goldsmith:

As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm;
Tho' round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

The Bishop of Cloyne seconded the motion.

The Rev. Dr. Winter, in moving the thanks to the vice-presidents, delivered a judicious and candid speech, in which he described, in very appropriate terms, the happy union of Christian parties which this society exhibited. Lord Calthorpe and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, a vice-president, moved the thanks to the Committee, in a speech of great energy. His lordship concurred with the Bishop of Kildare in representing the state of Ireland as deeply needing the benefit which it was in the power of

this society to impart. The Bishop remarked, that only the skirts of that cloud charged with fertilizing showers, to which the noble president had compared this benevolent society, had yet extended to Ireland. His lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them that he should endeavour to impart a similar impression to the clergy of that diocese which constituted the sphere of his labours.

The Right Hon. N. Vansittart, M. P. seconded the motion of thanks to the Committee in a speech distinguished by his customary candour, ability, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The thanks to the Treasurer were moved by C. Grant, Esq. M. P. and seconded by T. Babington, Esq. M. P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of Norwich then rose, and moved the thanks to the Secretaries. His lordship stated, that he could bear his testimony to their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality, by which he is so much distinguished.

Mr. Steinkopff, in returning thanks, addressed the meeting briefly with that Christian pathos which characterise all his addresses.

Dr. Brunmark, (Chaplain to the Swedish Embassy) then came forward, and after appealing, as a foreigner, to the indulgence of the audience, delivered a very sensible, pious, and impressive address. He particularized the services which the Society had rendered by promoting the printing of the Scriptures in the Swedish, Laponese, and Finnish languages; and described the value of these services, and the gratitude with which they were felt, in a most interesting manner.

The Rev. Mr. Hughes followed, and offered his thanks to the meeting on behalf of himself and his colleagues, to whom he was not more united in office and in labour, than in respect and affection. Mr. Hughes closed an excellent address by glancing at the advantages which would result from this society to Britain, whatever might be her destination. If she were to remain the arbitress of nations, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary, her connection with other nations should be destroyed, if she should experience such a reverse as to cut off the means of her commercial wealth and greatness, she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Bishop of Salisbury expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the thanks of the meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c., in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T. White, M.A.

Henry Thornton, Esq., M. P. then came forward, and moved thanks to the several Auxiliary Societies, &c. In doing this he entered into a detailed and very judicious consideration of the advantages arising both to the funds and operations of the institution from the establishment of Auxiliary Societies. He appealed to the prodigious item in the cash account of 24,813*l.* 5*s.* 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining, in a variety of ways, the solid and permanent benefits connected with this system of localization, concluded a very able, luminous, and highly satisfactory speech, by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the meeting.

Lord Gambier then rose, and moved the thanks to the Corresponding Committee in Bengal. In doing this, his lordship apologised for his inability to support the motion as it deserved. The profession of arms, his lordship observed, was not favourable to habits of public speaking. He did, however, consider it a great honour to perform the lowest office in this society: and, therefore, trusting that his feelings would be accepted as an atonement for the deficiency of his expression, he should satisfy himself with simply offering the resolution which he held in his hand to their adoption. C. Grant, Esq., M. P., seconded the motion.

The Rev. John Townsend (of Bermondsey), in moving the thanks to those gentlemen who had contributed books to the library, delivered a very candid and pleasing address. He was followed by the Rev. Mr. Simeon (of Cambridge), who adverted with much feeling to those labourers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral duties in the service of his own

church, and whom he regarded with the affection of a brother.

The Bishop of Norwich having moved the thanks to Lord Teignmouth, for his Lordship's conduct in the chair, Mr. Owen came forward, and closed the business of the day by an animated address. He congratulated the meeting on the services which had been rendered this day to the cause of the Society, by Irish and English prelates, by the defenders of our country (alluding to Lord Gambier), and (pointing to Messrs. Vansittart, Wilberforce, and H. Thornton,) by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the Society in reference to the agents which it had called into employment, the various scenes in which it was acting its dignified part, and the objects on which its kindness was extended. The direct advantage of this society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree religion profited by the influence of such an association. The correspondence which it elicited, and the testimonies which it collected from every part of the world, were so many depositions from independent and concurring witnesses to the truth, the power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded, by urging the members to take encouragement from the triumphs which they had witnessed this day. "Be ye steadfast," said Mr. O. "unmoveable—always abounding in this work of the Lord: forasmuch as ye *know* that your labour has not been, is not, nor ever will be, in vain—in the Lord."

Thus terminated the eighth anniversary of this great institution. The multitude, amounting to between 2 and 3000 (and which would, had there been space, have amounted to almost double the number) were literally of one heart and one mind. Never did the countenances of men indicate more visibly the strong feelings of joy and affection. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed that in this institution of pure and vast benevolence there is (as we trust there soon will be) but one opinion and one feeling throughout the British empire, and the Christian world. And when the substance of the Report which we are about to give, shall have been read, we scarcely think we assume too much in claiming for an association so employed and supported, the contributions, the co-operation, and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

The following is a brief abstract of the Report of the Committee which was read on this occasion:

The success which has attended the exertions of the Society has been established in the former Reports. The Report of proceedings during the eighth year of its existence will prove not less gratifying.

I. Europe.

1. *Finland.*—It appears that the number of persons who speak the Finnish language is not less than 1,300,000, and that the various editions of the Scriptures printed in it have never been adequate to their supply. No edition either of the Old or New Testament has been published for the last thirty years; and scarcely a single perfect copy of the former is to be purchased. On the ground of this information, the printing of the Finnish Scriptures has been encouraged by a grant of 500*l.* The result has been, that the Governor General, and the Bishop of Finland, have most cordially approved the measure; and that the Emperor of Russia, in testimony of his approbation, added to the Society's grant the sum of 5000 rubles from his own privy purse. "Thus," to adopt the words of the Bishop of Finland, "in the Lord's name, a foundation is laid for a work, from which religion in general, and the Finnish Church in particular, will, by the help of God, derive a certain and lasting advantage." A society has been formed in Finland, on the suggestion of the Committee, for the continued circulation of the Holy Scriptures.

2. *Lapland.*—The Laponese Testament, stated in former Reports to have been printing under the superintendence of Bishop Nordin, is now completed; and 2500 copies have been sent into Swedish Lapland. The Royal Chancery of Stockholm has addressed a letter to the Committee of the Stockholm Society, expressing the satisfaction of the King with the exertions made for improving the religious knowledge of the Swedish Laplanders. The Russian government has issued a proclamation authorising the importation of the Laponese New Testaments into Russian Lapland. Measures have been adopted for the distribution of 1000 copies in Danish Lapland.

The disposition manifested by the Russian

government encourages a hope of the adoption of some extensive plan for the general distribution of the Word of Life throughout the Russian empire.

3. *Iceland.*—The obstacles to the printing of the Icelandic Bible have been surmounted; and the work will probably be completed by next spring. There is reason to hope that the remainder of the Icelandic Testaments have been forwarded to Iceland.

4. *Poland.*—The completion of the Polish Bible was announced at the last meeting: it is sold for two shillings a copy. The Committee have directed 1000 copies to be gratuitously distributed. By the last accounts from Berlin, the Polish Scriptures were in great demand. Many copies had been sent to Warsaw, to Upper Silesia, and to Austrian Gallicia. It was the intention of the Koningsberg Committee, to furnish every Polish school in these parts with a few Bibles and Testaments gratuitously.

5. *Lithuania.*—The printing of the Lithuanian Bible would probably be completed in the month of March of the present year. The Committee have directed 500 Polish Bibles and 1000 New Testaments to be sent to Koningsberg for sale or gratuitous distribution; the proceeds of the sale to be applied towards a second edition of the Lithuanian Scriptures. Some copies of the Polish New Testament have been ordered for the use of Poles residing in Great Britain, or visiting it.

6. *Bohemia.*—The edition of the Bohemian Scriptures promoted by the Society has been exhausted, and the demand for them is still extensive and urgent. The Committee, with a view to supply it, have voted 500*l.* for aiding a new edition.

7. *Livonia and Esthonia.*—The offer to promote the publication of the Scriptures in the dialects of Livonia and Esthonia has produced the most beneficial efforts. A Society has been formed in Dorpatian Esthonia, for printing and distributing the New Testament. A Society in Revalian Esthonia has directed its attention to the supply of the holy Scriptures, in the design of furnishing every cottager with a New Testament: and several respectable characters are engaged in establishing a Livonian Bible Society. The result is, an increased ardour for publishing editions of the Livonian and Esthonian Scriptures. Arrangements were making for this purpose; and the Committee, with a view to forward it, have enlarged their grant of 600*l.* to 1000*l.*

8. *Sweden.*—The active zeal of the Stockholm Society has suffered no abatement. The Swedish Bible is now completed, on standing types; and the number of Swedish Testaments, separately printed, amounts to 16,600. Another edition of the Bible, and of the New Testament, will be immediately undertaken; for which an additional donation of 200*l.* has been voted.

9. *Hungary.*—The distribution of some German Bibles in Austria and Hungary at the expense of the Society, has made known its existence in Presburg, and has produced most interesting communications from two Professors in that city, by which it appears that there are upwards of a million of Protestants in Hungary, and but few Bibles among those who speak the Sclavonian and Hungarian dialects; many of whom are much depressed by poverty. The Committee have promised a donation of five hundred pounds, to aid the printing and circulation of the Hungarian and Sclavonian Scriptures, if a society shall be established in Hungary for that purpose.

10. *France.*—The Committee, having sent to France some Bibles for the British prisoners of war in that country, received a letter written by direction of the Minister of Marine, stating that they should be properly distributed.

A German minister, having distributed many copies of the Scriptures in France, which were gratefully received, the Committee directed one thousand copies of the French Bible to be distributed at the Society's expense, among some Protestant congregations in France.

A member of the Imperial Institute having signified a wish that copies of the versions of the Scriptures printed by the Society might be deposited in that institution, the Committee did not hesitate to comply with it.

11. *Germany.*—They have acceded to a similar request from the keeper of the Imperial Library at Vienna; as well as for copies of the Society's Reports. This last request was accompanied by an observation, that "a multitude of strangers, who daily resort to the Imperial Library, would obtain a knowledge of the institution; and perhaps not a few would be inspired with a desire to attempt something similar in their sphere, and according to their power."

The Ratisbon Bible Society have printed and circulated four editions of the New Testament, and a fifth was in the press. This society is supported by Roman Catholics; and, though produced by the example, is independent, of this society.

12. *Italy and Greece.*—The Society's Itu-

lian Testaments are in great demand, both at Messina and Malta; and the Archimandrita, at the latter place, has warmly recommended the perusal of the modern Greek Testament, and publicly applauded, "the zeal and ardour of the English to circulate the Word of the Lord." This intelligence is from a Roman Catholic correspondent at Malta, of great respectability, who is of opinion "that there is likely to result from the one thousand Testaments which the Society has sent, no ordinary good."

The Committee have granted fifty pounds for distributing the Scriptures to the poor in Denmark.

II. Asia.

1. *Syria.*—The Committee have forwarded a supply of Arabic Bibles, for the use of the Episcopal churches in Aleppo and its vicinity.

2. *Hindostan.*—The Christians dispersed over this vast country, including Ceylon, are calculated at nearly a million, using various dialects; few of whom possess the Scriptures. Many of the descendants of Christians have consequently relapsed into idolatry; and many are Christians merely in name. The Hindoos and Mahometans subject to the British authority may be estimated at seventy millions. These observations suggest the most forcible motives for supplying the wants of the Christians, and for displaying the records of Divine Truth to the natives who are ignorant of it.

With this general object, and especially with the view of supplying the demands of the native Christians in India, an Auxiliary Bible Society was, in February 1811, established in Calcutta, with the concurrence of the government; and with a very general approbation in all parts of India. At Fort William, it has met with the most liberal support. It has directed eight hundred copies of the Tamul New Testament to be purchased for distribution, as well as two thousand copies of the Portuguese Bible, and five thousand Portuguese New Testaments. It has contracted for printing at Serampore five thousand New Testaments in the Tamul, the Cingalese, and the Malayalim dialects respectively. The Committee, anxious to encourage these laudable exertions, have determined to aid them by a grant of Bibles, Testaments, and printing paper, to the value of one thousand pounds.

The translation of the Scriptures into the dialects of India and the printing of them, proceed as rapidly as could be expected. The Missionaries at Serampore have translated and printed the New Testament in five languages, and the Old, in Bengalee, and have translated the Gospels of St. Matthew and Mark into Chinese; the New Testament into four more dialects, and portions of the Old Testament into as many; and have begun a translation of the New Testament into two more. The Rev. L. Sebastiani, many years resident at the Court of Persia, is advanced to nearly the end of the Epistles, in a Persic translation of the New Testament, from the Greek, intended for the Christians dispersed over Persia, who are stated as very desirous of possessing the Scriptures, in a plain translation. Sabat has completed the translation of the New Testament and the Book of Genesis into Arabic. The Hindostanee translation of the New Testament, by Mirza Fitrut, under the superintendence of the Rev. H. Martyn, the four Gospels in Persian by the Rev. L. Sebastiani, and the three first Gospels in Telinga, translated by the late Rev. A. Desgranges, are in the press. At Bombay, the printing of the Malayalim Version of the Gospels, in September last, was advanced as far as the 12th chapter of St. John. Of the Gospels translated by Dr. Leyden into five of the dialects of the Eastern Archipelago, none have been printed, in consequence of the death of Dr. Leyden in Java. With a view to procure the best version of the Scriptures in the purest dialects of Arabia and Persia, the Rev. H. Martyn undertook a journey into those countries; and by the last accounts was at Shiraz. Sabat's Arabic translation of the New Testament having been shewn by Mr. Martyn to a learned Arab at Bushire, he pronounced on it the highest eulogium. It appears that the printing of Oriental manuscripts, (chiefly owing to the skill and disinterestedness of the Baptist Missionaries), can be executed at Serampore, at an expense much less than at any other press in India, or even in Europe.

Of the distribution of the Tamul and Portuguese Scriptures, mentioned in the Seventh Report, the Committee have received most pleasing intelligence. Nothing could exceed the gratitude of the native Christians at Tanjore and Tranquebar. A single fact will prove the extreme scarcity of Tamul Bibles. A catechist, in the congregation of Mr. Kohloff, at Tanjore, had been employed twenty-four years in teaching the Gospel, without possessing the Old Testament. The Portuguese Bibles and Testaments were equally acceptable. Among those who received a Bible in English, Malabar, and Portuguese, was a Roman Catholic Priest, who had frequently recommended the perusal of the holy Scriptures, in his sermons.

The Committee, to encourage the efforts

making in India, have voted an additional sum of two thousand pounds; the total of their grant to Calcutta, for the current year, being thus five thousand pounds.

The Committee expect that a translation of the Old Testament in the Cingalese dialect, will be undertaken by a competent person at Ceylon.—They have voted five hundred pounds to the Rev. Robert Morrison, at Canton, for promoting the translation and printing of the Scriptures in Chinese.

III. AMERICA.

The donations to Bible societies in America have been respectfully acknowledged. The Committee have received satisfactory reports of the proceedings of the societies in Philadelphia, Connecticut, New Jersey, and New York. The zeal excited for the diffusion of the Scriptures, continues undiminished. The most perfect cordiality subsists among the various Bible societies, in the United States: and since their existence in America, the sale of Bibles to individuals has considerably increased. The Committee have agreed to assist "The Bible and Common Prayer-book Society," of Albany by a donation of Scriptures to the value of fifty pounds. Anxious to aid the circulation of the Scriptures in America, and aware of the expense of the Philadelphia society in providing stereotype plates for the Bible, they have granted a second donation of one hundred pounds to that society; and trust it will be accepted as a pledge of the union they desire to maintain with their American brethren in promoting the interests of Christ's kingdom.

IV. THE UNITED KINGDOM.

The approbation of the society has been most extensively manifested, by the zeal and co-operation of the Auxiliary Societies noticed in former Reports, and by the still more numerous societies formed during the last year.

The Auxiliary Societies formed since the last meeting amount to fifty-one, besides sixteen branch societies, and their contributions to the parent society to upwards of 18,900*l.*; besides upwards of 9,700*l.* from societies previously formed.

The Committee rejoice to see the zeal for disseminating the blessings of Revelation keep pace with that charity which has provided so many institutions for relieving temporal distress; and while they gratefully acknowledge that liberality which augments the funds of the institution, they are equally sensible of the benefits to be derived from the exertion of its auxiliaries, in supplying the local wants of their respective districts with the holy Scriptures.

The Committee express their regret, that it has not been in their power to comply with the application for Bibles and Testaments in the degree required, though every possible exertion has been made by them, to procure a sufficient quantity. In addition to the two Universities, they have now obtained the assistance of his Majesty's Printers. They therefore trust, that the inconvenience from this cause will be speedily removed. But though the supply has been so inadequate to the demand, a much larger number of Bibles and Testament has been issued in eleven months, ending the 21st February last, than in thirteen months preceding, viz., 58,690 Bibles, and 70,733 Testaments, making the total number issued up to that period, 140,415 Bibles, and 201,512 Testaments, exclusive of those circulated at the charge of the Society in various parts abroad.

V. DISTRIBUTION OF BIBLES.

Considering the poor of the United Kingdom as having particular claims on the Society, the Committee have invited clergymen and dissenting ministers to encourage Bible Associations, and to investigate the state of the poor in their several vicinities; and they have engaged to return Bibles and Testaments, at the cost price, to the amount of one half of any congregational collections they may receive within a year. The Committee are of opinion, that the plan of selling the Scriptures to the poor, where practicable, has been found to possess several important advantages over gratuitous distribution.

The list of the Society's benefactions in Europe, Asia, Africa, and America, is too long to be inserted at present. Suffice it to say, that their benevolence has visited every quarter of the globe, and has contributed to cheer almost every form of misery to which man is heir.—The correspondent at one of the principal naval stations, who has so frequently received the acknowledgments of the Committee, for an unwearied attention to supply soldiers and seamen, foreign troops, prisoners of war, convicts, and others, with the holy Scriptures, has devoted the same active exertions to this object, during the last year. In the course of that period, 3850 Bibles and Testaments, in various languages, have been distributed by this correspondent alone; who has received satisfactory testimonies that they were no less gratefully received than eagerly sought.

The Committee have reason to believe, that the Scriptures distributed in the various modes above stated (which will, probably, not fall short of 32,000 copies), have proved real blessings to many who have obtained them.

The distribution of the Gospel of St. John among the Esquimaux, in Labrador, was repaid with tears of gratitude; and having been limited to such only as could read, an uncommon eagerness was excited in others to learn to read, that they might obtain similar presents.

The Committee have taken an anxious interest in the state of Ireland, and have granted a further donation of Bibles and Testaments to the amount of 500*l.* to the Hibernian Bible Society. They have also passed a resolution to encourage the formation of Auxiliary Societies in that country, by the promise of aid in proportion to their own exertions.

The funds of the Society have been augmented by various contributions and collections. The legacies of the year have amounted to 1617*l.*

The Committee have nominated Granville Sharp, Esq., the Rev. John Owen, the Rev. Joseph Hughes, the Rev. C. F. Steinkopff, Rev. John Jaenické of Berlin, Thomas Hammersley, Esq., Rev. Professor Dealtry, and Richard Phillips, Esq., *governors* for life, in consideration of the essential services rendered to the Society.

"From the facts now reported, the members of the Society are authorised to adopt the gratifying inference, that as the Institution advances in years, it increases in means, influence, and respectability. Like the little cloud which the Prophet's watchman saw from Carmel, rise out of the sea, and spread by degrees over the face of the heavens, cheering the Israelites with the prospect of fertilizing showers, the British and Foreign Bible Society, small in its origin, has attained a conspicuous elevation and magnitude, and has been hailed as the harbinger of good tidings, and the dispenser of blessings, by the people of the north and the south, the east and the west."

"The theatre on which the Society displays its operations, is that of the whole world. Considering all the races of men as children of one common Father, who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;' and who wills, 'that all men should come to the knowledge of the truth;' the British and Foreign Bible Society offers the records of eternal life to the bond and the free, to Heathens and Christians,—in the earnest hope that they may become a lamp unto the feet, and a light unto the paths, of those who now receive them, and of generations yet unborn."

"To support the character which the British and Foreign Bible Society has assumed, to realize the hopes which it has excited, to foster and enlarge the zeal which it has inspired, are obligations of no common magnitude, and which cannot be discharged without correspondent exertions. Immense portions of the globe, now the domains of idolatry and superstition; regions where the light of Christianity once shone, but is now dim or extinguished; and countries where the heavenly manna is so scarce, that thousands live and die without the means of tasting it, —point out the existing claims on the benevolence of the Society.

"To supply these wants, fill up these voids, and display the light of Revelation amidst the realms of darkness, will long require a continuance of that support which the British and Foreign Bible Society has derived *from* the public piety and liberality: and perhaps the persevering efforts of succeeding generations. Let us not, however, be weary in well doing; 'for in due season we shall reap, if we faint not.'

"Let the British and Foreign Bible Society, uniting its prayers with those which are daily offered up at home and abroad for the blessing of God on its proceedings, humbly hope, that it may become an instrument of his providence, for accomplishing his gracious promises; and that, by means of the Scriptures distributed through its exertions, or by its influence and encouragement, nations now ignorant of the true God, may learn 'to draw water from the wells of salvation.' The prospect is animating, the object holy; its accomplishment glorious; for the prospective efforts of the Society are directed to a consummation (whether attainable by them or not, is only known to him who knoweth all things), when all the ends of the earth, adopting the language of inspiration, shall unite their voices in the sublime strains of heavenly adoration: 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever: Hallelujah! for the Lord God Omnipotent reigneth.'"

The nett receipts of the year have amounted to upwards of 43,500*l.*: the nett payments to nearly 32,500*l.*, leaving a balance of 11,000*l.*; against which there are engagements to be placed, amounting to 14,000*l.* The Society, therefore, with all its ample means, possesses only the semblance of wealth. If its income were multiplied tenfold, that income would find abundant employment in supplying the wants of an universe thirsting for the waters of life.

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On Whit-Tuesday, the Society for Missions to Africa and the East held its twelfth anniversary. An excellent sermon was preached at the church of St. Anne, Blackfriars, by the Rev. William Goode; after which, a collection was made for the benefit of the institution, which, with donations and new subscriptions, amounted to 3[illegible]. At 2 o'clock, the Annual General Meeting was held at the New London Tavern, Cheapside, which was very numerously attended. The Right Hon. Lord Gambier having been called to the chair, the Secretary read a highly interesting report of the proceedings during the preceding year. It appears that the Society's missionaries at the Rio Pongas, on the western coast of Africa, have received about 120 children under their care, many of whom are children of native chiefs; and that there are the most encouraging prospects of establishing schools farther in the interior. The national system of British education has been introduced, and is now making its way among the Susoos. One of the society's missionaries, the Rev. L. Butscher, was present at the meeting, with an interesting African youth, one of the scholars at the Society's settlement, who had accompanied his teacher on a visit to this country. The Missionary confirmed the representations of the Report, with respect to Western Africa, in an address of great information, simplicity, and piety; and particularly gratified the Society by stating, that 72 slave factories, which had existed on that part of the coast before the abolition, and had transported annually 4000 slaves, were now reduced to 18, and that these, under the vigorous measures of his Excellency Governor Maxwell, and of the naval officers on the coast, were dwindling away. Mr. Wilberforce reported, from the deputation appointed at the special general meeting of April 24th, that they had waited on his Majesty's late deeply lamented Chancellor of the Exchequer, and on the President of the Board of Controul, on the subject of providing, on the renewal of the East-India Company's charter, for the more easy access of Christian missionaries to India; and that they had found them to be very favourable to the general object, though strongly impressed with a sense of the delicacy and prudence, with which measures for the attainment of that object should be devised and executed. As, however, the charter of the East-India Company was not to be renewed this year, and as the fatal event, which all deplored, would lead to the appointment of another head of the government, the deputation would anxiously watch over the business entrusted to them, and use all proper means to bring it to a successful issue. A new code of laws and regulations was adopted for the government of the Society. Lord Gambier was appointed president; and other noblemen and gentlemen, who had befriended the institution, were appointed vice-presidents. Lord Calthorpe, Sir Thomas Baring, Mr. Wilberforce, Mr. Grant, the Rev. Basil Woodd, the Rev. Thomas Robinson, and other gentlemen, addressed the meeting; and a strong impression was produced of the duty of the ministers, and other members of the Established Church, exerting themselves to augment the funds, by annual subscriptions, and collections in churches and chapels, of the only society in that church which has for its exclusive object the evangelizing of the heathen world. Donations and subscriptions will be received by the treasurer, H. Thornton, Esq., M. P., Bartholomew Lane; by the secretary, Rev. Josiah Pratt, Doughty Street; by the deputy secretary, Mr. T. Smith, No. 19, Little Moorfields; by the booksellers, Mr. L. B. Seeley, 169, Fleet Street, and Mr. J. Hatchard, Piccadilly; and by the following bankers, Messrs. Hoare, Fleet Street, and Messrs. Ransom, Morland, and Co., Pall Mall.—The Sermon and Report will be published at Midsummer.

PRAYER-BOOK AND HOMILY SOCIETY.

A meeting was held on the 20th May, at the Freemason's Tavern, Great Queen Street, at which the attendance was numerous and highly respectable, for the formation of a society for the sole purpose of distributing gratis, and circulating at reduced prices throughout the British empire, its colonies and dependences, and particularly in his Majesty's navy and army, the authorised formularies of the united Church of England and Ireland, without note or comment, viz. the Book of Common Prayer, including the Thirty-nine Articles; and the Homilies, in separate sermons, or in the entire volume.

Viscount Valentia having been called to the chair, his lordship stated the object of the meeting, which it was unanimously resolved, That a society should be instituted for the above purpose, which was instituted accordingly; and which, after many pertinent and excellent remarks on the necessity and probable usefulness of such an institution, from the movers of the several resolutions, received the countenance and contributions of the nobility, clergy, and gentry then present; and it is hoped from the sim-

ple and definite nature of its plan, and the evident importance of its objects, that it will meet with the most extensive support.

The following noblemen and gentlemen are appointed vice-presidents of the Society:—Viscount Valentia; Right Hon. Lord Calthorpe; Right Hon. Lord Headley; Right Hon. Lord Teignmouth; Right Hon. Lord Radstock; Right Hon. Lord Gambier; Sir William Pepperell, Bart.; Sir Thomas Baring, Bart. M. P.; Sir Thomas Bernard, Bart.; William Wilberforce, Esq. M. P.; Thomas Babington, Esq. M. P.; Charles Grant, Esq. M. P.

The Committee consist of twenty-four lay members of the Established Church, and of all clergymen who are members of the Society. One Guinea annually constitutes a member; but every clergyman subscribing Half-a-Guinea annually is considered a member; and every clergyman contributing a congregational collection, is entitled to receive three-fourths of the amount in books at cost prices. Subscriptions and donations are received by the treasurer, Henry Thornton, Esq., M. P., Bartholomew Lane; by the secretary, the Rev. Henry Budd, A. M., Bridge Street, Blackfriars, to whom all communications respecting the general objects of the Society are requested to be made; by the deputy-secretary, Mr. Thomas Smith, 19, Little Moorfields; and by the following bankers: Messrs. Down, Thornton, Free and Down, Bartholomew Lane; Messrs. Forster, Lubbock, and Co., Mansion-house Street; Messrs. Hoares, Fleet Street; Messrs. Drummonds, Charing Cross; Messrs. Hammersleys and Co., Pall-Mall; and Messrs. Birch, Chambers, and Hobbs, New Bond Street.

We are unwilling to quit this society without adding a few observations upon it, in addition to those which we ventured to make in our last number.

When we read the 35th Article of our Church, in which the Homilies are affirmed to "contain a godly and wholesome doctrine," and in which the church expressly *judges* them "to be read in churches diligently and distinctly, that they may be understanded by the people," we cannot help feeling and expressing our astonishment that these compositions should have fallen into such general neglect. For churchmen what can be a more plain and obvious duty, than that of circulating the Homilies? It was most clearly the intention of the fathers of the Reformation, and is no less clearly, as the above article proves, the intention of the church, that *the people* should be well acquainted with these writings. And, in our opinion, the church has most wisely "judged" in this instance, and those are to be blamed who have deviated from her judgment. To the general disuse of these compositions, since the period of the Restoration, we are disposed to attribute much of the error, ignorance, and latitudinarianism, which have prevailed among us since that time. The sermons of our divines would probably not have degenerated, as has been the case in too many instances, into mere ethical disquisitions, had they been directed to the Homilies as their standard of doctrine. Nor would the mass of our population have become so deplorably ignorant of the first principles of the Christian faith, had these expositions of it held a place in every cottage library. The Homilies were designed for general instruction, and they are admirably adapted to serve that purpose. Their theology is sound and practical. They deal not in controversy, but they speak with authority while they tell us what it is we must believe and do. They adhere most closely to the spirit and to the views of the sacred writings, and are peculiarly marked by the same catholicism which breathes in them; by the same zeal for what is plain and practical in religion, and by the same indifference to mere party questions. Even their somewhat antiquated language, while it does not render them less intelligible, invests them with a certain venerable air, calculated to inspire respect and command attention. And if there should be particular Homilies, which are less needed in the present day than at the time when they were written, the plan of circulating them in single sermons will leave each person at liberty to select such as he may deem most likely to promote edification. He may, in short, make the same sort of selection which he would deem it right to make, if he were to read the Homilies from the pulpit, or in the family circle.

Upon the whole, as tracts for general distribution, the Homilies are certainly entitled to the first regard of churchmen; and for this reason, among others, that here there is no room for difference of opinion. Here all members of the church are agreed to approve and to commend; while in respect to no other tracts could the same universal concurrence of sentiment be expected. For our own parts, we cannot but anticipate the happiest effects from their circulation. We cannot believe, that the truths which breathed from the lips of our Cranmers, our Ridleys, our Latimers, and our Jewels; which animated them with the spirit of martyrdom; and which served to plant the seed of divine life

in the hearts of multitudes, in their day;—we cannot believe that these truths have lost their energy; and we look, with hope and confidence, through the Divine blessing, for a rich harvest of good from their general diffusion.

On the only remaining object embraced by this society, the circulation of the Prayer-book, there can exist no doubt, excepting what may arise from an idea that a new institution for that purpose is rendered unnecessary, by the labours of the Society for promoting Christian Knowledge. Though that society has never distributed the Homilies, it has distributed Prayer-books in great numbers. This is true. But it is no less true, that there are great numbers of the clergy and laity of the Church of England, who do not subscribe to the Society for promoting Christian Knowledge. Now, whatever be the cause of this backwardness, whether it arise from the ballot, or from objections to certain tracts on the society's list; or from the extent of the sum to be paid on admission (viz. 2*l.*), in addition to the annual subscription, certain it is, that many who wish to enjoy increased facilities in the distribution of the Prayer book, do not derive them from that society. While, therefore, we should rejoice in seeing the old society increase its numbers a hundred fold, if that were possible, it seems still most important, that the love and veneration of all churchmen for the Liturgy, should be brought into activity, and that they should enjoy the means of procuring, for distribution, at an easy rate, this admirable formulary of divine worship. The unity of the present plan, which renders it incapable of perversion, the easiness of admission, and the very low terms on which clergymen, especially, may become members, will, doubtless, strongly recommend it to the friends of the church. And it is to be observed, that in whatever degree the new society lessens the pressure for Prayer-books on the old, it allows the funds of the latter to flow in larger streams towards its missions, and other excellent objects. We are fully persuaded, however, that there is abundant room for the operations of both, in distributing the Prayer book in England, in Ireland, in our colonies, and in the army and navy. And of such an object, as of the propagation of the Gospel itself, it may be said, that here there may be the utmost zeal without rivalry; a generous emulation in doing good, without the slightest tincture of jealousy or envy.

We conclude with most unreservedly and cordially recommending the Prayer-book and Homily Society to our readers;—to their consideration, their contributions, and their prayers.

BAPTIST MISSIONS IN INDIA.

The 22d Number of the Periodical Accounts of the Baptist Missionary Society, comprising a view of the progress of the Mission from the beginning of October, 1810, to the end of March, 1811, has lately made its appearance. From this it appears, that the Baptist Mission has now branched out into five distinct missions, viz the Bengal, carried on at five stations, Serampore and Calcutta, Dinagepore and Sadamahl, Goamally, Cutwa, and Jessore; the Burman, at Rangoon; the Orissa, at Balasore; the Bootan and the Hindoostan, at Patna and Agra. At these different stations they are proceeding with more or less success. The number of Missionaries from Europe is nine, and of those raised up in India seven, besides 12 Hindoo converts, who have been either ordained to the ministry, or are on probation with that view. The whole number in the communion of these churches is 810; of whom, 105 have been added in the year 1910, and 16 in the year 1811.

Having taken this general view of the state of the Mission, we will proceed, as usual, to give a few extracts from the Accounts.

Calcutta, Oct. 5, 1810.

"There are six candidates for baptism, and reason to expect more before the end of the month. The greater part of these have to glorify God, in a peculiar manner, for the translation of the Scriptures into their native language, as scarcely one of them, even of those who can sputter a little of our tongue, can comprehend the plainest parts of the Bible in English. It is truly gratifying to see what profound attention pervades the whole of our young pupils, when we have worship in the Bengalee language. This has induced me to allow a larger portion of their time to be devoted to learning it, and have therefore this morning altered the plan of teaching."

Calcutta, Oct. 26, 1810.

"There are three additional candidates for baptism; two of whom waited on Mr. Carey yesterday, the other requested to be introduced to him on the next visiting day. Christ appears to be very precious to these persons, and their minds are relieved from doubts and fears. These, added to the sixteen mentioned at the last church-meeting, make nineteen; eighteen

of whom are indebted, under Divine grace, to the translation of the Scriptures for their conversion. They are not very easy of belief on these important subjects, especially the native Catholics, who find a vast difference between the pure word of God and the fables and wicked inventions of their blind leaders. They are therefore determined to be thoroughly satisfied now, lest they should be deceived again, and to become well persuaded that they are at last in possession of the pearl of great price.

"You have no doubt heard of a wish having been expressed by some ladies for the establishment of a school for the instruction of indigent young females, upon a plan similar to our institution for the boys. This is a most desirable object."

The English Editor of these accounts introduces at this place the following note. "It is not for us to give account of any but our own proceedings; otherwise the communications of our brethren would enable us to speak with pleasure of the fruits of *other* evangelical labours in the city of Calcutta as well as our own. The above hint respecting a female school, was from the friends of religion in the Established Church."

We think this a perfectly fair and natural course of proceeding, for which we cannot at all blame either the Baptist Missionaries or the Editor of their transactions. It is not many months, however, since a writer in the Eclectic Review, when giving an account of the Christian Researches of Dr. Buchanan, thought proper to make the following observations. "We are not to be understood as implying that the Doctor has used, with respect to the Missionaries, in this or his other works, any terms of a directly depreciating nature"—"but we read with a very perverted apprehension, if there is not a systematical avoidance to give due prominence of representation to their energy, their talents, and their performances; if there is not an obvious disposition to throw a fuller, richer light on the exertions, even the much more limited and less important exertions, of other scholars; if there are not, in short, some indications of a sectarian feeling, that is far from pleased that persons not connected with the Church of England should have obtained a precedence from which they never can be displaced, in the biblical literature of the East," &c. &c. Vol. vii. p. 574. Now what would this Reviewer have said of us, if, taking up the two or three volumes of Baptist Reports which have been published, we should have remarked, as we might have done with far more appearance of truth and fairness, "We read with a very perverted apprehension, if there is not in these Reports a systematic avoidance to give due prominence of representation to the energy, the talents, and the performances of the Missionaries employed by the Society for promoting Christian Knowledge, of the Rev. Dr. Brown, the Rev. Dr. Buchanan, the Rev. Henry Martyn, and others, belonging to the Church of England, or even of the Missionaries of the London Missionary Society; if there is not an obvious disposition to throw a richer, fuller light on their own exertions; if there are not, in short, some indications of a sectarian feeling, that is far from pleased that persons connected with the Church of England, or with any other church than their own, should have taken precedence of them in the great work of evangelizing India, or should be thought to have borne or to be bearing any part in advancing those very biblical undertakings which form their chief ground of claim as public benefactors." Had we thus written, we should have felt that we had written most unfairly. The Editor would have properly and briefly replied. "It is not for us to give account of any but our own proceedings." But how much more unfair and uncandid is the attack of the Reviewer, than even the case which we have supposed. Dr. Buchanan felt, as we hope and believe, a deeper interest in the exertions of the church of which he is a minister, than in those of other churches. But is it possible for any individual, whose mind is not absolutely perverted by prejudice, to read his various works, his Memoir on an Ecclesiastical Establishment for India, his Star in the East, his Christian Researches, and to say that Dr. Buchanan has systematically avoided to give due prominence to the energy, talents, and performances of the Baptist Missioners? We shall next expect to be accused ourselves, and it would be with the same justice, of invidiously and systematically throwing the exertions of those valuable men into the shade.—But we are desirous rather of apologising for the Reviewer, although, perhaps, he may thank us as little for our apology as for our censure. We take it for granted that he is a member of the Baptist Society, and great allowances should be made for him on this score. Every Baptist cannot be expected to be a Hall or a Hughes in respect to expansion of mind. The members of small divisions of Christians generally labour under this disadvantage, that every small sect is apt to account itself the purest of all sects, and its great men the greatest of all men. The Reviewer appears to have had the whole field of his view filled up with his own society, and probably knew very little about the proceedings of the Church of England or of the other denominations of Christians. When Dr. Buchanan, therefore, published a book giving some ac-

nour to these as well as to the Baptists, he is both surprised and offended. Montaigne's fable is applicable to such a case. —"A young rat, who had lived all his life in a large chest, scrambled up to the top one day, when the lid chanced to be open, and, looking over the edge, exclaimed with great surprise, how wide the world is!" When the reviewer gets out of *the chest*, and takes a larger view, he will probably speak less harshly of Dr. Buchanan.

We may appear to have given a disproportionate space to this discussion, but we were desirous not to let slip so fair an opportunity of giving a lesson of candour to our Christian brethren generally, as well as to the Eclectic Reviewer; and we trust that what we have said may prevent the repetition of such unfounded and unseemly imputations, as those on which we have animadverted. We must now return to the Baptist Missionaries.

Calcutta, March 8th, 1811.—"Our friend, Mrs. W. of the Fort, who invited the missionaries to preach in her house, made us a visit yesterday, with some others, for the first time. I was much gratified by the zealous spirit which she evinced, as well as by her anxiety to join the church. She has hitherto waited to see if the Lord would bless her endeavours to draw her husband into the right way. See what a blessing this native woman aims to be to her European husband. She was, if I mistake not, before he took her as a slave, a Hindoo of the vilest description. This man was serjeant of artillery in the late war, under Lord Lake, and had an active part in most of the bloody conflicts of the time. This woman's attachment to her partner was so strong, that she accompanied him in the heat of every battle, and often lent him a hand when exhausted, and supplied his place at the guns. In one of these scenes Mr. W. received a musket-ball about the temples, which penetrated nearly through his skull, carrying a part of the brass hoop of his hat along with it. He instantly dropped down, to all appearance dead. She, however, neither lost her fortitude nor her affection: even in this trying moment, when, in addition to the situation of her partner, the shot were falling like hail-stones about her own head, she took him upon her back, with the intent of performing the last friendly office, that of burying him, and carried him clear out of the scene of action! It pleased God to restore him; and, to make the most grateful return he conceived himself capable of, on his recovery he made her his wife."

An account is afterwards given of the successful intercession of this Hindoo woman with the Commander-in-Chief, to prevent the discontinuance of the religious meetings held at her house, of which some one had reported unfavourably.

Government has given Mr. Ward leave to publish a work on the religion and manners of the Hindoos.

On the subject of biblical translations the following intelligence is given.

"In the month of March, 1811, the New Testament in the Hindee and Mahratta languages, the Pentateuch in Sungskrit, and the prophetic books in the Orissa language were finished at press. The progress of the translations is as follows:

"1. *Bengalee.*—The whole Old and New Testament translated and printed. A second edition of the Pentateuch in the press, and printed to about the middle of Leviticus.

"2. *Sungskrit.*—An edition of one thousand five hundred copies of the N. T. translated and printed. The O. T. translated to Ruth, and printed to the end of the Pentateuch.

"3. *Hindee*, or *Hindoost'hannee.*—The N. T. translated and printed. The O. T. translated, except the Pentateuch.

"4. The *Mahratta.*—The N. T. translated and printed. The Hagiographa nearly translated.

"5. The *Orissa.*—The N. T. the poetic and prophetic books, translated and printed.

"6. The *Punjabee*, or the language of the *Seiks.*—The N. T. translated, and the printing of it begun. The O. T. translated to Numbers.

"7. The *Chinese.*—Matthew and Mark translated and printed.

"8. The *Telinga.*—The N. T. translated; and the O. T. to Numbers. N.B. A fount of Telinga types about finished.

"9. The *Kurnata*, or *Carnata.*—The N. T. translated, and the O. T. to Numbers.

"10. The *Gujuratte.*—The N. T. translated.

"11. The *Cashmeera.*—The translation of the N. T. begun, and a fount of types about completed.

"12. The *Burman.*—A pamphlet containing important Scripture extracts translated and printed for immediate circulation."

(To be continued.)

☞ *We are again under the necessity of apologizing to many of our Correspondents, as well as to many public bodies, for the delay which has necessarily arisen in inserting various interesting articles of religious intelligence. We have considerably enlarged our limits, without being able to embrace a fourth part of the Religious Intelligence which lies before us.*

VIEW OF PUBLIC AFFAIRS.

FOREIGN AFFAIRS.

In Spain, no events of moment have as yet arisen out of the capture of Badajoz. The French forces under Soult, which had advanced to its succour, immediately retired, not without some loss, in consequence of their rear being pressed upon by some of our troops. The force, under Marmont, which had threatened Almeida and Ciudad Rodrigo, has also begun to withdraw. An attack made on the former fortress was gallantly repelled. Some partial successes have been obtained by Ballasteros in Andalusia.—We are sorry to perceive that the flame of war is again kindled between Buenos Ayres and Monte Video; and that the Brazilian force has taken a part in the contest in favour of the latter.

Bonaparte has at length quitted Paris, in order to join his armies in Poland. Alexander has also quitted his capital, to place himself at the head of the Russian force collected in the same quarter. Peace, however, is not yet made between Russia and Turkey; a circumstance which the French Emperor will know how to turn to his advantage. Every thing in this quarter bears the aspect of the approach of another severe struggle; on one side for dominion, on the other for existence. The Austrian troops are said to be in motion with a view to assist the French. As for Prussia, she may be considered as a province of France, and all her fortresses are garrisoned by French soldiers. The policy of Sweden is still doubtful. It is rumoured, and indeed generally believed, that she has concluded a treaty of alliance with us, and that she intends joining in a coalition against France. If Bernadotte could be fully relied on, such a measure might prove highly advantageous at the present crisis. A Swedish army, conducted by one of the ablest generals of the revolutionary school, thrown into the rear of Bonaparte, would necessarily embarrass him, and might lead to his discomfiture. But these are vain speculations. We must patiently wait the course of events.

It is towards America that we look with the greatest solicitude at the present moment. We had hoped that the Declaration recently issued by our Government, on the subject of the Orders in Council, would have had the effect of allaying the irritation felt in the United States against this country, coupled as it would naturally have been with the express declaration of Bonaparte, that his Berlin and Milan Decrees were to be considered as in full force. This hope, however, has been damped by the disclosure to the American Government, and also to Congress, of a correspondence which the Gallican party have construed as proving an attempt, on the part of our Government, to effect a separation between the northern and southern states of the union. The facts of the case are simply these:—In the year 1809, when war was loudly talked of in the United States, and many threats were used respecting the invasion of Canada, Sir James Craig, the governor of that province, thought it his duty to send a Mr. Henry into New England in order to procure accurate information on the state of politics, of general feeling, of military preparation, &c. in America; and to ascertain what was the likelihood, in the event of a war, of being able to detach the northern states from the general union. Mr. Henry was employed for some months on this service, but was recalled when the arrangement made by Mr. Erskine had removed the apprehension of immediate hostilities. The mission had also been undertaken without the knowledge of his Majesty's ministers, and had terminated even before they knew of its existence. Mr. Henry applied to them for a remuneration of his services, and was referred back to the Canadian Government, which best knew the circumstances of the case. Henry appears to have been exasperated by this treatment, which he probably considered as an evasion of his claim; and on his return to America, he was led, it is alleged, by the offer of a large sum of money, to place the whole of the correspondence on this delicate subject in the hands of the American Government. The proper conduct for America to have pursued, while the relations of peace continued to subsist between the two countries, was to have communicated the information to the British Government, and to have demanded an explanation. Instead of this, the papers were at once laid before Congress, accompanied by a message in which the British Government was directly charged with endeavouring to produce the dismemberment of the United States. The hostile intention of such a proceeding is too palpable to be mistaken. At the same time we admit, that there was much in the whole transaction calculated to excite dissatisfaction on the part of America, and that it behoves our Government to disavow most unequivocally

any intention of sanctioning such an interference as would lead to dissension and disunion among the subjects of a friendly state. As for Henry, his conduct is of the most base description: and whether we consider the motives by which he was actuated, or the mischievous consequences which his treachery may produce (on the supposition that war between this country and America is the result of the disclosure), we must rank him among the worst enemies of his kind. In the mean time, the American Government has imposed an embargo on all American shipping, to continue for three months, so as to afford time for the return of such of their merchantmen as are abroad.

Since the appearance of our Declaration respecting the Orders in Council, Bonaparte has promulgated a Decree, which he has thought proper to date in April, 1811, pronouncing the Decrees of Berlin and Milan to be repealed as they relate to America. This is most manifestly a mere trick. For where has the decree lain for the last twelve months? or where was it when he recently declared, that his Berlin and Milan Decrees were in full force?

GREAT BRITAIN.

ASSASSINATION OF MR. PERCEVAL.

The assassination of Mr. Perceval within the walls of Parliament, which happened on the 11th instant, as he was entering the lobby of the House of Commons, produced a sensation throughout the land beyond any thing which we remember to have witnessed on any former occasion. The horror which the foul deed itself could not but inspire, the space which Mr. Perceval from his high situation naturally filled in the public eye, his distinguished talents, his private worth, his large family, the critical state of public affairs, our foreign dangers, our domestic discontents, our financial difficulties, our uncertainties as to the future; all combined to give a deeply painful interest to this event. And when to these considerations was added the recollection that Mr. Perceval was a man who feared God; who loved his worship and his word, who was zealous for the honour of religion, and was ready to promote every good work, the Christian observer, in deploring the sudden extinction of such a light, could only turn in submission to Him by whom the hairs of our head are numbered, and without whom not even a sparrow falleth to the ground. What purposes this affecting dispensation of Providence may be intended to answer, it were perhaps vain to inquire. As far as it respects Mr. Perceval himself, it cannot be viewed by those who knew the piety of his mind without the most consolatory persuasion that he has exchanged "the miseries of this sinful world," this scene of anxiety, debate, and contention, for a state of rest and peace, of joy and felicity. His widowed partner, and his twelve orphan children have indeed been called to drink of the cup of sorrow. But we trust they will find it mingled with those consolations from above which can alone mitigate its bitterness. We trust they will be enabled to reduce to practice those lessons of resignation to the Divine will which they used to receive from his lips; and that the value of a well-founded hope in the Divine mercy, which it was one of the cares of his life to impress on the minds of his offspring, will be impressed there with double conviction by the stroke which has torn from them the guide and instructor of their youth, their friend and father.

The effects of this melancholy event on the political state of the empire, it seems hardly possible to anticipate. The great variety of large and important questions which are at issue before the supreme council of the nation will naturally be influenced in their decision by the views of the government which may now be formed by the Prince Regent. The dispute with America, the Orders in Council, the Catholic question, the conduct of the continental war, the various questions of financial reform, the future government of our Indian Empire, &c. &c. are points which may be considered as undetermined, or at least as in some degree unsettled, by the death of Mr. Perceval. At the moment we are writing (May 26), we cannot learn that any government has yet been formed. We understand, however, that to the Marquis Wellesley has been entrusted the task of forming one.

We have purposely abstained from detailing the particulars of Mr. Perceval's assassination, because they must by this time be well known to every individual in the country. Of the murderer, it may be proper to say a few words. His name was John Bellingham. He was a native of Huntingdonshire, and was engaged in mercantile pursuits at Liverpool. He was led some years ago to visit Russia, and having a dispute with a Russian house on the sub-

ject of their accounts, the matter was referred to the examination and decision of two British merchants chosen by Bellingham, and two Russian merchants named by the other party. The award of the arbiters made Bellingham a debtor to the amount of two thousand roubles; but he refused, notwithstanding the award, to discharge this debt. He had also been arrested on a criminal charge, of which he was acquitted; but previous to the termination of the suit he had attempted to quit Russia, and having resisted the police which interposed to prevent him, he was committed to prison, from which he was soon after liberated on the application of the British Consul. He was again, however, taken into custody with the view of enforcing the award of the abitrators, which, on an appeal from Bellingham, had been confirmed by a decree of the senate; but was permitted to be at large under the care of a police officer, and was frequently supplied with money by Lord L. Gower, then our ambassador in Russia. Though his lordship could not interfere officially with the proceedings of the Russian courts, he nevertheless expressed a wish to the Russian government for his liberation, as there seemed to be no prospect of obtaining from him the money which he owed; and subsequently to the departure of Lord L. Gower, he appears on this ground to have been discharged from confinement.

Bellingham, conceiving himself to have been unjustly treated in Russia, had repeatedly applied to our Ambassador and Consul for redress, which they uniformly declared their inability to afford. On his return to England, he presented memorials to government, claiming a pecuniary compensation for the hardships he had endured and the losses he had sustained, through the injustice of the Russian government, and the supineness of Lord L. Gower and the British Consul in vindicating his rights. Such a claim, however, was, in the highest degree, absurd. Our government have no right to interfere even with our own courts of civil or criminal judicature, much less with those of Russia. Would this country for one moment have tolerated the interference of a Russian ambassador, in a case of the legal arrest for debt of a Russian subject, in this metropolis; or in a case of the apprehension of such a person for a breach of the peace? Lord L. Gower, and afterwards our government, refused, with the most perfect propriety, to take cognizance of such a transaction, or to admit a claim to pecuniary compensation on account of it. This refusal, in the propriety of which Bellingham appears to have found an universal concurrence on the part of all to whom he applied, among whom were the two members for Liverpool; and to the propriety of which it is impossible not to give an unqualified assent, even at this moment, with all the fatal consequences of the refusal before our eyes—this refusal so exasperated Bellingham, that he resolved, as he termed it, to do himself *justice*, by taking away the life of Mr. Perceval. And under this impression, he at length found means to perpetrate his criminal design.—The murder was committed on the 11th; Bellingham was tried on the 15th; and his guilt being clearly proved, he was condemned to suffer the awful sentence of the law, which was executed on the 18th. He conducted himself with great calmness and composure during his trial, and at the place of execution; and to the last maintained the perfect propriety of the act for which he suffered: furnishing a most striking exemplification of the degree in which self-interest, and passion, are capable of perverting the reason, and hardening the heart, of the man who yields himself to their guidance.

We are the more anxious to express a distinct opinion on this part of the extraordinary case which we have been considering, as an insidious attempt has been made by some popular journalists, to exalt this wretched assassin into a hero; and for no other reason that we can discover, but because the man whom he murdered was a minister of state, and because (for this, also, seems to raise Bellingham in their estimation), he murdered this minister without feeling one sensation of remorse for his crime. We cannot regard the representations to which we allude, in any other light than as giving encouragement to similar atrocities. But our limits will not permit us to pursue this subject at present. We will only, therefore, remark, that if there be Englishmen capable of exulting in blood,—capable of almost canonizing the deliberate assassin, who aims the unprovoked blow at the heart of his victim, provided only that victim stand high in the councils of his sovereign; we must attribute such a perversion of right feeling to this cause chiefly, that the writings to which we have referred, are familiar to our population*.

* We understand that the Rev. Mr. Wilson, minister of St. John's Chapel, Bedford Row, will publish, in a few days, the substance of a conversation which he had with John Bellingham, the assassin, on the day previous to his execution: to which will be added, some general remarks.

Parliament have voted an annuity of 2000*l.* a year to the widow of Mr. Perceval; 1000*l.* a year to his eldest son; and 50,000*l.* to be applied to the use of the large family he has left behind him.

DOMESTIC INTELLIGENCE.

On the death of Mr. Perceval, an effort was made to form an administration, with the aid of the Marquis Wellesley and Mr. Canning, which should embrace all, or nearly all, the persons who had been associated with Mr. Perceval. Written communications passed between those two statesmen and Lord Liverpool on the subject, which had scarcely been made, before they appeared in the newspapers. Considering the delicate and confidential nature of the discussions involved in such a correspondence, we find it difficult to frame to ourselves a sufficient justification of such a proceeding. It was probably done without much consideration; but it certainly looks too much like a trap to catch an adversary; especially as it must be admitted, that the party publishing make a more advantageous appearance on paper than the minister does. This, however, was naturally to be expected in compositions *intended* for the press.

The points of difference chiefly respected the Catholic question, the conduct of the war on the Peninsula, and the precedency of power in the government. On the first point one party was for modified concession to the Catholics, and the other against any concession. On the second, the Marquis and Mr. Canning were of opinion, that the war in Spain should be prosecuted with increased vigour; while Lord Liverpool thought that our efforts in that quarter were already pushed to the utmost extent of our means. With respect to the third, it appeared to be the wish of those in power that Lord Liverpool should be Premier, and should lead in the House of Lords, and Lord Castlereagh in the House of Commons. Lord Wellesley and Mr. Canning did not seem willing to accede to such an arrangement.

We should have rejoiced to have seen this attempt to strengthen the Government succeed, if it could have been effected without any undue compromise of principle. On its failure, the Earl of Liverpool was appointed first Lord of the Treasury, and Mr. Vansittart Chancellor of the Exchequer; the former being to be succeeded in the Colonial Office by Earl Bathurst. When this arrangement came to be known, a member of the House of Commons moved an Address to the Prince Regent (this was on the 21st instant), praying that his Royal Highness would be pleased to form a strong and efficient administration. The Address was carried by a majority of 174 to 170. The answer of the Prince Regent was favourable to the prayer of the Address; and it is understood that he requested the Marquis Wellesley to take measures for forming an administration. The Marquis appears to have experienced more difficulty in effecting this object than was at first anticipated, for to the present hour (May 29), it is not known that any definitive arrangement has yet been made. We do most sincerely wish that a strong and efficient administration may be formed, which, uniting a competency of talent with tried public virtue, may afford us a rational hope of union and conciliation at home, and vigour and success abroad.

NAVAL INTELLIGENCE.

A French 74 gun ship has been captured in the Mediterranean, by one of our ships of equal force, after a severe action.—Two of our gun-brigs had got on shore on the coast of France. One was burnt by the crew, who made their escape in boats. The other, the Apelles, was taken with the captain and a few men on board; and was afterwards got off by the French. But no sooner had she been launched than she was attacked by a party of our men in boats, and carried off in triumph, notwithstanding an incessant fire from the batteries on shore.—A small French squadron sent out, as it would appear, merely for the purpose of cruizing, has captured and burnt upwards of thirty vessels, of which about half are English, and the rest Americans, Swedes, &c.

ANSWERS TO CORRESPONDENTS.

J. M. W., we are of opinion, requires too much from us, in requiring us to state reasons for declining to insert a particular paper.

AFFABILITATIS AMATOR; T. D.; R. H.; F. T.; C. B.; THETA; CAROLINE; CLER. ENOR.; S. S.; and LYDIA; have been received, and shall be considered.

We assure a SHOPKEEPER, that if we had received any communication on the subject to which he refers, worthy of insertion, we should have been anxious to have brought it forward. But we have not received any, either good or bad.

THE

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RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE REV. HENRY SCOUGAL.

(*Continued from p. 279.*)

MR. Scougal, while at Auchterless, was anxious to have his parishioners punctual and constant in their attendance upon public worship; and lamented that many, who *professed and called themselves Christians*, lightly regarded the solemn services of the church, and evidently shewed by their conduct that they considered the worship of their Maker of little importance compared with the sermon; an error which unhappily too much prevails in our own days. Our Liturgy is a truly Christian service; and we cannot be sufficiently thankful for the great blessing of having a ritual so truly evangelical established amongst us. It is much to be lamented, however, that by too many professing Christians, the desk is less valued than the pulpit; and it is matter of serious concern to every pious clergyman, as it was to good Scougal, that "the invocation of Almighty God; the reading some portions of the Holy Scriptures; making a confession of our Christian faith, and rehearsing the Ten Commandments, should be looked upon only as a *præludium* for ushering in the people to the church, and the minister to the pulpit*." In preaching, the great aim of Mr. Scougal was to approve himself unto God, as a *workman that needeth not to be ashamed, rightly dividing the word of truth*. When he stood up in the pulpit, as became an ambassador of Jesus Christ; the only ends he had in view were the glory of God, and the salvation of souls; he adapted his sermons not to the humours of his hearers, but to their necessities. He laboured to render his style plain and intelligible to the meanest capacity, without giving disgust to the well educated. He was careful to avoid *foolish questions and strifes of words*, and only to speak *the things becoming sound doctrine*; in other words, to inculcate those great truths of the Gospel, whose direct tendency is to promote the divine life in the soul. His reverend eulogist, who has been already so often quoted, thus describes him as a preacher:—"The matter of his discourses was always so useful and seasonable; his words and expressions so plain and proper, and well chosen; his deportment so grave and unaffected; his manner of utterance so affectionate, and expressive of the passionate love and concern he had for men's souls, accompanied with such an act of sweetness and mildness as charmed men's spirits; and all was so full of light and heat, that I think I may say, in the words of the disciples concerning our blessed Saviour, *Did not our hearts burn within us, while he opened*

* Gairden's Sermon. The above extract may serve to give us an idea of the mode of conducting public worship at that period in the episcopal church, at least in the diocese of Aberdeen. Dr. Gairden remarks, that Scougal always joined with his congregation at the *beginning* of the service; from whence it may be inferred, that in those days there were clergymen, as well as laymen, who looked upon the worship of God only as a *præludium* to their public exhibition.

unto us the Scriptures?" Scougal revived the expository mode of preaching, which had produced such happy effects at the auspicious era of the Reformation, and which experience hath evinced to be most conducive to general edification. This useful practice, which in Scotland is called *lecturing**, forms a stated portion of the morning service in the established church of that part of the United Kingdom; and I have often wished that the same practice had been enjoined by *authority* in the Church of England.

Scougal was no less assiduous in catechising than in preaching. He discharged that important branch of the clerical office not in the common cursory way, which is little better than an exercise of the memory, but by instructing the young and the ignorant in the plain, impressive method of familiar and affectionate conversation. "Catechising," to use Mr. Scougal's own words, in a sermon preached before the synod of Aberdeen, "is a necessary but painful duty. It is no small toil, to tell the same things a thousand times to some dull and ignorant people, who perhaps shall know but little when we have done. It is this laborious exercise that does sometimes tempt a minister to envy the condition of those who gain their living by the sweat of their brows, without the toil and distraction of their spirits."

Scougal was not satisfied with performing the public duties of his functions, but, in imitation of St. Paul, he went from house to house, "testifying repentance towards God, and faith towards our Lord Jesus Christ." He availed himself of those domiciliary visits to study the various tempers and dispositions of his people; to *warn the unruly*; to *comfort the feeble minded*; to *convince the gainsayers*; to heal the backsliders; and to confirm the faith and animate the hopes of those who had *received Christ Jesus the Lord*.

"He was deeply sensible" (I borrow the words of Dr. Gairden) "of the little sense of religion that generally appeared; and when he saw any spark of goodness, how strangely was he cheered with it! He more valued the humble innocence, the cheerful contentment and resignation of one poor woman in that place, than all the more goodly appearances of others, having oft in his mouth *indocti cœlum rapiunt*."

His situation at Auchterless, as to external comforts, was very discouraging and trying; but he submitted with equanimity and patience to the inconveniencies of coarse fare, of a mean lodging, and a total seclusion from the enjoyments of literary society. He had learned the divine art of contentment with his lot under every disagreeable circumstance; he maintained an uniform serenity and cheerfulness of mind; and he used to say, "that as he blessed God he was not naturally melancholy, so he thought an acquired melancholy was scandalous in a clergyman."

We now come to the last stage of this excellent man's life, a period of not more than four years, during which he filled a conspicuous and important station. The chair of divinity in King's College, Aberdeen, had been vacant since the year

* I am informed, that the Scots clergy, in *lecturing* on Sundays, generally confine themselves to the New Testament, but without uniformity in the method; some giving harmonical expositions of the Evangelists, others regularly expounding the Epistles, and many commenting on detached portions or chapters, without any attention to order or method. The late Bishop of London, in his lectures on the Gospel of St. Matthew, gave a good specimen of this mode of communicating religious instruction, which it is to be wished were generally adopted by the parochial clergy, especially where two sermons are usual. I have heard that the clergy of the Lutheran Church generally expound, one part of the Sunday, the Gospel or the Epistle for the day. Archbishop Leighton's Commentary on the first Epistle of St. Peter, is an admirable model for an expositor of the Epistles.

1666*, for what reason I have not been able to learn; probably on account of the distracted state of the times, and the great difficulty of procuring a man of talents and temper to moderate the rage of party. Ever since the Reformation, that important office had been filled up by the votes of the clergy in the diocese of Aberdeen, which was now under the government of Mr. Scougal's father, of whom Bishop Burnet, in his History of his own Times, gives the following character:—"A man of rare temper, great piety, and prudence." A striking contrast this to the character which the same prelate gives of the majority of the Episcopal College in Scotland at that time.

Wherever the vacant professorship became the subject of conversation, all eyes were directed to the minister of Auchterless; and when the matter came before the synod, in 1674, Mr. Scougal was elected, by the unanimous voice of that reverend and venerable body, professor of divinity, being only twenty-four years of age. Far from being elated with so flattering a mark of distinction, Scougal, in the true spirit of Ambrose and Gregory Nanzianzen, shrunk from the appointment with fear and trembling. His mind was so deeply impressed with the weight and importance of the charge, as well as with a sense of his own unworthiness, that he continued in a state of suspense until the next meeting of the synod, when, after much serious deliberation and prayer, he undertook the office.

His advancement to the chair of theology, at so early an age, without a dissenting voice in the synod, and that too in a period of such turbulence and distraction, is a sufficient testimony of his unrivalled merit. Science and literature were then cultivated with more success in Aberdeen than in the other universities of Scotland. The clergy in that part of the kingdom far exceeded their brethren in the western and southern counties, in classical learning, and in every branch of theological science, more especially in the study of the fathers of the primitive church, and an acquaintance with ecclesiastical history. Many of them, and those chiefly of the episcopal persuasion, were animated by that pure and heavenly flame which glowed in the breasts of a Cyprian and a Jerome. "Their excellency," to use the words of Bishop Burnet, "lay in their sense of spiritual things and of the pastoral care." They were alive to their heavenly Master, dead to the world, and impressed with a deep sense of the value of those souls that were committed to their charge. Of this school were Forbes, Burnet, Gairden, and Scougal, men who would have done honour to the church in her purest days; and had all the synods of Scotland, at the Restoration, contained as large a portion of the good leaven as the synod of Aberdeen, in all probability episcopacy would have stood its ground.

"Trojaque nunc stares—Priamique arx alta maneres!"

Scougal was such *a burning and shining light* that no man *despised his youth;* and like the inimitable Leighton, he enjoyed the rare felicity of gaining the esteem of the zealots of all parties*. He had full credit

* The first professor of divinity in King's College, after the Reformation, was Dr. John Forbes, son to the fourth Protestant bishop of Aberdeen. He had studied in several Protestant universities abroad, and was a profound theologian. After filling the chair several years, with great ability, he resigned it in 1635, and was succeeded by Dr. Andrew Strachan, who died the year following, when Dr. John Forbes was re-elected, and remained till 1643, when he was ejected for refusing to sign the covenant, and was succeeded by the Rev. W. Douglas, Minister of Forgue, in Aberdeenshire; a man of the greatest name among the Covenanters, next to the celebrated Alexander Henderson. At the Restoration, however, he joined the Episcopal party, and remained in the chair of divinity until his death, in 1666.

* "He did not confine his charity within a sect or party, but loved goodness wherever

given him for the purity of the motives by which he was actuated in accepting the professorship: no one suspected him of grasping at preferment. Neither filthy lucre, nor vanity, nor ambition, were supposed to have any share in determining his choice; and all who knew him were convinced that he undertook the important charge, to which he had been called by the public voice, with a single eye to the glory of his divine Master and the good of his church.

The theological lectures of Scougal embraced a wide field. As became a Protestant divine, he directed the attention of the students, in the first place, to the sacred oracles, as the grand furniture of a candidate for the Christian ministry. He endeavoured to obviate the chief difficulties that occur in studying the scripture system, and to vindicate them from the most weighty objections of sceptics and infidels. He gave his pupils a clear and comprehensive view of the principles of genuine Protestantism as opposed to the corruptions which Popery had engrafted upon the written word, and took especial care to guard them against the delusive artifices of the Romish priesthood to entangle their proselytes in the yoke of bondage, and to deprive them of the glorious liberty of the sons of God. He read lectures on *casuistical divinity;* a branch of his course wherein he was truly excellent; being himself a man of a most scrupulous and tender conscience, and having an utter abhorrence of the least deviation from the plain path of *godly sincerity*. His whole system of theological casuistry *was briefly comprehended in this saying*, namely, *to have always a conscience void of offence toward God and toward man*. He gave no quarter to *the casuistical divinity* of the sons of Loyola; which seemed to have been framed, not to keep men from sin, but to teach them, *quam prope ad peccatum liceat accedere sine peccato**. He unravelled their specious sophistry, unmasked their plausible but licentious maxims, and cautioned his pupils against all those evasive, equivocating, and accommodating arts which had rendered *Jesuitism* a synonimous term with falsehood and hypocrisy, and which ought not so

he found it, and entertained no harsh thoughts of men merely upon their differing from him in this or that opinion. He was grieved at the distractions and divisions of the church, and that religion, the bond of love, should be made so much the bone of contentions. The several sects among us lament his loss, and seem to confess that a few like him would soon heal our schisms, and that his pious life, and meek instructions, if any thing, would soon have recovered them from their errors." *Gairden's Funeral Sermon.*—In a sermon, preached before the synod of Aberdeen, Scougal mentioned, with approbation, the following declaration of an eminent and holy clergyman then living, "that he would rather be instrumental in persuading one man to be serious in religion than the whole nation to be conformists;" that is, to have no more than the outward form without the power; "for," as he adds, "if a man continue a stranger to that, it is little matter whether he be Protestant or Papist, Pagan or Mahometan, or any thing else in the world; nay, the better his religion is, the more dreadful will his condemnation be." What he meant by "persuading men to be serious" is thus expressed in the same sermon, in words that ought to be engraven on the heart of every clergyman. "The great business of our calling is to advance the divine life in the world, to frame and mould the soul of men into a conformity to God, and to superinduce the beautiful lineaments of his blessed image upon them, to enlighten their understandings, inform their judgments, rectify their wills, and order their passions, and sanctify all their affections. The world lieth in sin, and it is our work to awaken men out of that deadly sleep. Nothing below this should be our aim, we should never cease our endeavours until that gracious change be wrought in every person committed to our charge; and this is so great and wonderful a change, that as only Omnipotence is able to produce it, so certainly they have a mighty task who are employed as instruments in it."

* *How near to sin they might lawfully come without sinning.* This was the censure passed by Sir Thomas More, himself a zealous Papist, on the general run of Romish casuists.

much as to be named in Protestant schools of theology.

In regard to the grand points of controversy between the Lutheran and Reformed churches abroad, as well as between the Episcopalians and Presbyterians at home, he manifested a truly Christian spirit of moderation and candour. While he firmly avowed his own conclusions, he forbore to fulminate, *ex cathedra*, against those who were of the contrary part; being aware that there were among them, men of unquestionable learning, wisdom, and piety, whose right to abound in their own sense of the holy Scriptures, could not be denied, upon the original principles of the Protestant Reformation.

Many of your readers will, no doubt, peruse with great satisfaction, the following passage from the pen of his reverend friend Dr. Gairden, and which I transcribe as an index of his prudence, his peaceable spirit, and his humble piety, in regard to the Predestinarian controversy. "There were no debates he was more cautious to meddle with, than those about the *decrees* of God, being sensible how much Christianity had suffered by men's diving into things beyond their reach; *secret things belonging to the Lord, and things revealed to us and to our children.* But he had always a deep sense of the powerful efficacy of God's grace upon our souls; and that all our good was entirely to be ascribed to God, and all our evil unto ourselves." The caution with which Professor Scougal trod upon such tender ground, is well worthy the imitation of all who are raised to the dignity of *masters in our Israel.* Christian divines should learn to exercise moderation and charity, on certain points which, in all ages, have perplexed the reason of the wisest and most inquisitive among the sons of men—points on which men of acknowledged piety have differed, in every period of the church, and will probably continue to do so till the end of time. In fact, all the controversies on the subjects of predestination and free-will, from the days of St. Austin down to the present moment, seem only to shew the inadequacy of the human faculties to fathom the deep things of God. It were well if all Christian divines would learn from St. Paul humbly to acquiesce in the sovereignty, the wisdom, and the justice, of the great Creator and Lord of the universe, to avoid all questions which might lead the *thing formed to say to him that formed it, why hast thou made me thus?* and to oppose the following devout exclamation to the arrogance of "reasoning pride:" *O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

I have always admired the caution with which the ever-memorable Melancthon handled this mysterious and incomprehensible subject*. The Augsburg Confession, which reflects so much credit on the learning, the judgment, and the prudence, of that illustrious divine, is totally silent on the article of predestination; and, in my humble opinion, it would have been well if the master builders of every other Protestant church had followed his example, although, it must be owned, that the seventeenth article of the Church of England evinces a spirit of moderation and candour on the unfathomable subject of the *divine decrees*, which we do not find in the systematical confessions of the Helvetic, Belgic, or Scots churches. Had the article been drawn up by Calvin, or Jerom Zanchius, there is no doubt that it

* See the article de Predestinatione, in Melancthon's *Loci communes*, the first protestant body of divinity that was published in Germany. This book was a powerful instrument in promoting the fundamental doctrines of the Protestant Reformation. It was regarded, during the sixteenth century, as a *form of sound words*, in doctrinal points, in all the theological schools of the Lutheran, or (as they used to call themselves, without deeming it arrogant) of the *evangelical church*.

would have worn a more rigid aspect; but the reformers of the Anglican church had been more in the habit of corresponding with Wittemberg than with Geneva; and in the conclusion of the seventeenth article, they seem to have had their eye on the following passage in the Saxonic confession of Melancthon. "Quia conscientiis in pœnitentia consolationem proponimus, non addimus quæstiones de prædestinatione, seu de electione, sed deducimus omnes lectores ad verbum Dei, et *jubemus ut voluntatem Dei ex verbo ipsius discant.* Non quærant alias speculationes. Certissimum est prædicationem pœnitentiæ ad omnes homines pertinere, et accusare omnes homines, ita promissio universalis est, et omnibus offert remissionem peccatorum." In hanc universalem promissionem singuli se includant, et non indulgeant diffidentiæ, sed luctentur ut assentiantur verbo Dei, et obsequantur Spiritui Sancto, et juvari se petant*." Melancthon never would enter into controversy on the deep points of predestination and election, notwithstanding Calvin frequently urged him to be more explicit in his declarations. It will readily be allowed, however, by every equitable and candid person who hath studied the writings of these *two burning and shining lights*, that the points on which they agreed were of much higher importance than those on which they differed, or rather on which Melancthon thought it more expedient to be silent*. Their sentiments were perfectly in unison on the doctrines of original sin, free-will†, and justification, and whatever shades of difference there might be in their opinions respecting the *decrees of God*, and some points of ecclesiastical polity, there never was any suspension of their mutual esteem, no deviation in their controversial correspondence from the *royal law* of love, without which, *though we speak with the tongues of men and of angels, we are become as sounding brass or a tinkling cymbal*; and without which, *though we understand all mysteries and all knowledge, we are nothing.*

Scougal thought as the Wirtemberg Professor did, respecting the predestinarian controversy; and every humble inquirer after truth, every friend of Christian liberty and peace, must wish that our divinity chairs may always be occupied by men of their stamp. Had Gomar and Ar-

* The Saxonic confession was drawn up in 1551, with a view to be presented to the council of Trent. Let the reader compare the above quotation from Melancthon, with the last sentence in the seventeenth article. "Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture; and in our doings that will of God is to be followed which we have expressly declared to us in the word of God." Other instances of coincidence, no less plain and evident, might be pointed out, on a comparison of the Augsburg and Saxonic Confessions with the thirty-nine Articles. Melancthon was, beyond all question, in higher esteem with the early fathers of the Church of England, than any other foreign divine.

* In one of Calvin's letters to Melancthon there is the following passage: "Ac tibi omnino videndum est quidem mature, ne tibi apud posteros dedecori sit nimia taciturnitas;" alluding not only to his silence on the subject of the *divine decrees*, but to his caution in regard to the doctrine of the real presence, concerning which it is well known he did not altogether coincide in opinion with his master Luther.

† On the subject of free-will, take the following passage from the Augsbourg confession: "De libero arbitrio ecclesiæ apud nos docent quod humana voluntas habeat aliquam libertatem ad efficiendam civilem justitiam, et diligendas res rationi subjectas." But as the same writer, namely, Melancthon, expresses himself in the Saxonic Confession; "Homo nequaquam potest se liberare a peccato, et morte æterna viribus naturalibus, sed hæc liberatio et conversio hominis ad Deum, et novitas spiritualis fit per Filium Dei vivificantem nos spiritu suo sancto." I presume, that if the bishop of Lincoln had perused the writings of Luther and Melancthon with sufficient diligence, his lordship would scarcely have pressed them into his service so peremptorily as he has done.

minius imbibed the spirit of Melancthon and Scougal, in all probability we should never have heard of a synod of Dort: and with all due deference to the memory of some truly pious men who formed part of the majority of that assembly, I cannot but think that it might have been happy for the peace of the church, in *these last days*, if they had never been convened. Mutual forbearance should be exercised on a question which is not likely to be decided in this stage of our existence.

In matters of ecclesiastical polity, Scougal manifested a pacific and healing spirit: and here it must be allowed, that, as a professor of divinity in Scotland, at that period, he had a difficult and delicate task to perform. The two great religious parties in the nation, were the episcopalians and presbyterians: the zealots of the former party contending for the divine right of episcopacy; those of the latter no less strenuously for the divine right of presbytery. Scougal was decidedly in favour of the episcopal form of church government, although it does not appear that he contended for the *jure divino* right. He appears rather to have been a disciple of the immortal Hooker, who, in the third book of his Ecclesiastical Polity, hath laid down, in the clearest manner, those principles upon which alone a sound and consistent Protestant can reason upon this subject. The view which is there given of the church of Christ as a body mystical, or a *congregation of faithful men*; the clear and broad line of distinction which is there drawn between matters of church polity and matters of faith and salvation; the candour which is manifested towards those churches who had adopted the model of Knox and Calvin, together with the excellent writer's judicious vindication of the episcopal form of church government, render the whole book a precious treasure to all who are desirous of defending the Church of England with weapons drawn from the armoury of God.

Scougal preferred episcopacy to presbytery, in the first place, from a persuasion that it was most agreeable to the word of God; and secondly, as having the sanction of primitive authority, as well as having generally prevailed in the Christian world, down to the æra of the Protestant Reformation, but there is no ground to presume that he would have joined the disciples of Laud in unchurching the protestants abroad, or leaving the dissenters at home to *uncovenanted mercy*. It had been happy for Scotland if all her prelates, at that time, had displayed the candid and pacific spirit of Scougal.

(To be continued.)

To the Editor of the Christian Observer.

You will allow the remark, that to prove clearly and demonstrably, from the New Testament, the lineal descent of our Lord Jesus Christ from David, establishes one primary article in proof of the true and undoubted Messiahship of Jesus. That the Messiah should arise from the royal house of David, was well known among the Jews in Christ's time: so the Pharisees acknowledge, Matt. xxii. 41. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, 'The son of David.'" It was, therefore, one point in proof of the Messiahship of Jesus, that he was of the house and lineage of David, according to the prophecies. This the Apostles every where taught and maintained; and especially St. Paul not only testified that Jesus was the Messiah prophesied of in the Holy Scriptures, but also that "he was made of the seed of David, according to the flesh." Rom. ch. i. That is to say, He was truly and properly begotten of the seed of David, and the fruit of his body.

The commentators, I believe, uniformly admit, that the genealogy Matt. ch. i. is the genealogy of Joseph, recording his progenitors in

a direct line from David and Abraham. The objection here is, that this list does not apply to the required proof, on account of the acknowledged miraculous conception of Mary (ver. 18. 25.), and hence that the whole argument of Matthew amounts to no more than the *legal*, and not the *proper* and *natural* sonship of Jesus, as the son of Joseph, of David, and of Abraham. This supposed omission of Mary's ancestry in the family of David, has been subject to much objection. But to this it may be answered, (1.) That the pedigree of Mary must have been sufficiently known and attested by the public and private registers in those times, and therefore not absolutely necessary to be inserted by the Evangelist; and (2.) Probably it might have been a common practice at that time, that in genealogical registers, where the husband and wife, of the same tribe, and descended from the same chief families, as of David and Zorubabel, it was sufficient to record the pedigree of the husband *only*; and if so, Mary was as much acknowledged a daughter of David, as Joseph is proved to be a son of David; and the words of the inspired Evangelist will stand confirmed in both accounts (ver. 1), "Jesus Christ the son of David, the son of Abraham."

I observe that the series of generations from the captivity, recorded by Matthew, is much exceeded in the series recorded by Luke, ch. iii. which the reason of the subject will not admit; the common and average number of years for each generation being supposed at 40, the interval of time from the captivity to Christ, will extend to more than two centuries beyond the true time; which objection is removed by my hypothesis inserted in your respectable miscellany for December last, and that statement stands well confirmed hereby.

From a comparative view of both lists, it is clearly demonstrable, that, according to Luke, Heli was the father of Mary; and from Matthew, that Jacob the son of Mathan, was the father of Joseph; and, consequently, that Joseph, as mentioned by Luke, ver. 23, was the son of Heli in no other sense than his *legal* son by marriage, or his son-in-law; and as by this alliance Joseph is called the son of Heli, so, in the same sense, Mary may be called the daughter of Jacob, being his daughter-in-law, and hence conclusively it is demonstrated, that Jesus, who was conceived and born of the Virgin Mary, was the son of David by the law of the Jewish nation, and by the law of nature in his human person, or, in the language of St. Paul, "according to the flesh." And as to our English text in Luke, ch. iii. ver. 23, I cannot admire its structure nor correctness: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, which was *the son* of Matthat," &c. The Syriac reading is preferable, "And Jesus, he was about thirty years of age, being reputed the son of Joseph, the son of Heli, the son of Matthat," &c.; or, as the word may be rendered, *being reported*, from the verb, סבר *sabar* prædicavit, evangelizavit. If we adopt this sense, a parenthesis will remove every obscurity, and the text will clearly discover itself in direct reference to the genealogy of Heli. "And Jesus, he was about thirty years of age (being reputed the son of Joseph), the son of Heli," &c., signifying that he was the son of Joseph *only* by alliance, and not by actual descent, but rather the son of Heli, the father of Mary, as the celebrated bishop Kidder hath ably proved. *Demstr. of the Messiah*, part ii. p. 426. I should not have been so prolix on this subject, but having seen, that even among some Christian writers it has been imperfectly understood and explained, and by others altogether perverted, and rendered doubtful and uncertain*; and also having

* See Dr. Middleton's Reflections on the Variations among the Evangelists; vol. ii. p. 393. 8vo.

had to do with Jews on these points, who, of all others, are the most apt to stumble and fall at this threshold of the Evangelical history, I thought it useful to offer my remarks, for which, if they seem worthy, I hope, Sir, you will find a corner in your Magazine.

T. Y.

To the Editor of the Christian Observer.

It is a remarkable peculiarity in the Hebrew language, that the names of things are frequently descriptive of their properties. The names of persons also, in that language, are frequently, either memorials of the circumstances that attended their birth, or prophetical of their character, and of the events which befel them or their posterity. This is evident, from the names of the Jewish patriarchs; of David, the beloved; of Solomon, whose reign was typical of the peace that will attend the church triumphant; and of Samuel, who was asked of God in earnest prayer. The name of the first man, Adam, implies that he was formed of the ground; and the 25th verse of the 4th chapter of Genesis, and the 29th verse of the 5th chapter, assign the reasons for giving the names of Seth and Noah. The name of Enoch, who walked with God, signifies dedicated, or instructed; that is, as Parkhurst observes, instructed in the religion and worship of the true God. But in the 5th chapter of Genesis, a still more extraordinary circumstance is observable. For the names of the ten antediluvian patriarchs, taken in succession, express the two grand truths contained in Scripture; the natural misery of man, and his restoration by the death of Jesus Christ. The names, when literally translated, form the following sentence: "Man made subject to death, lamented, the glorious God descending instructed; His death sent, to the afflicted, Consolation." The first part of the name Mahalaleel, which I translate "the glorious God," is derived from a word that in one sense signifies to shine, or irradiate; and it seems peculiarly applicable to the Son of God, who, in the language of St. Paul, was the "brightness of his glory." It is impossible to believe that the names of the patriarchs were given by chance; and if the preceding translation of their names is correct, it will be impossible not to believe, that they were given with a prophetical view. If the translation is incorrect, I hope some of your learned correspondents will point out the error; and possibly many of them may discover similar instances of prophecy, recorded in a succession of scriptural names.

L. S. I.

To the Editor of the Christian Observer.

The learned Dr. Isaac Barrow, has always been reckoned one of the brightest ornaments of the Church of England. In the Christian Observer, his name has been associated with those of Hooker, Taylor, and South. The orthodox clergy of the present day profess to look up to him with great respect, though the general soundness of his opinions does not well accord with the laxity of modern theology. Most sincerely do I wish that the works of this respectable divine were more frequently, and more attentively, studied by those who pride themselves on their orthodoxy. They would find, if I mistake not, that he held and preached some of those grand and fundamental truths of "*our common Christianity*," which are now ignorantly branded with the imputation of Calvinism. In the following extract from his 34th Sermon in the 2d vol. on the Divinity of the Holy Ghost, his opinions on the extent of the corruption of man, by the fall of Adam, and the necessity of preventing, illuminating, and regenerating grace, are clearly and explicitly stated. On the important subject of Regeneration, we shall likewise find that he widely differs from those theologicians who maintain that that great change in the spiritual state of fallen man is inseparably connected with external baptism,

and contemporaneous with that sacramental rite. The great and orthodox Dr. Barrow, who is universally acknowledged to have been a writer of the profoundest learning, and free from the least imputation of enthusiasm, represents Regeneration to be a spiritual change, effected by the influence of the Holy Spirit on the mind, the will, and the affections of an adult sinner. The testimony of such an author upon these controverted points, I thought, would at this time be highly important; and not unworthy of admittance into your respectable and useful miscellany.

W. H. C.

EXTRACT FROM DR. ISAAC BARROW'S SERMON ON THE HOLY GHOST.

"God manages that great work, so earnestly designed by him, of our salvation; working in us all good dispositions; capacifying us for salvation; directing and assisting us in all our actions tending thereto.

"We naturally are void of those good dispositions in understanding, will, and affection, which are needful to render us acceptable to God, fit to serve and please him, capable of any favour from him, of any true happiness in ourselves: our minds naturally are blind, ignorant, stupid, giddy, and prone to error, especially in things supernatural, spiritual, and abstracted from ordinary sense. Our wills are froward and stubborn, light and unstable, inclining to evil, and averse from what is truly good; our affections are very irregular, disorderly, and unsettled. To remove which bad dispositions (inconsistent with God's friendship and favour), driving us into sin and misery, and to beget those contrary to them, the knowledge and belief of divine truth, a love of goodness, and delight therein, a well-composed, orderly, and steady frame of spirit; God in mercy doth grant to us the virtue of his Holy Spirit; who first opening our heart, so as to let in and apprehend the light of divine truth, then by representation of proper arguments persuading our reason to embrace it; begetteth divine knowledge, wisdom, and faith in our minds, which is the work of illumination and instruction, the first part of his office respecting our salvation.

"Then, by continual impressions, he bendeth our inclinations, and mollifieth our hearts, and tempereth our affections to a willing compliance with God's will, and a hearty complacence in that which is good and pleasing to God; so breeding all pious and virtuous inclinations in us; reverence towards God, charity to men, sobriety and purity as to ourselves, with the rest of those amiable and heavenly virtues of soul, which is the work of sanctification, another great part of his office.

"*Both these operations together (enlightening our minds, sanctifying our will and affections) do constitute and accomplish that work, which is styled the regeneration, renovation, vivification, new-creation, resurrection of a man;* the faculties of our souls being so improved, that we become, as it were, other men thereby; able and apt to do that, for which before we were altogether indisposed and unfit.

"He also directeth and governeth our actions, continually leading and moving in the ways of obedience to God's holy will and law. As we live by him (having a new spiritual life planted in us), so we walk by him, are continually led and acted by his conduct and help. He reclaimeth us from error and sin; he supporteth and strengtheneth us in temptation; he adviseth and admonisheth, exciteth and encourageth us to all works of piety and virtue.

"Particularly he guideth and quickeneth us in devotion, shewing us what we should ask, raising in us holy desires and comfortable hopes, disposing us to approach unto God with fit dispositions of mind, love and reverence, and humble confidence.

"It is also a notable part of the Holy Spirit's office to comfort and sustain us, as in all our religious practice, so particularly in our doubts, difficulties, distresses, and afflictions;

to beget joy, peace, and satisfaction in us, in all our performances and all our sufferings; whence the title of Comforter belongeth to him.

"It is also another part thereof to *assure* us of God's gracious love and favour; and that we are his children, confirming in us the hopes of our everlasting inheritance. We feeling ourselves to live spiritually by him, to love God and goodness, to thirst after righteousness, and to delight in pleasing God, are thereby raised to hope God loves and favours us; and that he having, by so authentic a seal, ratified his word and promise; having already bestowed so sure a pledge, so precious an earnest, so plentiful first-fruits, will not fail to make good the remainder, designed and promised us, of everlasting joy and bliss."

FAMILY SERMONS. No. XLII.

John v. 40.—*And ye will not come to me that ye might have life.*

THESE words were spoken at first by Jesus Christ himself to the Jews, and they must of course have been true as applied to them. But it is to be feared that they are no less true of the great bulk of those who are called Christians in the present day. To ourselves, then, may we consider the words as addressed: "Ye will not come to me that ye might have life." And surely such an address ought to fill us with serious apprehension, lest we should be found among those to whom it may be truly applied. The subject at least deserves our most serious inquiry; and to this inquiry I now propose to direct your attention.

1. By *life*, in this place, is plainly meant the happiness which God hath prepared for his people in the world to come, as well as that new and divine life, that life of faith and righteousness, which leads to it. For as the word *death* in Scripture is put for all evil, so is *life* for all that is good. "See, I have set before thee this day, life and good, death and evil." This life, though it is perfected only in the other world, is begun in this. When a man is truly regenerated, or born again of God, and made his child by adoption and grace, then does God bestow on him his Holy Spirit, to become the principle of eternal life in his soul. Thus does he pass "from death unto life," and has "eternal life abiding in him:" the seeds of it are sown in his heart, where they will grow up insensibly, until they bring forth fruit unto perfection; until the soul is raised to the highest degree of purity and perfection of which it is capable, in the world above. There, all who share this blessing live in perpetual rest and felicity, all the powers and faculties of their souls being restored to that excellent state, that image of God, in which man was first created. There they behold the infinite wisdom, power, and goodness of God, manifested in all their glory. There they behold God himself, "face to face;" the light of his countenance beaming on them continually, and filling their souls with a fulness of joy and satisfaction. There they shall "shine forth as the sun in the kingdom of their Father;" they shall live in perfect ease and quiet of mind, enjoying the blessed company of saints and angels, the special love and favour of their God and Saviour, and all the bliss, honour, and glory, which he who made them can confer upon them; and that, not only for some ages, but for ever. This is that *life* which our Lord speaks of in the text; and it is there implied, that all may have it if they will, although they are so perverse that they will not come to him for it. "Ye will not come to me that ye might have life."

2. It is clear from the words of the text, no less than from the general tenor of Scripture, that the *life* here spoken of is to be had in Christ Jesus, and in him only. "For this is the record, that God hath given us eternal life, and this life is in his Son." Man was at first created in the image of God; but by sinning against God he

became estranged from him, and from every thing that is good. "By one man, sin entered into the world, and death by sin: and so death hath passed upon all men, for that all have sinned." "But as in Adam all die, even so in Christ shall all be made alive." Those who are dead in trespasses and sins, as all men are by nature, shall by him be restored to eternal life and happiness, if they will go to him for it. He will raise them to newness of life, and make them meet to be partakers of the inheritance of the saints in light. This is a work, however, which could only have been effected by the same power which at first gave us our being. Happy, therefore, is it for us, that he who was our Maker, is now our Saviour; and that being exalted to the right hand of God for this very purpose, he is continually exerting his infinite power, and applying his all-sufficient merits, for the salvation of all who come to him. He gives them repentance unto life. By his Holy Spirit, he opens their eyes that they may see their sins; and not only bewail, but abhor and loathe them. By his power he enables them to resist temptation. He affords them all the means of salvation, and inclines them to use them aright. He enlightens their minds, directs their intentions, purifies their hearts, regulates and governs their passions, keeps their consciences watchful, and sanctifies them wholly, in body, soul, and spirit. His grace is always sufficient for them; his strength is made perfect in their weakness, and his power rests continually upon them. He applies to them the merits of his death, for the pardon of their former sins, as well as present infirmities, and for their justification before God. By the virtue of his sacrifice on the cross, he is always making atonement for them in heaven. He is their Mediator and Advocate with the Father, and ever liveth to make intercession for them. Thus are they always kept in the favour of God; their faults are covered; their good works, though imperfect, are accepted; and they themselves are, in him, accounted righteous, and numbered among those saints whom he will place at the last day on his right hand, and to whom he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus, they who come to Christ have life and salvation by him; neither is there salvation in any other.

3. A third point implied in the text is, that none can be partakers of this eternal life, who do not *come* to Christ for it. By the expression coming to Christ, is meant, believing in him. For it is by faith we go to him, as the great Prophet of the world, whose doctrines we are to receive; as our Lord and Master, whose commands we are to obey; as our High Priest, on whose mediation we must rely. We must go to him in these characters, for grace to repent and turn to God; for power to withstand the temptations of the world, the flesh, and the devil; for his Holy Spirit to lead us into all truth, to strengthen our faith, and to enable us to do what he requires of us, and to suffer whatever he lays upon us. We must go, relying on him alone to absolve us from our sins, to justify us before God, to make our peace with him, and thus to bring us at last to happiness and heaven. But that we may do this effectually, we must be careful to walk in all those ways that lead to Christ. We must keep our bodies under, that we may run with patience the race that is set before us: we must pray to him daily, and to the Father in his name, for all things necessary both for life and godliness: we must be constant in our attendance on his public worship: we must hearken diligently to his holy word: we must embrace every opportunity of meeting with our Lord at his own table, to partake of his body and blood, for the strengthening and refreshing of our souls. It is by constantly exercising ourselves, not in some, but in all of these holy duties, that our minds are inclined towards God, and our

faith in our blessed Saviour, that faith by which we go to him for life, is confirmed. Nor must we ever leave them off, or become remiss in the performance of them, until we reach the eternal state; until we receive the end of our faith, even the salvation of our souls.

4. Another point implied in the text is, that there are but few in the world who will come to Christ for salvation. It is as if he had said, "Though all desire happiness, and know that they may have it from me, if they would but come to me for it, yet they *will* not." Though he himself calls them by his word, and by his ministers, yet they will not come. Though the eternal Son of God hath purchased life for them by his own death, and calls on them to come to him for it, yet they refuse to obey his call: so desperately wicked are the hearts of men; so perversely bent are they on their own destruction! It is indeed a melancholy consideration, that men should thus generally slight their only Saviour; nay, that, instead of gladly receiving the salvation which he offers, they should rather be disposed to indulge resentment against those who propose it to them, or who remind them of the folly and danger of neglecting it.

Let us take a view of the world around us, and we shall soon perceive that the declaration of our Saviour on this subject is confirmed by the general practice of mankind in every age. But, not to insist on the experience of former ages, let us for a moment consider our own. To say nothing of those nations of the earth who reject Christianity altogether, and lie sunk in Pagan or Mohammedan darkness, let us look at those nations which profess it. With most of them, however, it is a mere profession. They are Christians, not because the religion of Christ is true, and that which alone bringeth salvation, but because it happens to be the religion of the country in which they dwell. And in our own land, where we find more regard paid to religion than perhaps in any other, how many of those, who manifest any zeal on the subject, are occupied only about some party or sect to which they attach themselves, or with attention to certain outward observances, which have a shew of being religious, while the grand essential requisite, I mean, the going to Christ for life, is neglected. Men are called day by day to repent and forsake their sins, but they will not do it. They are called to partake of all the merits of Christ's death, but they will not partake of them. They are called out of darkness into the marvellous light of the Gospel, but they will not walk in it. They are called to eternal life by Jesus Christ, but they will not come to him for it: "Ye will not come to me that ye might have life."

5. But what are the causes why men should thus refuse to come to Christ for life? Some of these I will endeavour to explain.

One reason is, that the desires of men in general are so low and grovelling, that they care not for that life which Christ would give them. They think only of this life. If they can but live in plenty, and enjoy a certain estimation among men, they are content, and seldom extend their view to what will become of them hereafter. Thus do they go on, like the brutes that perish, eating and drinking and sleeping, and either working or trifling away their time on earth, till at length death comes, and hurries them to a place on which, while they lived, they never bestowed a thought. "O that men were but wise, that they understood this, that they would consider their latter end!" But this, most of them will not do. It is no wonder then, that they will not come to Christ for life.

There are some, however, whose consciences will sometimes be disturbed by the thoughts of a future state. Yet, even many of these flatter themselves with the hope, that they shall do well enough without going to Christ for help. They are sober, and industrious; they live peaceably with their neighbours;

they pay every man his own; they have not been guilty of any very gross sins, which should lie heavy on their minds; they can therefore see no great need of going to another for pardon and salvation. Here we have another cause why so few will go to Christ. It is those who are weary and heavy laden with the burden of sin whom Christ calls to come to him, for indeed none else will be inclined to obey his call.

There are others, again, who, though they have some sense of their sins, yet having a high opinion of their good works, think that these will overbalance their sins, and justify them before God, without having recourse to the righteousness of another. This was the case with the Jews of old, and is the case with too many who are called Christians now, who, "going about to establish their own righteousness, will not submit themselves to the righteousness of God." They will not go to Christ for life.

Many there are, also, who profess the true faith of Christ, who believe him to be the only Saviour of the world, the only giver of eternal life, and who yet do not come to him for it, because they will not look into their own hearts. They outwardly profess Christianity, and they do some things which it requires. They have prayers in their families, and perhaps in their closets, and come regularly to church. They do no work on the Lord's-day, and cause their family to observe it strictly. They occasionally read the Bible; they hear many sermons; and they sometimes attend the sacrament. Doing this, they think they do a great deal; and it must be confessed, that it is more than most among us do. But they may do all this in a formal manner, and yet be as far from really coming to Christ, repenting of their sins, relying on him, and devoting themselves unreservedly to him, as if they had never heard of him.

But the cause which operates most powerfully to hinder men from coming to Christ for life, is their having other things to attend to, which they think of greater moment. The cares of this life employ their hands, and fill their hearts, so as to leave no room for the concerns of another life. One goes to his farm, and another to his merchandise; one is enslaved by ambition, and another by pleasure; while God and the soul and the eternal world are wholly forgotten. This has ever been, and I fear still is, the common practice of the world. Though men are invited to partake of all the enjoyments of heaven itself, they slight them on the most frivolous pretences. One man has his shop, another his barns, a third his oxen. Some are occupied with the study of languages, some in prying into the secrets of nature, and some in contriving how to advance their fortunes, or to raise themselves in the world. And while men's minds are thus set on the things of this life, they cannot, or rather will not, come to Christ for life. But after all that can be said, the strongest reason for men's not coming to Christ is their own unwillingness to come. If there were in them but a willing mind, nothing could hinder them; but they *will* not come to Christ, that they may have life.

Can those be reckoned wise who thus act? Let not any of us be of their number. Let us take care that Christ have not to say *of* any of us, "Ye will not come to me that ye might have life." Let us, on the contrary, fully resolve to come to him. Let us deny ourselves, take up our cross, and follow him. Let us take his yoke upon us, and become his disciples indeed. Let us live in a constant trust and dependence on him for pardon and grace, and for all things necessary to our obtaining eternal life. May we all resolve, with full purpose of heart, thus to act; remembering the words of our Lord, "What is a man profited, if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" remembering also the words of his prophet, "As I

live, saith the Lord, I have no pleasure in the death of the wicked. Turn ye, turn ye, from your evil ways, for why will ye die?" Why then should we die? Why should we ruin and destroy ourselves? We all desire life, and we may all have it if we will. Christ hath purchased it for all: he hath bestowed it on many, and is ready to bestow it on us, if we will come to him for it. Let us then go to him that our souls may live; that he may wash us from our sins in his own blood; that he may sanctify and cleanse us by his Holy Spirit; that he may present us holy, and without blemish, to God and the Father; that so, when Christ, who is our life, shall appear, we may also with him appear in glory; to whom, with the Father and the Holy Ghost, one God, be honour and glory, might, majesty, and dominion, now and ever. Amen.

To the Editor of the Christian Observer.

Your Correspondent Philalethes, (p. 149 of your Number for March) inquires what he is to do with the numbers who have arrived at an advanced age, without ever partaking of the Supper of the Lord; and he adds, that he believes many of them to be fit communicants.

In endeavouring to persuade them, "that if they have good reasons to suppose that the grace of God has any influence on their hearts, and that they are Christians in deed and in sincerity, they need not fear to approach the table of their Redeemer," he is certainly right, as far as he goes. But I submit to him, whether the nature of the institution authorises our stopping here: for my own part, I am inclined to think it does not. There is a passage quoted by the pious and learned Jeremy Taylor, which accords with my sentiments; and I am happy to turn the attention of Philalethes to such an authority. From his doubts, I imagine that this excellent author's Guide to a Holy Life has not fallen into the hands of your correspondent; and it may therefore be acceptable, both to him and to others of your readers, that the passage I allude to should be transcribed.

Having explained the nature of the institution, the preparation for and the manner of receiving it, and also the effects and benefits of worthily communicating, he thus proceeds: —"All Christian people must come. They indeed that are in a state of sin, must not come so, but yet they must come; first they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come, that is no excuse for their not coming; only, they must not bring this enmity along with them, but leave it, and then come. They that have variety of secular employments must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed for so holy a feast; but he that is only in the infancy of piety, had need to come, that so he may grow in grace. The strong must come, lest they become weak; and the weak, that they may become strong. The sick must come to be cured; the healthful, to be preserved: They that have leisure must come, because they have no excuse; they that have no leisure must come hither, that by so excellent an act of religion they may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified, that they may be justified still. They that have fears, and great reverence to those mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive more worthily; and they that have a less degree of reverence must come often, to have it heightened."

Agreeing then with the principles here laid down, I should certainly feel myself called upon to declare, in the strongest terms, that I believed *their heavenly inheritance to be very*

much endangered by their neglect of so *positive* a command.

With respect to the efficacy attributable to the receiving the sacrament for the first time at an advanced period of life, it does not appear to be a question which we are called upon to decide. *Efficacy* is perhaps a word which cannot well be applied at all; but in what light such a service will be viewed in the day of retribution, is known only to God. We may, however, go thus far, and affirm, that to a person so situated, to communicate with proper sentiments, is perhaps the best thing which he can do.

It certainly is no part of a clergyman's duty to urge a dying man to the performance of this holy rite; but *it is his duty* to press upon him strongly, that his neglect of it calls loudly for repentance.

As to the last query, the fitness or unfitness of those who present themselves at the table of the Lord, a minister will perhaps do well to suspend his judgment. By frequently discoursing on the subject in his sermons, and by an impressive solemnization of those holy mysteries, he may fulfil his own duty; and the rest he will do well to leave to the judgment of Him from whom no secrets are hid.

CLERICUS.

To the Editor of the Christian Observer.

THE following Hymn will be immediately recognised by many of your readers, to be taken from that work of the "divine" Herbert, which had so very extensive and rapid sale in its day, and which, with all its quaintness and obsoleteness, its altars, anagrams, and Easter wings, contains some good poetry, as well as much excellent divinity. My object in transcribing it for insertion is this; to be a standing memorial to all the admirers of the Refutation of Calvinism, that a man *did exist*, whose obedience and conformity to the church and its discipline, were singularly conscientious; who abounded in private devotions; who went every morning and evening with his family to the church; who by his example, exhortations, and encouragements drew the greater part of his parishioners to accompany him daily in the public celebration of divine service; and who yet held at the same time a *very strong and decided opinion upon the subject of assurance.* I would earnestly and respectfully solicit the Right Reverend Author of the work in question, dispassionately to peruse the subjoined Hymn. It by no means follows that the doctrine is true, because Herbert has maintained it; but it does follow incontestibly, that he who asserts it does not *therefore* deserve the title either of an arrogant presumptuous enthusiast, or of an insidious enemy to the Church of England. I may possibly, Sir, follow up this Hymn by several others, not as specimens of poetry, but of divinity. At the same time, I beg leave to add, though it is almost unnecessary, that the transcriber of Herbert is not pledged to defend any thing beyond this position, *that holy and humble and sober-minded men, pillars of the Church of England, have held doctrines, in former days, which subject the maintainers of them in these days to many undeserved episcopal censures, as well as to much harassing and discouraging opposition.*

S. I.

ASSURANCE.

O BITTERNESS, bitter thought!
Bitterly spiteful thought! Could'st thou invent
So high a torture? is such poison bought?
Doubtless but in the way of punishment,
When wickedness to meet with thee,
No such rank poison can there be.

Thou saidst, but even now,
That all was not so fair as I conceived,
Betwixt my God and me; that I allow
And cherish large hopes; but that I was deceived;
Either the league was broke, or near it,
And that I had great cause to fear it.

And what to this? What more
Could poison, if it had a tongue, express?
What is thy aim? would'st thou unlock the door
To cold despair, and gnawing pensiveness?

humbly submit to the penalties appointed and limited in the same, without any opposition or contradiction thereunto.

"10. Also, that I will not procure any dispensation against this oath of mine, or against the statutes and ordinances of the said college, or any of them; nor willingly suffer such dispensations to be procured for me, or offered to me, whether it be in general or special terms, or in what form soever it may be; I will not consent unto it, or make use of it.—*So help me God!*"

To the Editor of the Christian Observer.

THE important letter, under the signature of "A Christian" in your last number, is well entitled to general attention; but it seems in a peculiar degree to merit the notice of our senators; of those who will soon be called upon to legislate for the future government of our Indian empire.

The able and pious writer has brought together a body of evidence, in proof of the moral debasement of the natives of India, so authoritative and irresistible, as must, one would think, convince the most callous advocate for the doctrine of *expediency**, and the most indifferent to the duty of disseminating Christianity in India, that the moral and religious improvement of our subjects, in that quarter of the globe, can now be no longer delayed, without a breach of duty to the millions who depend on us for instruction, no less than for protection, and (unless revelation be a fable) without a moral certainty of our incurring the Divine displeasure by the neglect.

Those who oppose every scheme for attempting the amelioration of the moral and religious condition of the natives of India, profess to do so chiefly from an apprehension of some political danger that may, they conceive, attend the[illegible] ranks of these alarmi[illegible] a writer for whose ta[illegible] ter I profess to ent[illegible] spect. He has, in a re[illegible] lent the weight of [illegible] what, I must be p[illegible] appears a prejudiced and an unfa[illegible] view of this serious subject. The writer to whom I allude is Colonel Malcolm: his work is entitled "A Sketch of the Political History of India." This author declines all discussion on "*the duty* of Great Britain to introduce the Christian religion into India." Upon that point he declares himself "to be too ignorant to presume to offer an opinion!" He confines his observations to the *policy* of the proceeding, as it may affect our political interests; and he endeavours to shew its inexpediency and impolicy, by arguments drawn from the conduct and demeanour of the natives who have from time to time become converts to Christianity, and from the policy heretofore pursued, by the Portuguese and the Dutch in India, relative to native Christians.

I will not do Colonel Malcolm the injustice which he does himself, by supposing him to be so ignorant as not to know, that (in the words of the revered Swartz), "it is ENGLAND'S DUTY to make known the revelation of the true God to her Indian subjects." But waving this point, I shall, after producing what appears to me an objectionable passage in the Colonel's work, say a few words on the assumptions which he there seems to regard as self-evident and undeniable propositions, and upon which he relies for the support of his conclusions.

Before I proceed, however, it may be proper to inform your readers, that I also resided long in India, having frequently traversed the Peninsula north and south in every direction, and with as favourable opportunities, perhaps, as most men, of extensive personal intercourse with all ranks and descriptions of natives.

* See Hall's celebrated Sermon, entitled, "The Sentiments proper for the present Crisis."

[illegible] thou canst fail,
[illegible] th and I: but while rocks
[illegible], thou canst not shrink nor
[illegible] cks and all things shall
[illegible] towre,
[illegible] wer.

that so manie, that th...lm, in p. 469 of his 'Trulie trulie, (for t...sses himself: monlie his oth), I co...ience we have of thought that excellen... Christianity, which in his grace, that I b... since the first in- in him.' At the trade... Europe and In- jestie muc...e betwe...lord much encou- exhorta... does, not a...e us persevere in poor... agement to ma... these converts are this design*. ...ted with the purity but little acquain... profess; and so of the faith th...at example in their far from being t... they were sincere lives, which, if ...followers of our re- and enlightened ...ght to be, they ligion, they ou... a common observer would appear to ...rned of their con- (who was uninfo... a set of men who version) to be ...eparate themselves had agreed to ...atives of India, in from the othe... might be freed from order that th...raints, with regard a number of ...lity, by which the to diet and ... both Hindoos and different ... bound. There are, Mahomedan... ons to this obser- no doubt, e... applicable to the vation; bu... hristians in India, great mas... quence, the very who are, i... munity; not only dregs of t... in life, but their from their st... uct. Under such morals and ... must occur, that circumstance... precede Chris- knowledge ... were at liberty, tianity; and if ... l obligations to from our politi... vern, to give the those whom we g... nment in support authority of gove... made to convert of the attempts... s, and at the same our Indian subjec... secure that those time perfectly ... not endanger our attempts would ... t yet arrived at safety, we are u... our labours ought the point where ... to commence."

...ping accusations

These are swee... but it will be per- and assumptions; ... altogether upon- ceived that they res... lonel Malcolm. the *ipse dixit* of Co... obligations are What the political ... he close of this (alluded to towards t... e), which pre- extraordinary passag... municating the clude us from com... ity to our In- blessings of Christia... ducing the Chris-

* Namely, that of intr... tian religion into India.

dian subjects, is not stated; but a reference is made to "the *authority of government*," in a manner that would seem to convey an insinuation, that it is the object of those who seek to disseminate Christianity in India, to secure, in some shape or other, the *forcible* interference of the *influence* and *power* of government in their favour. Such an insinuation ought not to have appeared in the pages of this author. Neither ought he to have given his sanction to such indiscriminate, and, I must say, disingenuous abuse of native Christians, without producing his authorities, in order that their value might be estimated; or, at least, without informing his readers that his opinions were formed, not from the vulgar outcry raised against Christians, but from an intimate personal knowledge of the circumstances of the case. Those who have visited India well know, that with the bulk of Europeans residing there, and more especially with the younger and more *ignorant* portion of them, it is no uncommon practice, whenever the conversation turns upon native Christians, to pour forth against them coarse epithets of abuse, while at the same time little or nothing is known of those who are thus traduced. So prevalent indeed, and of such long standing, has been this unseemly practice, that at length men, whose acuteness could not be imposed on for an instant on other subjects, bring themselves upon this to take fictions for reality, and, without examination, to place a firm belief in the truth of the mistakes and mis-statements which are thus circulated. Now I do venture to assert, without the least fear of contradiction on the part of any intelligent and impartial person, who may have had fair opportunities, from attentive personal observation, of forming a right judgment of the conduct and character of the great body of the native converts to Christianity, that the representation made of them in the passage above quoted, and in certain other writings, is ma-

for the innocent and fatherlesse, which is the beggar's child, and is indeed the seed and breeder of beggerie, they provided the house that was late Graie-friers in London, and is now called Christe's Hospitall, where the poore children are trained in the knowledge of God, and some vertuous exercise, to the overthrow of beggerie. For the second degree is provided the Hospital of Saint Thomas in Southwarke, and Saint Bartholomew in West Smithfield, where are continually at leaste two hundred diseased persons, which are not onlie there lodged and cured, but also fed and nourished. For the third degree they provided Bridewell, where the vagabond and idle strumpet are chastised and compelled to labour, to the overthrow of the vicious life of idlenesse. They provided also for the honest decaied householder, that he should be relieved at home at his house, and in the parish where he dwelled, by a weeklie reliefe and pension.

"And for a further reliefe, a petition being made to the king's majestie for a licence to take in mortmaine, or otherwise, without licence, lands to a certaine yearlie value, and a space left in the patent for his grace to put in what summe it would please him, he, looking on the void place, called for pens and inke, and with his own hands wrote this summe, in these words, (four thousand marks by yeare), and then said, in the hearing of his councell: 'Lord God, I yeeld thee most hartie thanks, that thou hast given mee life thus long to finish this work to the glorie of thy name!' After which foundation established, he lived not above two daies, whose life would have been wished equall to the patriarchs, if it might have pleased God so to have protracted the same."

It should seem, that this arrangement was not made without due consideration; although King Edward did not live above two days after completing the plan, Sir Richard Dobbes was mayor in 1551, but the king died July 6th, 1553.

To the Editor of the Christian Observer.

It is with feelings of regret that I enclose you a copy of the oath administered to every boy admitted on the foundation at St. Mary's College, Winchester; yet I am induced to request the insertion of it in your work, in hope that some of your readers may have the means of applying to those whose authority can put a stop to so improper, and, I must add, immoral a practice. Any oath administered to boys of the age of fourteen must be objectionable; but this is an oath that must be broken by every one who takes it. The statutes of the college, I believe, prescribe particular dresses and customs, which are not at present insisted on, yet, according to the 9th section of the oath, the boy who does not follow every instruction of the statutes is forsworn. The same may be said of the 6th section, which attaches perjury to every boy who uses a reproachful expression to his school-fellow or applies it to one of his masters. Are not the habits of schoolboys sufficiently known, to convince every thinking man that it is impossible to prevent these practices, and that the weight of the oath only adds to the crime, without diminishing the chance of its being committed? I hope that, in these more enlightened times, the precautions established by William of Wykeham, to secure his foundation from the fangs of usurpers, will be no longer thought necessary.

Your sincere well-wisher,

A.

"1. I ——, having been heretofore admitted as a scholar into St. Mary's College of Winchester, near Winchester, do swear, that at this time I have not any certain revenue of my own, whereof I may dispend above

five marks, or forty pounds by the year.

"2. Also I swear, that if I shall happen to know any secrets of the college, I will not reveal the same to any stranger, to the loss or prejudice of the same college.

"3. Also, that I will be helpful to the said college in any business that may concern the bettering and increase of the goods, lands, and revenues thereof, or the maintenance of the rights or the privileges of the same; and that I will do my best endeavours to promote their affairs by my faithful advice and furtherance, so long as I live in this world, to what state soever hereafter I shall come.

"4. Also, that I will not procure the diminution or change, or abolishing the number of persons appointed by the founder's statutes to live in the said college, nor (as much as in me lies) will suffer the same to be made, or any way consent thereunto.

"5. Also, that I will keep all the statutes of the said college, made by the Right Rev. Father in God, William of Wykeham, founder thereof, so far as they concern me, according to the plain, literal, and grammatical sense and meaning thereof; and (as much as in me lies) cause the same to be kept and observed by others; and that I will not admit of any other statutes, ordinances, interpretations, and injunctions derogating from, or repugnant to, the said statutes, or the true meaning thereof, by whomsoever they shall be made (unless it be by the same said William of Wykeham, during his life;) neither will I consent unto the same, or be governed by them, or make any use thereof.

"6. Also, that I will not be a talebearer or detractor, or one that shall stir up strife, quarrels, and dissensions between the fellows and scholars of the said college, by making odious comparisons betwixt person and person, kindred and kindred, country and country, or by upbraiding any one with the baseness of his birth, poverty and meanness of his friends, or any way tending to the disgrace and disparagement one of another.

"7. Also, that I will not make any unlawful conspiracies or confederacies at home or abroad against the statutes of the said college, or the state, honour, and profit thereof; against the warden, subwarden, schoolmaster or usher, or any fellow or scholar thereof; nor will I procure or permit the same to be made by others (as much as in me lies); nor will give aid, counsel, or assistance, or willingly be present at the same, or willingly consent thereunto: and if I know any that shall procure or make any such conspiracies as aforesaid, I will reveal the same to the warden, subwarden, and bursars of the said college, either by word or writing; and that I will (as much as in me lies) conserve the tranquillity, peace, and honour of the college, and unity of the members thereof, by all the means I can, and also cause the same to be conserved by others.

"8. Also, if it should so happen (which God forbid), that for my demerits I should be expelled or removed from the said college by virtue of the statutes of the same, I will not trouble nor molest the warden, subwarden, or any of the fellows, or the schoolmaster, or the usher thereof, for my said expulsion, nor cause them to be troubled or molested by others in my behalf; but do renounce all actions, complaints, or appeals to be made in any court whatsoever, civil or ecclesiastical, and all letters of princes and great persons, whereby I might recover my state, interest, or possession in the said college; and the *same I will renounce in writing, if I be put to it, in my expulsion or removal aforesaid.*

"9. *Also, that I will observe and keep all the statutes and ordinances* of the said college, so far as they concern me, or otherwise I will

Wouldst thou raise devils! I see, I know,
I writ thy purpose long ago.

But I will to my Father,
Who heard thee say it. O most gracious Lord,
If all the hope and comfort that I gather,
Were from myself, I had not half a word,
Not half a letter to oppose,
What is objected by my foes.

But thou art my desert,
And in this league, which now my foes invade,
Thou art not only to perform thy part,
But also mine; as when the league was made,
Thou didst at once thyself indite,
And hold my hand, while I did write.

Wherefore it [illegible] attempt. In the
Then can thy tru[illegible]sts, is to be found
stand, [illegible]lents and charac-
And rivers stirr[illegible]ertain great re-
quail: [illegible] publication,
Yes, when both [illegible]ority to
disband;
Then shalt thou be my rock and say,
And make their ruin praise thy pair

Now, foolish thought, go on,
Spin out a thread, and make thyself a coat
To hide thy shame: for thou hast cast a bone
Which bounds on thee, and will not down
thy throat:
What for itself, Love once began,
That Love and Truth will end in man.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I ENCLOSE you some extracts from Hollinshed's Chronicles, reign of Edward VI., which represent so admirably that piety of that amiable young Prince, and of the venerable Bishop Ridley, that I doubt not you will readily insert them in your miscellany, for the gratification of your readers.

C. B.

"It chanced the reverend father in God, maister Doctor Ridleie, then bishop of London, to preach before the king's majestie at Westminster. In the which sermon, he made a pitieful and godlie exhortation to the rich, to be merciful unto the poore, and also to move such as were in authoritie, to travell by some charitable waie and meane, to comfort and releeve them. Whereupon the king's majestie being a prince of such towardnesse and vertue for his yeares, as England before never brought forth, and the same also being so well reteined and brought up in all godlie knowledge, as well by his deere uncle, the late Protector, as also by his vertuous and learned scholemaisters, was so careful of the good government of the realme, and chieflie to doo and pr[illegible]er such things, as most speciallie t[illegible]ched the honor of Almighty God. And, understanding that a gr[illegible] number of poore people did sw[illegible] in this realme, and chieflie in the citi[illegible] of London, and that no good order was taken for them, did suddenlie, and of himselfe, send to the said bishop, as soon as his sermon was ended, willing him not to depart untill that he had spoken with him, (and this that I now write was the verie report of the said Bishop Ridleie), who, according to the king's commandment, gave his attendance. And so soone as the king's majestie was at leasure, he called for him, and made him to come unto him in a great gallerie at Westminster, where there was present no more persons than they two, and therefore made him sit downe in one chaire, and he himselfe in another, (as it seemed) were before the comming of the bishop there purposelie set, and caused the bishop (maugre his teeth), to be covered, and then entered communication with him in this sort.

"First, giving him most hartie thanks for his sermon and good exhortation, he therein rehearsed such speciall things as he had noted, and

Colonel Malco[illegible]he bishop said: [illegible]hat was com- work, thus expres[illegible]ld never have

"The expe[illegible]ie to have been those converts to [illegible]eheld and saw have been [illegible]ast, the king's matercours[illegible] commended him for his dia[illegible]tion for the reliefe of the [illegible]re. But, my lord (saith he), ye willed such as be in authoritie to be careful thereof, and to devise some good order for their reliefe, wherefore I think you meane *me*; for I am in the highest place, and therefore am the first that must answer unto God for my negligence, if I should not be careful therein; knowing it to be the expresse commandment of Almightie God, to have compassion of his poore and needie members, for whome [illegible]e must make an accompt unto him. And trulie, my lord, I am before all things most willing to travell that waie, and I doubt nothing of [illegible]our long and approved wisdome [illegible] learning, who having such good [illegible]eale as wisheth help unto them [illegible]t that also you have had some conference with others what waies are best to be taken therein, the which I am desirous to understand, and therefore I praie you saie your minde.

"The bishop thinking least of that matter, and being amazed to heare the wisdome and earnest zeale of the king, was (as he saide himselfe) so astonied that he could not well tell what to saie: but after some pause said, that as he thought at this present for some entrance to be had, it were good to practise with the citie of London; because the number of the poore there are verie great, and the citizens are manie, and also wise: and he doubted not, but they were also both pityful and mercifull, as the maior and his brethren, and other the worshipful of the said citie. And that, if it would please the king's majestie, to direct his gratious letter unto the maior of London, willing him to call unto him such assistants as he should thinke meet, to consult of this matter, for some order to be taken therein, he doubted not but good should follow thereof. And he himselfe promised the king to be one himselfe that should earnestlie travell therein.

"The king forthwith, not onelie granted his letter, but made the bishop tarrie untill the same was written, and his hand and signet set thereto, and commanded the bishop not onelie to deliver the said letter himselfe, but also to signifie unto the maior, that it was the king's speciall request and commandment, that the maior should therein travell, and as soon as he might convenientlie give him knowledge how farre he had proceeded therein. The bishop was so joious at the having of this letter, and that he had now an occasion to travell in that matter, wherein he was marvellous zealous, that nothing could more have pleased and delighted him: wherefor he went the same night to the maior of London, who then was Sir Richard Dobs, knight, and delivered the king's letter and shewed his message with effect.

"And in the end after sundrie meetings, (for by meane of the good bishop it was well followed), they agreed upon a book, which they had devised: wherein first they considered of nine special kinds of poore people, and those same brought in these three degrees: The poore by impotencie—poore by casualtie—thriftlesse poore.—I. The poore by impotencie are also divided into three kinds, that is to saie, 1. The fatherlesse poore man's child; 2. The aged, blind, and lame; 3. The diseased persons by leprosie, dropsie, &c. &c.—II. The poore by casualtie are of three kinds, that is to saie, 4. The wounded souldier; 5. The decaied householder; 6. The visited with grievous disease.—III. The thriftlesse poore are three kinds in like wise, that is to saie, 7. The rioter, that consumeth all; 8. The vagabond, that will abide in no place; 9. The idle person, as the strumpet and others.

"For these sorts of poore were provided three severall houses: first,

terially, if not wholly, at variance with truth.

I do not mean, and I trust that I shall not be suspected of meaning, that there is in the present instance any designed misrepresentation: for from it. I have already expressed my respect for Colonel Malcolm; and, I might have added, esteem and regard. I know him too well, not to know, that he is incapable of making any statement which he does not believe to be true.

The great body of the native Christians of India are to be found in the southern portion of the Peninsula, on both coasts: namely, in the provinces extending from the river Coleroon to Cape Comorin, on the eastern side; and within the territories of the Rajahs of Travancore and Cochin, on the western side.

Now, as Colonel Malcolm never, at any period, resided in these districts; nor, as I am inclined to think, even visited any part of this interesting tract of country; his remarks cannot be presumed to have any application, on the ground of personal knowledge, to the Christian communities in those regions. But he might have supplied his own want of the opportunity of observation, by reference to the authentic and incontrovertible evidence of the late Mr. Swartz, with respect to the numerous converts of Tanjore, &c.; and also to the authentic testimony borne by Drs. Kerr and Buchanan to the state of Christianity on the coast of Malabar.

Colonel Malcolm, it may be said, must have seen Christian converts in other parts of India. Every one who may have visited the great towns of Calcutta and Madras knows, that, like other great towns, they abound in dissolute and profligate characters; amongst whom may be found Christians, as well as Hindoos and Mahomedans. But there would appear nearly as much fairness in a man's forming an estimate of the morality of the inhabitants of Great Britain from the sensual and depraved practices of the prostitutes and pickpockets of the metropolis, as in his judging of the mass of the Christians of Tanjore and Tinnevelly, by the conduct of the miserable victims of vice, who call themselves Christians, in the streets and alleys of Madras or Calcutta.

After what has been observed, it may perhaps be deemed superfluous to make any comment upon such stale phrases as, "dregs of the community!" or upon the singular charge brought against the Christians, "of their agreeing to separate themselves from the other natives of India, in order that they might be freed from a number of restraints, with regard to diet and morality, by which the different tribes of both Hindoos and Mahomedans are bound." What the moral restraints are that tie up the Hindoo or Mahomedan from the practical indulgence and commission of the grossest and most depraved sensuality and vice, provided certain stated ablutions and prostrations be observed, I am yet to learn. The morality of Hindoos and Mahomedans!——But I need not, Mr. Editor, occupy your time, or that of your readers, upon this subject, further than by refering them and you to the letter published in your last number, which is well calculated to settle this point for ever beyond dispute.

It would be equally superfluous, as it appears to me, to say any thing on the objections advanced by Colonel Malcolm against the policy of the French in India *, under which they promoted native Christians to situations of trust; as he has not shewn that any injurious consequences flowed from it. So far indeed is it from being true, that this policy was injurious or unwise, that, on the contrary, the history of that nation in India affords a strong experimental testimony to its wisdom.

It is, however, the present situation of the Portuguese in India that seems to this author, and to others who have written on the same side,

* Page 471.

to furnish a triumphant corroboration of all their arguments. "The Portuguese hastened, if they did not cause, their downfal, by that bigoted spirit with which they endeavoured to introduce their religion *."

I am no advocate for bigotry in any case or in any shape; far less for the bigotry with which the Portuguese acted in India towards the Syrian Christians, and many other natives with whom they came in contact. But I deny that their downfal was occasioned, or even hastened, by those proceedings, however impolitic. I may, with your permission, hereafter examine this question more in detail; in the mean time, I am desirous of adding some high authorities to those produced in the important letter in your last number, in confirmation of the remarkable fact that the natives of India are, in the judgment of well-informed and unprejudiced men, unworthy of all confidence. The first to which I shall allude is that of the present President of the Board of Controul, the Earl of Buckinghamshire; for during the whole period of his residence in India, as Governor of Fort St. George, he (in like manner as Lord Cornwallis) "never reposed any trust in any one of them; nor placed a single individual, either Hindoo or Mahomedan, about his person, above the rank of a menial servant."

Lord Clive also* (now Earl Powis) the successor of the Earl of Buckinghamshire in the government of Madras, for four years, trod firmly and conscientiously in the steps of his predecessor.

The author of the letter in your last number might have farther fortified his position by reference to the conduct pursued by that illustrious statesman, the Marquis Wellesley; for this noble man not only discouraged by his example and influence any confidential employment of natives, but he made it a fundamental principle of his administration, in the selection of Company's servants for office, to give the preference to those who were understood to be the least likely to admit natives to their confidence.

To this shall only be added a quotation of one paragraph from a dispatch, addressed, a few years back, by a public officer of the government of Madras to the governor.

"The duplicity and corruption so prevalent in native Durbars, and among certain classes of the natives of India, in every part of the Peninsula, have not escaped the indignant notice and reprobation of moralists and statesmen. But in no part of the world, perhaps, can there be found men to whose habits and affections the practice of vice, through all its debasing, loathsome, and hideous gradations, seems so familiar and dear as to the natives of this country. This may in some degree be ascribed to the perverted system of their domestic relations, under which the whole circle of the social charities, and of the parental ties and affections, that in other (Christian) countries, connect and unite neighbour with neighbour, parent with child, and children with their parents, have here no existence; neither an habitation nor a name."

I am,

Yours, &c.

AMICUS.

* Page 470.

To the Editor of the Christian Observer.

I AM an old man, living upon the borders of Lincolnshire; and hearing that you sometimes give your advice upon religious subjects, I am emboldened to write to you. Ever since Easter, I have had my mind much perplexed. Happening to walk through a corn field about that time with an old acquaintance of mine who lives in Wales, and pays me an annual visit, I observed that a little sun might be of much benefit to the corn. The sun! replied my friend; of what advantage will the sun be to the corn? Have you lived so long in the world, and have not discarded those childish notions concerning

the sun's ripening the corn? Are we not told in the Scripture, that 'the earth brings forth fruit of itself: first the blade, then the ear, then the full corn in the ear?'"—Sir, I knew not what to answer. I had always thought that the sun had a very great influence in the growth of corn, but this strong text staggered me. However, it would have given me very little uneasiness, if my old Welch friend had not proceeded thus:—"It is precisely the same in the soul of man. There are some foolish and enthusiastic people, who maintain that a man cannot of himself bring forth fruit unto holiness; that grace must give him good desires, and work with him when he has those good desires. But this notion is highly absurd. Is not man commanded to keep the whole law perfectly; and would he be commanded to perform what he had not power of *himself* to perform? He must have the whole power or none; and he clearly has the whole power. Hence he is not enjoined to obey a part of the Divine law, but to submit to the whole, and to continue to keep it to his life's end. It is with man as it is with the earth—the earth brings forth fruit of itself, and so does man—and this very text is quoted by the fathers, to prove that man has power to do good of himself."—I confess, sir, that this opinion of my old Welch acquaintance, *supported by that of the fathers*, gave me much uneasiness. Under these doubts, I repaired to the house of a near neighbour, celebrated for his respectability, learning, and conviviality. I informed him, that my mind was distracted with some painful doubts, and added, that if he could not relieve my scruples, it was my intention to write to the Christian Observer upon the subject. "The Christian Observer," said he, "is a review full of heterodoxy and defamation. They have defamed part of my own family. You remember my brother-in-law, that good old clergyman, now no more, who found it conducive to his health to keep a couple of greyhounds, and who displayed such virtuous and unshaken resolution in subduing hoards of poachers. The Editors of the Christian Observer have held up the memory of that good man, as well as that of many other excellent persons, to ridicule. Let me advise you to have nothing to say to them—but what are your difficulties?" "I am desirous of knowing," I said, "whether the sun's influence is necessary to make the earth bring forth fruit." "Why," said he, "there is that very strong text (Mark iv. 28), 'The earth bringeth forth fruit of itself: first the blade, then the ear, then the full corn in the ear.' That, sir, it must be confessed, is a very strong text: but precious fruits are said to be brought forth by the sun in another place of Scripture; and there is reason to believe, from experience, that there is some truth in this declaration. Now how shall we reconcile this? There can be but one way: *the earth does her part first*, and the sun does his part afterwards. The earth brings forth, first the blade, and then the ear; and afterwards the sun does his part, ripening the full corn in the ear."

Pray, Mr. Observer, inform me (for I cannot help writing to you, in defiance of your turn for uncharitable censures) whether this interpretation be true or not. I really am still disposed to think, that the earth is in itself, and would ever remain, an inert and sluggish mass, but for the solar influence. Pray let me have your opinion speedily, and inform me whether it is *really true, that the fathers quote Mark iv. 28, to prove that man has power of himself, independently of preventing grace.*

I am, Sir, your obedient and bewildered servant,

PYRRHO.

REVIEW OF NEW PUBLICATIONS.

Remarks on the Refutation of Calvinism, by George Tomline, D. D. F.R.S. Lord Bishop of Lincoln, and Dean of St Paul's, London. By THOMAS SCOTT, Rector of Aston Sandford, Bucks. 2 vols. 8vo. London, Seeley. 1811.

We know not whether the Right Reverend Author of the "Refutation of Calvinism," really persuaded himself that he had at length so completely subverted the system he had opposed; as for ever to silence its advocates, and to render every idea of its restoration hopeless. We know how far the vanity of authors in general is apt to lead them in similar expectations; and *the title* of the Bishop's work certainly tends to favour the probability of such a supposition respecting the effect of his controversial labours. We should not, therefore, be surprised to find, that, with the assistance of the numerous admirers, who both in public and in private can never fail to predict the success of episcopal polemics, some complacent thoughts of a final triumph over Calvinism had actually entered his Lordship's mind. However this may be, it was undoubtedly foreseen, by all who are acquainted with the numbers and the respectability of those who in various ways are included amongst the objects of this formidable attack, that more than one reply would be made to some, at least, of its numerous points. Nor was it at all more difficult to foretel, that all that was solid and beautiful in that spiritual temple, which the author of the Refutation, mistaking it, we doubt not, for the fortress of an enemy, had with such an unsparing hand laboured to deface and overturn, would be speedily reinstated in its pristine form and grandeur, and shine forth with renovated lustre. Let it not, however, be understood as intending to assert, that *Calvinism, properly and peculiarly so called*, is a necessary and constituent part of this spiritual edifice. It may, perhaps, be so esteemed by some; though we have certainly never so represented it. But we need scarcely remind our readers, that under this proscribed and odious name, the Bishop of Lincoln has, we are entirely willing to believe *undesignedly*, attacked some of the fundamental points of that faith "which was once delivered to the saints." It is for these only, as we have often declared, that we feel ourselves bound "earnestly to contend;" and although the author of the work now before us, has extended his defence of the doctrines assailed in the Refutation, to those which are more justly styled Calvinistic; even he declares, that had that publication attacked those tenets *exclusively*, his "Remarks" would probably not have been obtruded on the public notice. Had no other similar intimations, of that undistinguishing opposition to what the Bishop of Lincoln is pleased to term "Calvinism," been given to the world, than that which is contained in this declaration of Mr. Scott, it would be sufficient, we think, to convey to his Lordship's mind some suspicion of the soundness of his statements. But more direct and intelligible proofs of this kind are already before the public*; and, in addition to our former observations, when reviewing the Bishop's work†, we trust that in the course of the present article we shall make it still more clearly appear that he has greatly mistaken and misrepresented the sentiments and the persons he under-

* See an article in the last number of the British Review, on the "Refutation of Calvinism."

† See our volume for 1811, pp. 579 & 632.

took to refute; and that he has, in many important points, maintained doctrines and opinions no less contrary to the declarations of Scripture, than to the tenets of the Church of England.

Much as it is to be regretted, that errors and misrepresentations of this serious nature should have proceeded from such high authority as that of the Bishop of Lincoln, we cannot, however, but agree with the sentiment expressed by Mr. Scott in his preface, that "nothing is so unfavourable to the progress of genuine Christianity, among mankind in general, nay, among the bulk of nominal Christians, as a *dead calm*." Discussions, like those to which the "Refutation of Calvinism," and we may add, the "Inquiry" of Dr. Marsh, have given rise, though attended with many evils, cannot but be eventually productive of more extensive good. Truth, of whatever kind, will ultimately prevail; and the severity of the trials which it may have to encounter will only render it more pure, and more prevalent.

In stating the general objects of his work, Mr. Scott candidly admits it to be his own opinion, that the several doctrines brought under consideration in the Refutation, have, in reality, a very intimate connection, or concatenation; while he at the same time declares, that numbers do not allow or perceive this, who yet hold the grand outline of the doctrine, there called Calvinistic, very decidedly and practically; either silently excluding personal election and final perseverance from their creed, or directly disavowing them. But, besides the attempt to refute several doctrines which are not generally considered as Calvinistic, but rather as parts of the apostolic and primitive faith, Mr. Scott asserts that the Refutation contains many statements, even of the Calvinistic doctrine, which are erroneous, and disavowed by Calvinists; and some that are so incongruous with others, as to be altogether incompatible. A reply, therefore, to such charges, was absolutely required; and as the author of the "Remarks" had for more than thirty-two years been diligently employed in preparing and publishing works on religious subjects, grounded upon those very principles which the Bishop of Lincoln has undertaken to refute, he felt himself compelled to come forward in their defence. Mr. Scott thought, also, and justly, that his advanced years might tend to qualify him for conducting such discussions, in a more moderate and Christian spirit than is commonly found in younger writers. In noticing the objection which might be made, as to any indecorum in answering a superior in the church, and his own diocesan, he observes, that the substance of the Refutation was first delivered in Charges to the clergy of the diocese of Lincoln, whom the Bishop must be supposed to have had particularly in view; but trusts, that, in his Remarks, he has not forgotten his Lordship's ecclesiastical dignity; that he has, therefore, frequently spoken as an *apologist*, where, under other circumstances, he would have taken a higher ground; and that he has uniformly paid as much respectful deference to the author of the Refutation, as he could, consistently with faithfulness to Divine truth.

"It is so customary with controversial writers to make professions of candour and moderation, and then, unhappily, to forget them, that we feel peculiar pleasure in being able to bear a decided testimony to their fulfilment in this case." Mr. Scott has certainly, throughout his work, manifested a truly Christian spirit. He has written, indeed, with firmness and force; but he has given "a reason of the hope that is in him with meekness and fear;" and we are persuaded, that the piety and charity which he has displayed will produce a no less favourable impression on his readers in general, than the arguments with which he has supported his views of evangelical truth.

The plan of Mr. Scott's publica-

tion is to follow that of his diocesan from page to page, commenting on those passages which appear to him to be erroneous, and as freely praising those which coincide with his own sentiments. This plan, though simple, and therefore in some respects easy, is yet both a fair and laborious one. To those who will patiently pursue it with the author, a complete view of the two systems in detail will at length be presented; and the effect of so minute an examination will probably be strong and lasting. The generality of readers would doubtless have preferred something more compact and perspicuous; and few, therefore, comparatively, will reap the benefit of Mr. Scott's labours. He has, however, at the conclusion of his preface, given a brief, but clear and comprehensive, sketch of the general argument pursued in each chapter of his work, by which the doctrines he has undertaken to support may be readily understood; and of this we shall avail ourselves in our subsequent observations. It cannot be expected that we should present our readers with any thing like an adequate view of the mass of valuable matter contained in these bulky volumes: all that our limits will allow us to undertake, is to contrast the statements of the Bishop and Mr. Scott on the most important points at issue, and to offer some remarks on the evidence by which they are supported; more especially from Scripture, and from the liturgy, articles, and homilies of our church.

"Original sin, free-will, and the operation of the Holy Spirit," naturally form the first subjects of discussion in this controversy. On these fundamental points, three statements are to be noticed, with reference to the "Refutation" and its present reply; viz. the Bishop of Lincoln's representation of the Calvinistic doctrines, his own opinions, and those of Mr. Scott. We have before observed, in our account of the "Refutation" itself, that the representation of what the Bishop calls the Calvinistic doctrine concerning the nature and effects of the fall, is such as no Calvinist that ever lived would allow to be a just one. It exhibits, in fact, as in every other part of the Refutation, a *caricature* of the Calvinistic view of the subject; being equally at variance with common sense and experience, with Scripture, and with all that any reasonable—we had almost said, unreasonable—man, has written on that side of the question. Who ever maintained, except the imaginary Calvinists of the Bishop of Lincoln, that man *is irrecoverably* sunk in *sin and wickedness*; that all idea of *right and wrong* is utterly obliterated from the human mind, and every good affection *towards man* eradicated from the human heart; that the moral sense is annihilated; and that no acts of *human* virtue are recorded in profane history? Certainly there is nothing like this in the Bishop's quotations from the works of Calvin (the only writings of this description from which he has thought proper to make any extracts upon the subject); and we will venture to say, that there is nothing fairly resembling such opinions in any other authors with whom we are at all concerned. Yet this is the picture which is drawn, in "the Refutation," of the Calvinistic doctrine of original sin. The Bishop himself states, that he holds a middle course, upon this subject, between the extremes of Socinianism on the one hand, and of Calvinism on the other; maintaining, that though a considerable change took place in our first parents after the fall, and a propensity to evil and wickedness, universal in extent, and powerful in its effects, was thus transmitted to mankind; yet that this corruption was not entire, that every good affection towards *God* was not totally extinguished, but that there is some goodness *naturally remaining* in the heart of man, and that he is capable of *himself* of making some efforts towards *piety* and virtue. This is evidently the deliberate opinion of the Bishop; though,

with happy inconsistency, when pressed by the unaccomodating language of our Articles, he is sometimes obliged to make concessions of a more extensive nature. Agreeably to his representation of the Calvinistic doctrine of original sin, the Bishop of Lincoln describes those whom he is opposing, whoever they may be, as asserting, that, in consequence of the fall, the moral powers of man are so completely destroyed as to render him a mere passive machine in the hands of God; and that by the *compulsory* and *irresistible* influence of the Holy Spirit man is recovered to repentance, faith, and holy obedience, without any exercise of the understanding and will, or any effort which can properly be called his own. Equally without proof from the writings of Calvinists is this representation of their doctrine, as in the former instance; nor is it at all necessary to refute, what perhaps, except by a few ancient heretics, or modern enthusiasts, has never been maintained.

On the other hand, as far as we can understand the sentiments of the Bishop, he appears to think, that, notwithstanding the fall, man still possesses an independent *natural power* of exerting himself in acts of piety and virtue; that he can begin, and make some progress, in the work of his salvation; and that he is, at all events, by his own natural disposition, able to avail himself of that Divine assistance which is offered to all. Here, however, as in every other part of his work, the Bishop of Lincoln is inconsistent with himself, distinctly acknowledging, in more than one passage, "that man has not *the disposition*, and consequently *not the ability*, to do what in the sight of God is good, *till he is influenced* by the Spirit of God *."

In opposition to this general view of the subject, but in perfect agreement, so far as it goes, with this latter acknowledgment, Mr. Scott endeavours to prove † that original sin is a *total*, not a *partial*, defect, derived from fallen Adam, of all that is *spiritually* good, or good *in the sighe of God*; though not of all which is naturally good in respect of *men*:—that man is indeed a free agent, in the fullest sense, being under no necessity, or external restraint, or compulsion, whatever; but that the evil dispositions and inclinations of the heart induce a slavery into the will.*, rendering it incapable of choosing what the heart cannot love, even what is good in the sight of God, till liberated from this bondage by the special grace of God in Christ. In outward things, man chooses most freely; in evil things, he chooses most freely; and in things spiritually good, nothing hinders him from doing the same, but a total want of love to them. The special preventing grace of the Holy Spirit must therefore first produce this love, these desires, this willingness, before there can be any thing to co-operate with his further gracious influences.

This is the doctrine which Mr. Scott maintains in his observations on the first chapter of the Bishop of Lincoln's work, which, as we have just remarked, is in a great measure admitted to be true by the Bishop himself, and which we have no hesitation in saying, is, in the main, abundantly confirmed by Mr. Scott, by appeals to Scripture and to the authorised writings of the Church of England.

We have, in the course of our labours, so frequently had occasion to discuss this subject, and have so lately expressed our opinion upon it, that it cannot be necessary to repeat

* Refutation, p. 61. and pp. 53, 54.

† Preface, p. 9.

* It is quite absurd to speak of this doctrine as being exclusively *Calvinistic*; when it is well known that no man contended more strongly for the *absolute servitude* of the human will, and the *total inability* of man to do any good action, or to bear any part in his own conversion, than *Luther*. See Mosheim's Eccl. Hist. vol. iv. p. 330. and the Dean of Carlisle's Continuation of Mr. Milner's Church History, vol. v. p. 857, on Luther's Treatise de Servo Arbitrio.

it at much length. We must content ourselves with referring to the testimonies which have been so often brought forward from Scripture; more particularly from the early chapters of the book of Genesis, which speak of the original formation, and the subsequent fall and corruption of man; and of which, as of almost every other important passage bearing upon this subject, an able, and on the whole a just, exposition is given in Mr. Scott's Remarks. To these might be added very numerous quotations from the prayers in our Liturgy, the 9th and 10th Articles, and the Homilies on the Misery of Man, on the Nativity, and on Whitsunday, which may be found both in our own pages and in Mr. Scott's; and which we certainly regard as quite decisive of the general question between the Bishop of Lincoln, and those whom he has stigmatised as Calvinists. We cannot, however, omit to notice the very remarkable inadvertence, to say the least of it, of which the Bishop is convicted by Mr. Scott, in attributing to "modern Calvinists" the assertion, that "*of our own nature we are without any spark of goodness in us,*" which is actually to be found in so many words in a well known passage in the first part of the Homily for Whitsunday. The calm and dignified manner in which Mr. Scott notices this important error is so highly to be commended, and yet so powerfully impressive in favour of his own argument, that we shall imitate his example, in forbearing to press it more strongly on the Right Reverend author. The passage, however, itself, is perfectly unanswerable, and we trust that it will have its due weight with his Lordship.

In following the course of Mr. Scott's remarks on this first chapter of the "Refutation," two points continually strike the attentive reader, as those on which the controversy chiefly turns:—the one is, as to the nature of the *concurrence* or *co-operation* of the grace of God with the will of man in the work of his salvation; and the other, as to *the manner* in which Divine grace thus operates, and *the degree of efficacy* which is to be attributed to it. The Bishop of Lincoln uniformly writes, as if the Calvinists asserted that man *has nothing whatever to do* in this important concern; while he himself maintains, that God and man co-operate as distinct and *independent agents*, the grace of the one concurring with the *natural disposition* and *free-will* of the other, and each contributing its respective share in the work of salvation. The first part of this representation Mr. Scott utterly disclaims as applicable to himself and the great body of modern Calvinists, or evangelical clergymen, as they appear to be indifferently called; and declares, in opposition to the latter part of it, that the *preventing grace* of God must first incline the will, and bestow the disposition, to that which is spiritually good, before the Divine influence can co-operate with the human will in the progressive work of sanctification and redemption. This is one of the hinges of the important question under consideration; and it requires, we think, but little knowledge of Scripture, of the doctrines of our Church, and of experience in religion, to determine on which side the truth is to be found. The following brief argument will, perhaps, place this subject in a convincing point of view. The Bishop of Lincoln, in support of his own opinion, observes (p. 60), that "the words of the Latin copy of the Articles are 'dum volumus,' '*while* we will;' which still more clearly show that the grace of God and the will of man act together at the same moment." To which Mr. Scott decisively, though shortly, replies*, by quoting the *preceding part* of the sentence in the 10th Article, "Gratiâ quæ per Christum est nos *præveniente* ut *velimus*, et co-operante dum volumus. Here the co-operation is most manifestly con-

* Vol. I. pp. 120, 1.

fined to the latter clause, and *follows velimus.*" Q. E. D. See also pp. 102, 3, 4, and 119.

The other point on which there is much misrepresentation and misunderstanding on the part of the Bishop of Lincoln in this controversy, relates to the *manner* in which the grace of God operates on the mind of man, and *the degree of power* which is to be attributed to it. Here we find the Bishop representing the Calvinists as continually inculcating the "supernatural," "forcing," "compulsory," "exclusive," "necessary," and "irresistible," power of the Spirit of God in the work of man's salvation; arguing against such an unscriptural, absurd, and dangerous view of the subject, and multiplying quotations from Scripture, and from the writers of our Church, to overwhelm it with shame and confusion. But here again, we are compelled to ask, Quorsum hæc? Where is this absurd and unscriptural doctrine to be found? Who inculcates it? Who defends it? Certainly not Mr. Scott, and those who are identified with him under the name of Calvinists, or evangelical clergymen. They possess too much good sense, too much sound philosophy, and, what is more than either, though entirely co-incident with both, too much correct scriptural knowledge, to speak or write in so irrational and objectionable a manner. Let us hear the just complaint of Mr. Scott upon this subject.

"In imputing these sentiments to the Calvinists, indiscriminately, it would have been far more satisfactory, if some evidence in proof of the charge, had been adduced; especially from the writings of modern Calvinists, in the Established Church. It will probably be allowed by most readers, that the author of these remarks has had considerable opportunity of learning the sentiments of his brethren: but he can confidently declare, as in the presence of God, that he never heard one of them, or indeed any Calvinist, avowedly profess such tenets as these. It is indeed a serious thing, to advance such accusations against a large body of men, of whom his Lordship allows many to be pious and diligent ministers, without clear and decisive evidence: and we must be excused, in answering with the apostle, 'Neither can they prove the things, whereof they now accuse us.'" Vol. i. pp. 91, 92.

In what matter, then, it may be asked, is the point now under discussion represented by Mr. Scott? We will reply in his own words. Admitting the propriety of the Bishop's objection to the word "supernatural," if it mean *miraculous* or *compulsory*, so as to exclude free agency, and voluntary concurrence, he observes, that

"*Supernatural* properly means what is *above nature*, and to which nature, left to its unassisted powers, could not attain: and in this sense of the word we boldly maintain, that no man, in any age or nation, ever believed the Gospel, with a living and saving faith, working by love, without a supernatural power exerted on his mind." Vol. i. p. 31.

Again:

"Certainly the Holy Spirit neither 'forces us, nor suspends our powers*;' but there is an influence, often mentioned in the Scripture, and in our Liturgy, which is here entirely overlooked: viz. that of *inclining the heart*, and *working in us to will*"—"Were it possible to implant the love of honesty in the heart of a thief, and to 'incline his heart' to obey the salutary laws of the land, it would produce an entire change in his character and conduct, without either forcing him, or suspending *his own powers*; and more effectually teach him to live justly, than any laws, penalties, threats, promises, persuasions, or expectations could do. This, however, 'is impossible with man, but with God all things are possible;' and he has promised to do it, and is continually performing that promise." Vol. i. pp. 61, 62.

It is, however, but just to Mr. Scott, while it may, at the same time, afford a fair specimen both of his doctrine and manner, to give a larger extract from this important part of his work.

In reply to the Bishop of Lincoln's observation, that "irresistible power, actually exerted over the minds of men in the work of salvation, is repugnant to the acknowledged prin-

* Refutation, p. 32."

ciples of the Gospel, Mr. Scott reasons as follows:

"While we give up the words *irresistible* and *resistless*; it may be observed, that the idea, conveyed by them, would not be repugnant, either to the principles of the Gospel, or to sound philosophy, provided the irresistible, or invincible, power, were exerted merely to produce a disposition to good, a moral ability, in rational creatures wholly indisposed to good. Such intelligent agents must be able and disposed to *resist* this influence; but it is impossible, that they should *voluntarily* concur with it, previously to a change of heart or disposition. The entire aversion from good, and propensity to evil, must be overcome, not by itself, or by any thing, in man, of another kind, (which is allowed not to be in them;) but by the power of almighty God new creating the soul, and raising it 'from the death of sin, to the life of righteousness.' Thus the inclination to what is truly good, being produced by special grace, against which all the resistance of depraved nature has been ineffectual; and being daily strengthened by supplies of divine grace; the persons thus influenced, most willingly oppose all their evil propensities and habits. They are no longer enslaved to sin; but the grace of God both disposes and enables them, to be active and diligent in every duty. If we said that invincible grace, 'instead of rendering men *willing* to repent, believe, and obey; compelled them to an *involuntary* semblance of repentance, faith, and obedience;' it would be repugnant, both to Christianity and common sense. A clock, which had stopped, or gone wrong, but by the skill of the mechanick, was made to go regularly, might, with more propriety, be said to 'repent and do works meet for repentance;' for, at least, it would not resist the power, which attempted to rectify its motions. But, when the Holy Spirit strives with the sinner, to show him the wickedness and consequence of his conduct; he is always of himself disposed to resist this conviction. In numberless instances, the conviction and alarm are not only resisted, but expelled, and finally banished from the heart and conscience. In some, however, this resistance is overcome, and a cordial efficacious willingness to 'obey the call' of God, takes place; and the man, astonished at the change which he has experienced in his views, judgment, and inclinations, exclaims, with the prophet, 'O Lord, thou art stronger than I, and hast prevailed.' This is undeniable fact, but we are unable to explain all things relating to it; or to determine, how it is, that, in rational creatures, equally, 'wanting the disposition, and consequently the ability, for what is good, in the sight of God,' convictions, alarms, and hopeful appearances, should terminate so differently. It is manifest, that special grace, though not *irresistible*, proves eventually victorious, in those who are converted.

"Few men, it may be supposed, would expressly say, that almighty God could not, if he pleased, change the nature, or moral disposition, of fallen angels. None will say, that in them there is any thing, which could co-operate with the divine power exerted for that purpose. All must allow, that every thing, in their nature, would oppose it. The creation of a new and holy disposition, in them, must be absolutely the work of Omnipotence conquering all opposition. Their free agency was before exerted, only in choosing evil: the act of Omnipotence, giving a new bias to the will, would not interfere with their free agency, nor be sensibly perceived, except in its effects: and their free agency would, from that time, be exercised, in choosing most willingly and decidedly that which is good before God. The only imaginable difference, in this respect, between fallen angels, and fallen men, must consist, in the latter having some disposition to what is good before God, remaining in their nature, and the former having none; but 'man has not the disposition, and consequently not the ability to do what in the sight of God is good, till he is influenced by the Spirit of God.'

"Suppose a man in the dark, approaching the brink of a tremendous precipice, of which he is not at all aware; or regardless of any warnings given to him. There would, in this case, be two methods of rescuing him from destruction: Either by seizing upon him, and forcibly dragging him away from the precipice; which would be evidently inconsistent with his free agency, in that instance: or by hastening to the spot with torches, and clearly shewing him his imminent danger, which before he did not perceive, or would not believe; and so inducing him of his own accord to turn away from it; which would not all interfere with his free agency. The willing mind to what is good, in fallen man, is indeed produced, not merely by illuminating the mind, to see objects as they really are, and not as they appear to him, when seen through the medium of his corrupt passions, and so exciting convictions, fears and hopes; but by changing the heart, and purifying the affections;—inducing the love of what is good, and the abhorrence of what is evil. It, however, renders him willing to forsake evil and do good; and he acts with as much freedom from con-

straint, or compulsion, as he did before, in choosing the evil and refusing the good." Vol. i. pp. 124—128.

Various other arguments and illustrations, relative to this fundamental doctrine, occur in the "Remarks" of Mr. Scott; to which, however, we can only generally refer. We regret, too, that we can do nothing more than strongly recommend to the consideration of our readers, his truly solid and judicious observations, in reply to the objections and misrepresentations of the Bishop of Lincoln, on the subject of "internal feelings," "experiences," and "religious distresses." They are, we think, amply sufficient to rescue those subjects from the mistatements and the abuse which they have undergone, and are admirably calculated to convey the most important instructions concerning them. Throughout his remarks on this first chapter of the "Refutation," Mr. Scott has also taken occasion to defend himself, and those of his clerical brethren, who are the objects of so much reproach as Calvinists, from the various charges, which are either more or less directly brought against them in that publication. But as these charges pervade every part of it, and are as frequently replied to, we shall reserve any notice of them to the conclusion of this article.

In proceeding to Mr. Scott's remarks on the second chapter of the Refutation, the subject of which is "Regeneration," we are stopt, as usual, *in limine*, by the characteristic inaccuracy of the Bishop of Lincoln, in representing the Calvinistic doctrine. He speaks of "instantaneous conversion," as one of "the favourite tenets of modern Calvinists;" which it is well known, to all who are acquainted with the sentiments of religious sects among us, that this is a doctrine peculiarly avowed by the *Arminian* Methodists. It is remarkable, also, that those very religionists who speak the most of instantaneous conversion, decidedly oppose the doctrine of "indefectible grace;" which, according to the Bishop of Lincoln, is, under this head, the favourite associated tenet of modern Calvinists, though even in this, he does not accurately express their sentiments: so that, with whomsoever the truth lies, the two doctrines have no essential connection. We mention these, and other instances of the Bishop's imperfect knowledge of the subjects on which he has written with so much confidence, simply for the purpose of pointing out the degree of weight which ought to be attached to his statements. In a *secular* controversy, a very small part of this inaccuracy would be quite sufficient, in the estimation of all competent judges, to place such an assailant *hors de combat*. If the notice of these failures should tend to diminish his Lordship's *authority* in this contest, it is precisely the effect which they ought to produce. We agree with Mr. Scott, in considering Regeneration as, in some respects, the most important point in contest, between those who are called the evangelical clergy, and their opponents; not, however, because, as Mr. Scott appears to believe, the Calvinistic tenet of predestination is necessarily involved in the view which he has given of Regeneration; *for we certainly think that this by no means follows*; but on account of the important *practical consequences* which flow from the different opinions that are held on the doctrine in question.

The Bishop of Lincoln, as we had occasion to observe in noticing his Lordship's work, strenuously maintains that the word Regeneration, and other similar terms used in Scripture, are solely and exclusively applied to the one immediate effect of Baptism once administered, and are never used to express an operation on the human mind subsequent to the administration of that ordinance. To this *opus operatum* of Baptism, the Bishop attributes, in every instance, the most distinguished privileges and blessings of the Gospel*,

* *Justification*, as well as Regeneration, is frequently attributed by his Lordship to Bap-

and, by thus positively identifying Baptism with Regeneration, and quoting our Lord's solemn declaration to Nicodemus as solely referring to Baptism, tacitly excludes all who die unbaptised from the kingdom of heaven. Now, whatever view of this important, and in some respects difficult, subject is the right one, we are thoroughly convinced that the Bishop of Lincoln's is erroneous. It is contrary to the whole genius of Christianity, to express testimonies of Scripture, to the evidence of fact and experience, and to the doctrine of the Church of England.

We have already expressed our opinion *, as to the very few passages in which the *word* "regeneration" occurs in the New Testament; and in addition to our own observations on that point, we beg leave to refer our readers to the able criticism on the texts in question in the postscript to the Preface to Dr. Doddridge's Sermons on Regeneration. That excellent writer, to whom the Bishop of Lincoln himself is fond of referring, admits, as every one must, who is acquainted with the phraseology of Christian antiquity, that the fathers, from about the middle of the second century, frequently, though by no means uniformly, use language which appears to authorise the conclusion that they considered baptism and regeneration as synonimous terms. And under the circumstances of that early period of the Christian church, when the greater number of converts were adults, and sincere in their profession of repentance, faith, and obedience, nothing could be more natural than such an interchange of terms. Nor, considering the propensity of mankind to confound the letter and the spirit in every subject, is it at all wonderful, that in process of time, when infant baptism began to be more generally prevalent; or to speak more correctly, when the baptism of adults became less frequent; that the sign should be substituted for the thing signified, and the baptised, in all cases, be considered as *truly* regenerate; especially as the same form of administration, and the same expressions in respect to the baptised person, would be likely to be used in the case of infants, which had been customary in the case of adults. But what does all this prove? The identity of Baptism and Regeneration? and that whatever is in Scripture predicated of those who are said to be *born of the Spirit*, and *born of God*, may be also predicated of every individual who is *baptised*? Can any thing be more illogical, or more inconsistent with the genius of Christianity; a religion not of forms but of realties, not of shadows but of substance, not of words but of things; than such reasonings as these? Besides this objection to the view of regeneration which the Bishop of Lincoln has so confidently supported, it is liable to the insuperable difficulty of proving too much, of asserting the very error which he charges upon his opponents, and of leading to consequences which we cannot but believe he would shrink from maintaining. For, in the first place, if the mere act of baptism really produces in every individual, all the effects which the Bishop of Lincoln, quoting many of the phrases in the New Testament which he admits to be synonimous with regeneration, asserts that it does, then are all, who are baptised, truly renewed in the spirit of their minds, accepted with God, and meet for the kingdom of heaven, which is manifestly contrary to the fact; then, also, is the change which takes place in every baptised person as *instantaneous*, as the greatest fanatic whom his Lordship is opposing ever maintained, with respect to *his* view of regeneration. Again, if our Lord, in his discourse with Nicodemus, intended thus solemnly to declare, that except a man *be baptised*, he cannot

ism. See various passages in the 3d chapter of the "Refutation," and in Mr. Scott's "Remarks" on that part of the Bishop's work.

* See our Review of the "Refutation of Calvinism," before referred to.

see, cannot enter into, the kingdom of God; then must the multitudes in all ages (for the primitive times of Christianity must by no means be excepted) who have lived and died unbaptised, whatever may have been their knowledge of Christian doctrines or their practice of Christian duties, be peremptorily excluded from heaven, and finally perish in their sins. Consequences these, as Mr. Scott justly observes, "more repugnant to all our ideas of the Divine mercy, than any thing, that either the most zealous opposers of Calvinism have charged upon that system; or the most rigid and wild enthusiast, who disgraced the name of Calvinist, ever advanced on the subject."

Besides this, we should be glad to know from the Bishop of Lincoln, whether, in the opinions he has promulgated on this subject, he limits his view of the beneficial consequences of the mere act of baptism to the Church of England, or whether he extends it to all churches who baptise in the name of the Father, Son, and Holy Spirit: and if he does not so extend it, what principles of distinction will he apply which shall determine what church can efficaciously baptise its members, and what church has not this privilege? Is it to be regarded as confined to established churches; or may it be enjoyed by all such dissenters from those churches as use the prescript form of baptism? We wish that the Bishop would afford us some light on these points: we should then be better able to appreciate the value of the system which he labours to establish.

The most decisive argument, however, against that view of regeneration which is common to the Bishop of Lincoln and many other writers, is to be derived from the numerous passages of Scripture relating to that subject, which it is altogether impossible to interpret as referring to the mere act of baptism. Of these Mr. Scott has given a very full and able exposition; and here his sound and extensive scriptural knowledge is successfully displayed. The number of these passages is very considerable; and yet, out of the whole, two only, viz. John iii. 5. and Tit. iii. 3—7. and these not exclusively, have any direct allusion to baptism. All the rest, and these also when rightly interpreted, relate to an inward change wrought by the Spirit of God, the practical effects of which are variously expressed; and which are all, in principle, and actual experience, though in different degrees, essential to salvation. We shall notice a few of these passages with reference to the subject in question. In the first chapter of St. John's Gospel, ver. 11—13, those to whom the privilege is given of becoming the sons of God, in consequence of their receiving Christ, and believing in him, are said to be "born of God." Here, says Mr. Scott, it seems absolutely certain, that external baptism cannot be meant, since the most remote hint of that ordinance had not been previously given.—On the famous passage in the third chapter of this Gospel, Mr. Scott's observations are peculiarly convincing. The solemn introduction, he thinks, can scarcely be referred to any thing so plain and simple, as that external Christian baptism which was not yet instituted.—The exposition of our Lord's first declaration to Nicodemus, can only be understood as referring to regeneration by the Holy Spirit, of which the baptism by water was constituted the symbol. The explanation of his meaning, given by our Saviour in these words, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit: marvel not that I said unto thee, ye must be born again," is only intelligible on the ground that a change of the radical principle in the heart of man is the grand object and effect of true regeneration: and the illustration borrowed from the wind, can only be interpreted with the same reference: to the administration of external baptism, it has manifestly no similitude or relation.

When St. James declares, "of his own will *begat he us with the word of truth*," did the apostle, Mr. Scott asks, mean baptism, or the communication of a new and divine life? What could St. Peter, also, mean, when he speaks of true Christians as being "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever;" but that this divine word, either publicly preached, or used in private, taught to children or others, or read by individuals, is *the seed of regeneration*?

But the language of St. John upon this subject is the most frequent and the most decisive. In his epistles, regeneration is spoken of as evidently to be known by its effects; even the habitual, uniform, righteous conduct of the regenerate. "Ye know," says the apostle, "that *every one that doeth righteousness*, is born of God." And again: "whosoever is born of God, *doth not commit sin*: for his seed remaineth in him, and he cannot sin," i.e. wilfully and habitually, as others do, "because he is born of God." But can this, with any degree of truth or propriety, be said of all that are baptised? Again, St. John declares, that "every one that believeth that Jesus is the Christ, is born of God." Now, says Mr. Scott, if every true believer in Christ has been born of God, is it not clear, that, in the case of the Ethiopian who was baptised by Philip, on his profession of faith in Christ, regeneration *preceded* baptism? And is it not, we may add, equally clear, from what Bishop Hopkins justly calls "the famous and uncontrollable instance" of Simon Magus, that regeneration does not invariably accompany baptism? For, to use the words of that nervous prelate, "he was as much a blackmoor when he came out of the *laver*, as he was before he entered into it *." How then can baptism be identified, or inseparably connected, with regeneration?

The same reasoning may be applied to the declarations of the Apostle, that all who are born of God *love him*, and *his children keep his commandments*, and *overcome the world*, which cannot certainly be said of all who are baptised. On the passage, "this is he that came by water and by blood; not by water only, but by water and blood," Mr. Scott remarks; "if the *water* here mean no more than outward baptism, then the *blood* means no more than outwardly receiving the Lord's Supper: and thus the atonement, and faith in that atonement, as signified in one sacrament; as well as regeneration by the Holy Spirit, as signified in the other sacrament, become a mere *opus operatum*." Unquestionably they do; and the reasoning in both cases is unanswerable.

After reviewing these, and other similar passages, in St. John's epistles, Mr. Scott refers to those synonimous expressions of St. Paul, respecting the death in sin, the burial with Christ in baptism, and the renewed life through a faith of the operation of God: and closes his argument from Scripture, by pointing out the analogy between circumcision and baptism, as the initiatory ordinances of the two dispensations; maintaining, that if all baptised persons are regenerate, and if they need no other regeneration than either baptism, or that which inseparably accompanies it; by parity of reason, all circumcised persons, so long as circumcision continued the initiatory sacrament, were regenerate, and needed no other regeneration;—yet, it is as sure as the testimony of God can make it, that immense multitudes of circumcised persons continued unregenerate, and uncircumcised in heart.

"I trust it has now been demonstrated," says Mr. Scott, "that both regeneration, and the other terms equivalent to that word, are used in far different senses, than 'as applied to the one immediate effect of baptism;' and, though not synonimous to the repentance and reformation of a Christian; any more than the cause is synonimous with the effect,

* Treatise on Baptism.

or life with activity, and pleasure, and pain; yet 'they are used to express an operation on the human mind and heart subsequent' in many instances, 'to baptism;' unless all, in every age, who have been baptised adult, on a formal or hypocritical profession of faith, are to be consigned without hope, to perish with the enemies of God."

What, then, it may be asked, is Mr. Scott's own view of baptism, and of the baptismal office of our church? To the former part of this inquiry, we may reply by quoting his words in the preface, in which he declares it to be his object to prove, in this second chapter of his work, that,

"Baptism is only the sacramental sign and seal of regeneration (as circumcision was under the Old Testament,) and not regeneration itself, nor inseparably connected with it; that adults, sincerely professing repentance and faith, are already regenerate, and in baptism receive the sign and seal of the righteousness of faith, which they had being yet unbaptised; that the event, as to each baptised infant, must determine, whether it was or was not regenerated in baptism; that baptism is not universally and indispensably necessary to salvation, but that regeneration is; and that ungodly and wicked persons, who have been baptised, need regeneration, even as all wicked Israelites needed the circumcision of the heart, and the Jews in our Lord's days, needed regeneration."

On this representation of baptism we shall presently offer a few observations; but it may be previously necessary to inquire how far it accords with the general tenor, and with some of the particular expressions, of the baptismal service of our church. After observing, that these expressions are accounted for by the deference paid by our Reformers to the language of the primitive Fathers (with whom, as we have already remarked, for an obvious reason, it was customary to identify baptism with regeneration), Mr. Scott trusts it will appear, that the language of our Reformers, generally taken, by no means implies this identification *, or that baptism in all cases, even when rightly administered, is accompanied by regeneration.

In the office for the Baptism of Infants, Mr. Scott thinks that the prayers themselves for spiritual blessings evidently distinguish between *baptising with water*, and *spiritual regeneration*, "the heavenly washing;" between what man can do, and what God only can do; and that this implies that one may be done without the other. He considers also, that the declaration, "seeing now that this child is regenerate," together with the thanksgiving in the concluding prayer, proceed upon *the supposition* that the blessing is granted * in answer to the prayers of all concerned in the administration, and is therefore distinct from the *opus operatum*. At the close of his work too, Mr. Scott adopts, as from some high authority, the sentiment, that all which is said of infants in the baptismal service, is spoken *conditionally*; on the supposition and condition, that, when they come to age, they perform the promises which they have made by their sureties. This is said to follow from that part of the Catechism which mentions the qualifications for baptism. Upon this subject, we have always thought that the strongest argument was to be derived from the similarity of the expressions in the services for infant and *adult* baptism †. In the latter service, as Mr. Scott remarks, the "great benefit derived to adults by baptism," is spoken of as connected with their "*truly repenting and coming to the Lord by faith.*" Doubtless, wherever this is the case, the persons so baptised are born again both of water and of the Spirit;

* The Sermon in our last number on Regeneration, by Bishop Beveridge, is a plain proof that this was not the opinion of that eminent prelate and sound churchman.

* Mr. Scott, we doubt not, did not intend by this sentiment to give any countenance to the error of those who consider the efficacy of a sacrament as at all dependent on the piety of any of the parties concerned in the administration of it; a hint which we give merely to avoid misunderstanding.

† See this subject fully discussed in our volume for 1809, pp. 794—797.

but can this be justly supposed of hypocrites, or of those who have only a dead faith? They have, indeed, partaken of what Bishop Hopkins calls "*ecclesiastical* regeneration," but not of that which can alone render us "new creatures" in Christ Jesus.

Mr. Scott supports his views on this subject by the three Articles on the Sacraments, and by several extracts from Archbishop Cranmer, Bishop Latimer, and others of the Reformers. Admitting, however, that in some of Cranmer's early writings, there are many expressions which shew that he supposed the inward and spiritual grace generally to attend the outward sign, in baptism; especially in the case of infants; Mr. Scott nevertheless maintains, from the quotations he has adduced, that our great reformer did not think that the outward baptism was regeneration, or in all cases inseparably connected with it.

In replying to the strange misrepresentation of the Bishop of Lincoln as to the sentiments of the evangelical clergy upon this subject, Mr. Scott gives the following apt and striking illustration of his own view of it.

"Regeneration is like the grafting of the tree; and if it take place, either before, or at, or after baptism, it will be shewn by its holy fruits. Miratunque novas frondes, et non sua poma. But if it be fancy and delusion, for a man, on account of some inward feelings, to think himself born again, and new-created unto good works, 'while guilty of the grossest immoralities;' we think it also fancy and mistake, to suppose persons regenerate, who are living in the practice of gross wickedness, or an ungodly life, in any form, merely because they were baptized in infancy.—If a husbandman should be introduced into an inclosure, planted with crab-trees, covered with their worthless fruit, and having not one apple or pear on any of them; and be told, that they had all been grafted, which young plants, and needed no other grafting: he would say, 'It is plain the graft did not take; and it is evident, they must be grafted in a more effectacious manner, or they will still remain crab-trees; without this, pruning, and digging, and manuring, will do nothing. The application to our views is obvious." Vol. i. p. 244, 245.

At the close of his remarks on regeneration, Mr. Scott, aware of the misconstruction which is often put upon the words of those who maintain that baptism is not regeneration by the Holy Spirit, nor always attended by it, adds some excellent observations on the propriety and scriptural authority of infant baptism*. This leads us to refer to a former passage in the chapter under discussion, in which Mr. Scott declares, that a large proportion of the evangelical clergy suppose that some special gracious effect attends the due administration of this interesting initiatory ordinance. This is certainly our own sentiment. That in many instances, more especially in the case of the children of really pious parents, true spiritual regeneration may take place in baptism, we are willing to admit:—and that in all, *some* spiritual benefit is bestowed, besides the mere external change of condition, we think there is ground, from Scripture, as there undoubtedly is from the language of our church, for believing. "We find no difficulty whatever, in considering the baptismal rite as an assurance and pledge, on the part of God, that the person hereby admitted into personal covenant with him through the second Adam, shall not perish through the fault of the first; which consideration, by the way, explains that petition of our baptismal service, in which we pray for the forgiveness of sin in behalf of the infant subject, no less than of the adult, though hitherto incapable of having contracted guilt by *actual* transgression†."

After all, as we have often before observed, we could be contented to waive the *term* "regenerate," with respect to all who have been baptised, if it were to be allowed, that, in the case of those whose affections, dispositions, and conduct do not cor-

* The case of infants is again noticed by Mr. Scott in this first vol. p. 311.

† Christian Observer for 1806, p. 36.

respond with the Christian character; who are selfish, sensual, or worldly; some internal change, similar to that which is called regeneration by Mr. Scott and others, is indispensably necessary to salvation. Supposing, however, with the writer before us, that the term regeneration, in this connection, were disused, which, according to the Scriptures, Mr. Scott thinks must not be done, what ground would its opponents gain?

"They themselves allow," he observes, "that a very large proportion of baptised persons lose sinfully their baptismal regeneration*: and unless they suppose, that they will nevertheless finally be saved, (a species of final perseverance more antinomian than perhaps any Calvinist ever held), they must allow, that they differ nothing from the unregenerate, except in having once had, as the gift of God, what they have wickedly forfeited and lost; which certainly is nothing favourable in their case. We may, therefore, by the allowance of our opponents, address such persons as those who need repentance and conversion; and may use every warning, exhortation, persuasion, and expostulation, that we can find in the whole Scripture, addressed to persons of every character and nation; provided we do but avoid the term regeneration, and others of similar import, which are prohibited to us."

If this really be the case, we think that the evangelical clergy, so called, and their opponents, may fairly compromise this dispute. Let only the one agree to drop *the term* regeneration, and the other to aim at the production of *the thing* signified, and they may mutually hail each other as fellow-labourers in the great work of converting and saving the souls of men. With the truly pious of both parties, we believe this is in some measure realised; and we shall greatly rejoice, if this union of intention and endeavour, though not of language, should prove daily more extensive; but we fear we must add, that on this, as on some other most desirable points, our hopes are not sanguine.

Considering the ambiguity of a few expressions in the baptismal service, and the general disposition of mankind to rest in external performances, it is by no means surprising that great differences of opinion should arise on the subject of regeneration; but that on the points of *justification, faith, and good works*, which are discussed in the third chapter of the two publications before us, there should be any material variation in sentiment, amongst the writers of our church, is truly wonderful. It is scarcely possible that the scriptural doctrine on these important points can be more clearly, correctly, and repeatedly stated, than in the Liturgy, Articles, and Homilies of the Church of England: and it is difficult to account for the mistakes and errors on these points, which are unhappily so general amongst us, on any principles which may not be liable to the charge of pride and uncharitableness. The fact, however, with respect to the Bishop of Lincoln's representation of this fundamental doctrine, we have already had occasion to point out; and in his remarks on that part of the "Refutation," Mr. Scott has entered much more into detail than it was possible for us to do. We cannot now notice the various points of difference between the statements of the two writers, for as we have been so diffuse on the preceding subjects, we must endeavour to be more concise on this.

Upon the general protestant doctrine of justification by faith in Jesus Christ, in opposition to the popish doctrine of the merit of good works, the Bishop of Lincoln is as clear and satisfactory as the most strenuous assertor of that cornerstone of the Reformation could desire. In many passages of his work he is equally correct in his statement as to the nature of justifying faith, viz. that it is uniformly productive of good works;

* The Bishop allows, in his third chapter, that justification, when lost, may be renewed; yet denies that regeneration can: but they who have sinned away regeneration, must still be addressed as regenerate. "I can see," says Mr. Scott, "no reason for this distinction, unless the *opus operatum* of baptism is actually regeneration."

and sometimes he even places these fruits of faith upon their just and scriptural foundation. Here we are frequently led to exclaim, *O si sic omnia!* and Mr. Scott accordingly expresses, in various places, his unqualified approbation of the Bishop's sentiments, and his persuasion that the great body of the evangelical clergy cordially agree with him. It is the more painful, therefore, and discouraging, to perceive, as we proceed, how he gradually diverges from what we conceive to be scriptural truth, on several important points connected with this subject, until at length we find him fairly landed on a deliberate declaration as to *the efficiency of good works* in the matter of justification! This is actually the fact, and it has more than once been unanswerably proved. If we were not afraid of exhausting the patience of our readers, we think that we could give a satisfactory solution of this apparently strange phenomenon; but we must content ourselves with observing, that a rooted, perhaps an unallowed, notion of the *merit* of our good works, lurks at the bottom of this whole subject. Hence the otherwise almost unaccountable assertion of the Bishop of Lincoln, that the works which St. Paul, in his Epistle to the Romans, "rejects from any share in justification," are not works of obedience to the *moral* but the *ceremonial* law, "for which the Judaizing Christians contended." This is a master error, which we have had but too frequent occasion to mention. It is really almost inconceivable, that any divine of the English Church should be chargeable with it; but it has been so pointedly exposed, and so decidedly refuted, by various writers*, and now again with great ability by Mr. Scott, in his remarks on those passages of the Bishop's work in which it occurs, that we really hope we shall hear no more of it. We may apply the same observation to his equally strange assertion, that when St. Paul "speaks of the justification of Christians, *he always means the justification conferred by baptism.*" We have heard that this notable sentiment has been advanced by a certain learned Professor of Divinity in one of our universities; but we have yet to learn in what part of his Epistles St. Paul so much as hints at the "justification conferred by baptism," or where he expressly mentions the two subjects in connection with each other.

But we proceed to the point we have already mentioned, as to the efficiency of good works in the matter of justification. After the decided manner in which the Bishop of Lincoln sometimes speaks of justification by faith alone, and *that*, such a faith as worketh by love, and obedience to the divine commandments; it is truly wonderful that he should afterwards set about involving this plain and scriptural statement in perplexity and error, by affirming that, though faith is sufficient to *admit* a man into a state of justification, it is not sufficient to *continue* him in it; but that for this purpose good works must be added. This is the extraordinary doctrine which pervades a great part of the Right Reverend author's reasoning upon justification, the error and inconsistency of which Mr. Scott has most clearly and satisfactorily pointed out. Nothing can more plainly prove the latent disposition to exalt the merit of good works, and to assign to them a place and an office which they were never intended, and are utterly unable to fill, than the zeal and pertinacity with which this unsound position has been laid down and defended by the Bishop of Lincoln and others. It is a remarkable circumstance, as Mr. Scott justly observes, that wherever the Bishop speaks of justification by faith alone, he evidently means *living* faith: but

* By no one better than by Mr. Gisborne, in the Sermon on Justification in his third volume; and by the author of a Critique on the Bishop's work in the British Review, to which we have already referred.

when he comes to speak of continuance in a justified state, he as uniformly, by some inadvertency, substitutes a *dead* faith, which no one thinks will either continue a man in a justified state, or bring him into it.

"It is the settled judgment," says Mr. Scott, "of nearly all, if not quite all, the evangelical clergy, that such a faith as is without good works, is wholly insufficient for salvation: and that no faith justifies, which does not evidence itself" (to be) "living and genuine by good works; as certainly as a tree is known by its fruits."

Mr. Scott very properly quotes the famous passage from Hooker's Sermon on Justification, which has already so frequently appeared in our pages, as exactly expressing his own sentiments and those of his brethren, who are styled evangelical clergymen, on that all-important point. There, it is well known, that learned and judicious divine affirms, that St. Paul declares "nothing upon the behalf of man, concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that, although they be all present together in him that is justified, yet they justify not altogether. Neither doth faith shut out the justice of our good works, necessarily to be done *afterwards*, of duty towards God (for we are most bounden to serve God, in doing good deeds, commanded by him in his holy Scripture, all the days of our life:) but it excludeth them so that we may not do them *to this intent*, that we may be made just by doing them."

There is, in fact, no controversy as to *the necessity* of good works, which both parties allow; but merely, concerning *the rank* which they are to hold; and *the office* which they are to perform, or sustain; whether of *recommending us* to God; or as *proving the sincerity of our faith*, and serving other important purposes, distinct from that justification which must be begun and preserved by faith alone. This the Bishop of Lincoln presumes to call an absurd distinction, a strife of words, a perverse disputing. It was a distinction, however, which the venerable *Hooker* strenuously maintained; and which can alone prevent men from assenting to the incorrect and inconsistent, but far-famed, propositions of the Bishop of Lincoln, on the identity of being saved by faith producing obedience, and by obedience proceeding from faith: upon which, as we have already expressed our opinion *, we shall not here enlarge.

After the very distinct and able manner in which Mr. Scott has in this, as in every former publication, repelled the charge of neglecting good works, which is so confidently brought forward by the Bishop of Lincoln against those whom he opposes; we trust it will not again be urged, without clear and indisputable proofs of its truth. We should very much exceed the limits to which we are confined, if we were to quote even a small part of Mr. Scott's replies to this accusation: but we cannot forbear extracting one passage in which this point is treated in a highly beautiful and elevated strain of piety.

"It seems to me wonderful," says this truly excellent writer, "that no other necessity of good works is expressly mentioned by our opponents, except that which is connected immediately with self-love: as if, were it possible for us to be justified, and preserved in a justified state, and thus get to heaven, without them, though we might not prefer this, we should, at least, have little objection to it. Whereas, I am confident, that there is not a true believer on earth, nor ever was, or will be, who would prefer going to heaven, if practicable, in the neglect of good works, to the being made abundantly fruitful in them. Christ, 'gave himself for us that he might re-

* See our Review of the Refutation of Calvinism, p. 587.

deem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works.' True repentance is inseparable from living faith. Every true penitent hates sin, for its own hatefulness; and loves holiness, for its own loveliness; yea, he 'hungers and thirsts after righteousness.' And every justified person has the law of God written in his heart: he loves God supremely, and longs to love him perfectly. He loves his neighbour greatly; and longs to love him as wholly and absolutely as he loves himself. He loves 'the household of faith.' He would gladly do good to men, and in every way glorify God: and while he is cheered, amidst the frowns and storms of an ungodly world, by the assurance of a gracious recompence for 'his work and labour of love:' yet if any good were practicable by him, for which he was sure, never to be the better himself, either in this world or in the next, he would not decline it; because he loves God, and man, and holiness: nor would he, in his better judgment, commit sin, if he could possibly be assured, that he should in no way suffer by it; because he abhors it as the greatest of evils. 'How shall we, who are dead to sin, live any longer therein.' 'His seed remaineth in him, and he cannot sin, because he is born of God.' A tender mother will not decline the most self-denying attention to her darling child; because she is not, as a hireling nurse, to receive wages for her labour and trouble: nor would she injure it, even if she could be assured of escaping all punishment. Love would suffice in both cases. A servant works for his hire; and a slave from fear of punishment; each alike from mere self-love; even when they dislike both their master and their work; and commonly they will do more, than is necessary for this selfish purpose: but a dutiful affectionate son will labour, with alacrity, from love to his father; and because he accounts his father's interest, credit, or comfort, in some respects, his own; nor will he need to be deterred by fear of punishment, from doing those things, which he knows will grieve and displease his kind and honoured parent. This is the precise difference between 'the spirit of bondage' and 'the spirit of adoption:' now Christians 'have not received the spirit of bondage again to fear,—but the Spirit of adoption, whereby they cry, Abba, Father:' and thus, by producing filial confidence, reverence, and love, 'the Spirit himself witnesseth with their spirits, that they are the sons of God.' Under this sacred constraining influence; the question is not, 'How much must I do, to escape punishment,' or to obtain salvation:' but 'What can I render to the Lord for all his benefits?' What can I further do to glorify God my Father, and to adorn and recommend the gospel of my beloved Saviour? In what way can I do most good for his sake, to his brethren and my brethren; after his admired example' or how promote the best interests of mankind, even of mine enemies and persecutors? 'Here am I, send me.' Employ me, O my gracious Lord and Father, in whatever way thou seest good; and I shall count every 'labour of love,' which thou wilt enable me to perform, an additional favour conferred on me.—'Now therefore, O Lord my God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine have we given thee.' Beyond doubt, this is the spirit, with which the blessed inhabitants of heaven, 'serve God day and night;' and find that service their liberty and pleasure: and how can they be 'meet to be partakers of the inheritance of the saints in light,' who have not, in a measure, the same main-spring of activity, and who are not capable of delighting in the same employments and services here on earth?" Vol. i. pp. 330—333.

Mr. Scott's subsequent remarks in his first volume, are chiefly occupied in defending that body of the clergy called evangelical, from the repeated charges which the Bishop of Lincoln has brought against their tenets and mode of preaching, as tending to *delude and mislead their congregations, to depreciate the importance of moral virtue, and to encourage vice and immorality* among their followers. As to the term "*evangelical*," Mr. Scott observes, that it is not invidiously arrogated to themselves, but was long since applied by others to the persons who are now generally so distinguished; but that, if it had ever been assumed, as their opponents represent, it would at least be more modest than the term "*orthodox*," by which we understand it is now the custom to designate the other great body of the clergy. We heartily wish that all these invidious distinctions might cease; but in the present state of things, this, like many others, is an event rather to be desired than expected.

With respect to the heavy charges which the Bishop of Lincoln has so rashly brought against this large division of the clergy, Mr. Scott justly complains, that no proofs are adduced of their truth. The only attempt which is made to substantiate them, is by the quotation of a few passages from Mr. Overton's well-known work; in which, says Mr. Scott, supposing even that a few expressions could not be wholly justified, what do they amount to, when compared with the mass of conclusive, unanswerable arguments which pervades that publication, and with the distinct and various statements which it contains, of the absolute necessity of good works, of every kind, to a well-grounded confidence of justification, and a joyful hope of eternal life?

"But," continues Mr. Scott, "had Mr. Overton's objections to other writers, been frivolous, or snarling, (which they are not:) would it have been equitable to make the whole company of evangelical preachers answerable for them? Some of these disapprove his book; and are they also, notwithstanding this, to be condemned for his offence; if he have committed one? If any minister fails to inculcate on his congregation, the things here mentioned," (viz. the practice of piety and holiness), "let him be censured for his neglect: but let not those who do circulate them, be joined with him in this condemnation. 'Judge not according to appearance, but judge righteous judgment.'" Vol. i. pp. 375, 376.

There is nothing in which the Christian temper and the mature piety of Mr. Scott more evidently appear, than in the calm, yet dignified, firmness with which he meets and refutes those *unrighteous*, because *indiscriminate* and *unsupported*, charges of the Bishop of Lincoln against the writings and the discourses of the evangelical clergy. He even does more; he accounts and apologises for their accusers. In the midst of a just complaint of that general and undistinguishing condemnation to which they are exposed, he thus expresses his indignation:—

"But I retract: it is not so much, in many instances, the want of candour and equity, as the want of information. We preach very publicly, but they" (the opponents of the evangelical body) "disdain to hear us: we publish books on various subjects, but they will not deign to read them! for I hope no one, who has read them, would persist in charging us with tenets, which we openly disavow, and labour to discountenance, to the utmost of our ability."

We seriously hope, that for the honour (not to use a stronger word) of those who have maintained these odious charges against the evangelical clergy, they will either be retracted, or applied with that discrimination, and with that distinct and unquestionable evidence of their truth, which the case so imperiously requires. For Mr. Scott himself, and for many other authors of similar sentiments, no apology is needed. Their writings, as well as their sermons, abound with the most powerful calls to holiness of life; and many of them contain an ample and laborious detail of Christian virtue. So that, in reading or hearing their productions, we are persuaded that their present adversaries would only complain, with that inconsistency which has been but too often remarked, of the *strictness* and *severity* of their practical doctrines. Besides the evidence which thus arises from their books and from their discourses, considered in themselves, many of the evangelical clergy can, with Mr. Scott, confidently, yet humbly, appeal to the numbers, who have been in various degrees instructed, reformed, and edified by their labours. These are testimonies and seals to the general truth and excellence of their doctrines, which cannot even now be resisted, and which will be hereafter their "joy and crown of rejoicing in the day of the Lord Jesus;" when "they that be wise shall shine as the brightness of the firmament, and they that turn

many to righteousness as the stars for ever and ever."

We have already made so heavy a demand on the patience of our readers, that we must here, for their sakes, as well as for our own, pause in our consideration of this work; only entreating them to favour us with their good wishes for our happy deliverance out of the labyrinth of Calvinism*, into which a second volume of eight hundred pages is about to conduct us.

(To be continued.)

Childe Harolde's Pilgrimage. A Romaunt. By LORD BYRON. The Second Edition. London: Murray, Fleet Street. 1812. 8vo. pp. 300. Price 12s.

IF the object of poetry is to instruct by pleasing, then every poetical effort has a double claim upon the attention of the Christian observer. For we are anxious that the world should be instructed at all rates, and that they should be pleased where they innocently may. We are, therefore, by no means among those spectators who view the occasional ascent of a poetic luminary upon the horizon of literature, as a meteoric flash which has no relation to ourselves; but we feel instantly an eager desire to find its altitude, to take its bearings, to trace its course, and to calculate its influence upon surrounding bodies. When especially it is no more an "oaten reed" that is blown; or a "simple shepherd" who blows it; but when the song involves many high and solemn feelings, and a man of rank and notoriety strikes his golden harp, we feel, at once, that the increased influence of the song demands the more rigid scrutiny of the critic.

Lord Byron is the author, beside the book before us, of a small volume of poems, which gave little promise, we think, of the present work; and of a satyrical poem, which, as far as temper is concerned, did give some promise of it. It had pleased more than one critic to treat his Lordship's first work in no very courtier-like manner; and especially the Lion of the north had let him feel the lashing of his angry tail. Not of a temperament to bear calmly even a "look that threatened him with insult," his Lordship seized the tomahawk of satire, mounted the fiery wings of his muse, and, like Bonaparte, spared neither rank, nor sex, nor age, but converted the republic of letters into one universal field of carnage. The volume called English Bards and Scotch Reviewers is, in short, to be considered, among other works, as one of those playful vessels which are said to have accompanied the Spanish armada, manned by executioners, and loaded with nothing but instruments of torture.

This second work was of too sanguinary a complexion to beget a very pleasant impression upon the public mind; and all men, who wished well to peace, politeness, and literature, joined in the pæan sung by the immediate victims of his Lordship's wrath, when he embarked to soften his manners, and, as it were, oil his tempers, amidst the gentler spirits of more southern climes. Travelling, indeed, through any climes, may be expected to exert this mitigating influence upon the mind. Nature is so truly gentle, or, to speak more justly, the God of nature displays so expansive a benevolence in all his works; so prodigally sheds his blessings "upon the evil and the good;" builds up so many exquisite fabrics to delight the eyes of his creatures; tinges the flowers with such colours, and fills

* We have said nothing of *the Calvinism* of the doctrine of *justification by faith* only, because, as we quoted in our Review of the "Refutation," p. 587, the decided avowal by *Arminius* of his agreement with Calvin upon this article, we think it quite sufficient to leave the Bishop of Lincoln to settle that point with the former of these able divines.

the grove with such music; that any one who becomes familiar with nature, can scarcely remain angry with man. With what mitigating touches the scenery of Europe has visited our author, remains to be seen. That he did not disarm it of its force by regarding it with a cold or contemptuous eye, he himself teaches us---

"Dear Nature is the kindest mother still,
Though always changing, in her aspect mild;
From her bare bosom let me take my fill,
Her never-weaned, though not her favoured child.
O she is fairest in her features wild,
Where nothing polished dares pollute her path;
To me by day or night she ever smiled,
Though I have marked her when none other hath,
And sought her more and more, and loved her most in wrath." p. 79.

Our author having re-landed upon his native shores, his first deed is to present to his country the work before us, as the fruits of his travels. It is a kind of poetical journal of journeys and voyages through Spain and Portugal, along the shores of the Mediterranean and Archipelago, and through the states of ancient Greece. When we speak of journal, we mean rather to designate the topics of the work than the manner of its execution; for this is highly poetical. Most contrary to the spirit of those less fanciful records, his Lordship sublimely discards all facts and histories; all incidents; A. M. and P. M.; and bad inns and worse winds; and battles and feasts. Seizing merely upon the picturesque features in every object and event before him, he paints and records them with such reflections, moral or immoral, as arise in his ardent mind.

The "Childe Harolde" is the traveller; and as he is a mighty surly fellow, neither loves nor is loved by any one; "through sin's long labyrinth had run, nor made atonement when he did amiss;" as, moreover, he is licentious and sceptical; Lord Byron very naturally, and creditably to himself, sets out in his Preface with disclaiming all connection with this imaginary personage. It is somewhat singular, however, that most of the offensive reflections in the poem are made, not by the "Childe," but the poet.

The poem begins by describing the "Childe;" and though not a very favourable specimen of Lord Byron's powers, we shall extract the stanza, in order, though we feel the acquaintance is no honour to them or us, to introduce the unhappy creature to our readers.

"Whilome in Albion's isle there dwelt a youth,
Who ne in virtue's ways did take delight;
But spent his days in riot most uncouth,
And vexed with mirth the drowsy ear of night.
Ah me! in sooth he was a shameless wight,
Sore given to revel and ungodly glee."—

"Childe Harolde basked him in the noontide sun,
Disporting there like any other fly;
Nor deemed before his little day was done,
One blast might chill him into misery.
But, lo! ere scarce a third of his year by,
Worse than adversity the Childe befell;
He felt the fullness of satiety:
Then loathed he in his native land to dwell,
Which seemed to him more lone than eremite's sad cell." pp. 4, 5.

"Yet oft times, in his maddest mirthful mood,
Strange pangs would flash along Childe Harolde's brow,
As if the memory of some deadly feud,
Or disappointed passion lurked below.
But this none knew, nor haply cared to know;
For his was not that open artless soul,
That feels relief by bidding sorrow flow;
Nor sought he friend to counsel or condole,
Whate'er this grief mote be, which he could not controul:
And none did love him, though to hall and bower
He gathered revellers from far and near."

In such mood the "Childe" sets sail; and, having "seized his harp," when "the sun was sinking in the sea," and fleeting shores receded from the sight, he sings a very pathetic little ode, from which we have space to extract only the 9th

stanza, as descriptive of his very cheerless state and truly romantic feelings.

"And now I'm in the world alone,
Upon the wide, wide sea:
But why should I for others groan,
When none will sigh for me?
Perchance my dog will whine in vain,
Till fed by stranger hands;
But long ere I come back again,
He'd tear me where he stands."

It will be seen by this, that not only, like Hamlet, "man delights not him, nor woman either," but that no rash transfer of his regards has been made to the brute creation. We are, we confess, astonished, that when he sailed by Ithaca, or, as he poetically describes it,

"the barren spot,
Where sad Penelope o'erlooked the wave"—

he did not either expunge this stanza, or tremble at the angry ghost of Ulysses.

Lisbon, Cintra, and the surrounding scenery, are powerfully described in the occasionally abrupt manner of Spenser.

"The horrid crags, by topling convent crowned,
The cork-trees hoar that clothe the shaggy steep,
The mountain moss by scorching skies embrowned,
The sunken glen, whose sunless shrubs must weep,
The tender azure of the unruffled deep,
The orange tints that gild the greenest bough,
The torrents that from cliff to valley leap,
The vine on high, the willow branch below,
Mixed in one mighty scene, with varied lustre glow." p. 17.

So Spenser:

"The willow worne of forlorne paramours,
The eugh obedient to the bender's will,
The birch," &c. Book I. Canto I.

The "Childe" was not likely to pass by Cintra without some characteristic reference to that convention, of which, it must be admitted, that no 'satisfactory solution' has ever been given to the country. For this he may be pardoned; and we really began to have hopes of him when we read, that, in his mountain wanderings here,

"he learned to moralize,
And conscious reason whispered to despise
His early youth."

He then strikingly describes the bounds of the rival realms of Spain and Portugal; bounds so slight, as to explain, if the general lust of power did not, the constant persuasion, on the part of the strongest of these powers, that the same sceptre should sway both countries.

"But these between a silver streamlet glides,
And scarce a name distinguishes the brook.
Though rival kingdoms press its verdant sides.
Here leans the idle shepherd on his crook,
And vacant on the ripling waves doth look,
That peaceful still 'twixt bitterest foemen flow;
For proud each peasant, as the noblest duke;
Well doth the Spanish hind the difference know
'Twixt him and Lusian slave, the lowest of the low." p. 24.

Is there not, however, some discordancy between the meek vacancy of the shepherd, in one part of the stanza, and the proud consciousness of superiority of the peasant in the other?

As it is impossible to tread upon any acre of these desolated countries without encountering war; so a poet must be expected to describe it. The following personification of battle is bold, and makes us doubly thankful for the waters which roll between ourselves and the continent of Europe.

"Red *Battle* stamps his foot, and nations feel the shock.
"Lo! where the giant on the mountain stands,
His blood-red tresses deepening in the sun;
With death-shot glowing in his fiery hands,
And eye that scorcheth all it glares upon;
Restless it rolls, now fixed, and now anon
Flashing afar—and at his iron feet
Destruction cowers, to mark what deeds are done." p. 27.

After this, probably somewhat exhausting, burst of poetry, the

bard turns aside to refresh himself with a few stanzas of indignant satire upon war and warriors, and Collins's exquisite eulogy upon the brave. The preceding part of the stanza is too fine to omit.

"Three hosts combine to offer sacrifice;
Three tongues prefer strange orisons on high;
Three gaudy standards flout the pale-blue skies;
The shouts are France, Spain, Albion, Victory!
The foe, the victim, and the fond ally
That fights for all, but *ever fights in vain*,
Are met—*as if at home they could not die*—
To FEED THE CROW ON TALAVERA'S PLAIN,
And fertilize the field that each pretends to gain.
"There shall they rot—*Ambition's honoured fools*—
Yes—honour decks the turf that wraps their clay!
Vain sophistry!—in them behold the tools,
The broken tools—that tyrants cast away
By myriads, when they dare to pave their way
With human hearts—to what?—a dream alone," &c. &c. p. 29.

We are not disposed to quarrel with this passage merely for its hostility to war, but surely such undistinguishing declamation can tend to no good. Surely, also, Lord Byron is unjust to his country in thus characterising her present war;—a war not sought by us, but forced upon us; a war in which the "tyrant" George III. did not compel his people to engage; but in undertaking which, he merely complied with their general voice.

The description of Morena's dusky height, with

"The halstered steed beneath the shed of thatch,
The ball-piled pyramid, the ever-blazing match,"

in the 51st stanza; and of "the Spanish maid," who "all unsexed," "stalks with Minerva's step where Mars might fear to tread," in the 54th stanza; are scarcely inferior, we think, to any thing in that species of writing in the language; except, indeed, it be these lines:

"Her lover sinks—she sheds no ill-timed tear;
Her chief is slain—she fills his fatal post;
Her fellows flee—she checks their base career;
The foe retires—she heads the sallying host.—
Who can appease like her, a lover's ghost?
Who can avenge so well a leader's fall?
What maid retrieve, when man's flushed hope is lost?
Who hung so fiercely on the flying Gaul,
Foiled by a woman's hand, before a battered wall?" p. 36.

The history then conveys us to Seville and Cadiz, of which the author paints the vices in colours so strong, as almost to makes us believe, for a moment, that he hates them. The Sunday amusement of the last city is a bull-fight, which he contrasts with what he seems to imagine the universal employments of the middle orders of his own country, on that sacred day. We trust he might have made the contrast stronger, by describing multitudes who on that day abstain from all secular amusements, and find their happiness in "going up to the house of God in company." His description is, however, very lively:—

"Then thy spruce citizen, washed artizan,
And smug apprentice, gulp their weekly air;
Thy coach of hackney, whiskey, one-horse chair,
And humblest gig, through sundry suburbs whirl,
To Hunstead, Brentford, Harrow, make repair,
Till the tired jade the wheel forgets to hurl,
Provoking envious gibe from each pedestrian churl." p. 42.

And we doubt not that not merely the "tired jade," and the graver inhabitants, if such there be, of these invaded villages, but religion herself, will rejoice if his Lordship, or his conciliating muse, will persuade these sabbatical vagrants to seek their pleasures a little nearer home.

The stanzas describing the bull-fight are among the best in the volume, but we have space only for one.

"Thrice sounds the clarion: lo! the signal falls,
The den expands, and expectation mute

Gapes round the silent circle's loaded walls.
Bounds with one lashing spring the mighty brute,
And, wildly staring, spurns with sounding foot
The sand, nor blindly rushes on the foe;
Here, there, he points his threatening front, to suit
His first attack, wide waving to and fro
His angry tail: red rolls his eye's dilated glow." p. 45.

Our next extract shall be part of an ode, addressed to Inez, about this point of the tour, and which may assist as a foundation for some of our concluding observations.

"And dost thou ask, what secret woe
I bear, corroding joy and youth;
And wilt thou vainly seek to know
A pang, e'en thou must fail to soothe?
It is not love, it is not hate,
Nor low ambition's honours lost,
That bids me loathe my present state,
And fly from all I prized the most.
It is that weariness that springs
From all I meet, or hear, or see:
To me no pleasure beauty brings;
Thine eyes have scarce a charm for me.
It is that settled ceaseless gloom
The fabled Hebrew wanderer bore;
That will not look beyond the tomb,
But cannot hope for rest before.
What exile from himself can flee?
To zones, though more and more remote,
Still, still pursues, where'er I be,
The blight of life, the demon thought.
Through many a clime 'tis mine to go,
With many a retrospection curst,
And all my solace is to know,
Whate'er betides, I've known the worst.
What is that worst?—nay, do not ask;
In pity from the search forbear:
Smile on, nor venture to unmask
Man's heart, and view the hell that's there."
p. 53.

The second canto brings us at once to Athens and the following fine lines.

"Ancient of days! august Athena! where—
Where are thy men of might? thy grand in soul?
Gone—glimmering through the dream of things that were.
First in the race that led to glory's goal,
They were, and passed away—is this the whole?
A schoolboy's tale—the wonder of an hour!
The warrior's weapons and the sophist's stole
Are sought in vain; and o'er each mouldering tower,
Dim with the mist of years, grey flits the shade of power." p. 62.

The next stanza developes, we imagine, the grand source of all the gloom and bad passions displayed in the volume. Speaking still of Athens, he says,

"Even gods must yield—religions take their turn:
'Twas Jove's, 'tis Mahomet's—and other creeds,
Will rise with other years—till man shall learn,
Vainly his incense soars, his victim bleeds;
Poor child of doubt and death, whose hope is built on reeds.' Ibid.

In other words, that all religion is gross delusion. If good poetry could apologise for bad divinity, the following soliloquy on a skull might apologise for the last extract.

"Look on its broken arch, its ruined wall,
Its chambers desolate, and portals foul:
Yes, this was once ambition's airy hall,
The dome of thought, the palace of the soul.
Behold through each lack lustre, eyeless hole,
The gay recess of wisdom and of wit,
And passion's host, that never brooked control:
Can all, saint, sage, or sophist ever writ—
People this lonely tower, this tenement refit?"
p. 64.

Then, as a substitute for "feeble" orthodoxy, he recommends to us this, obviously in his own case *efficacious*, remedy for gloom:

"Pursue what chance or fate proclaimeth best;
Peace waits us on the shores of Acheron."

The description of the convoy sailing is finely executed, but we pass it over to give the truly beautiful portrait of "Solitude," which follows:

"To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot-path ne'er, or rarely been;
To climb the trackless mountain all unseen,
With the wild flock, that never needs a fold;
Alone o'er steeps and foaming falls to lean:

This is not solitude; 'tis but to hold
Converse with Nature's charms, and see her stores unroll'd.

"But midst the crowd, the hum, the shock of men,
To hear, to see, to feel, and to possess,
To roam along, the world's tir'd denizen,
With none who bless us, none whom we can bless;
Minions of splendour, shrinking from distress!
None that with kindred consciousness endued,
If we were not, would seem to smile the less
Of all that flatter'd, follow'd, sought and sued:
This is to be alone; this, this is solitude!"
p. 74.

In the 32d stanza, he goes out of his way to tell us, what a little modesty would have veiled, that he once

"Was not unskilful in the spoiler's art,
And spread its snare licentious far and wide."

Then comes an invocation to Sappho, as truly pagan as Sappho herself could desire.

"Dark Sappho, could not verse immortal save
That breast imbued with such immortal fire;
Could she not live, who *life eternal* gave,
If life eternal may await the lyre,
That *only heaven* to which earth's children may aspire."

After some spirited delineation of Albanian scenery, we arrive at the following stimulating stanzas to the prostate cities of ancient Greece.

"Fair Greece! sad relic of departed worth!
Immortal, though no more; though fallen, great!
Who now shall lead thy scattered children forth,
And long accustom'd bondage uncreate?
Not such thy sons who whilome did await,
The hopeless warriors of a willing doom,
In bleak Thermopylæ's sepulchral strait—
Oh! who that gallant spirit shall resume,
Leap from Eurota's banks, and call thee from the tomb?" p. 101.

"Hereditary bondsmen! know ye not,
Who would be free, themselves must strike the blow?"

"When riseth Lacedemon's hardihood,
When Thebes Epaminondas rears again,
When Athen's children are with arts endued,
When Grecian mothers shall give birth to men,
Then mayest thou be restored; but not till then.
A thousand years scarce serve to form a state;
An hour may lay it in the dust: and when
Can man its shatter'd splendour renovate,
Recal its virtues back, and vanquish Time and Fate?" p. 103.

"Yet are thy skies as blue, thy crags as wild;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smil'd,
And still his honied wealth Hymettus yields;
There the blithe bee his fragrant fortress builds,
The free-born wanderer of thy mountain air;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's marbles glare;
Art, glory, freedom fails, but Nature still is fair.
Where'er we tread, 'tis haunted, holy ground;
No earth of thine is lost in vulgar mould!
But one vast realm of wonder spreads around,
And all the Muse's tales seem truly told,
Till the sense ache with gazing to behold
The scenes our earliest dreams have dwelt upon:
Each hill and dale, each deepening glen and wold,
Defies the power which crush'd thy temples gone:
Age shakes Athens's tower, but spares gray Marathon." p. 105.

The poem soon after concludes, and the author disappears something like Hamlet's melancholy ghost, when, on snuffing the morning air, he reluctantly returns to his shades; for Lord Byron also, as he tells us, is compelled to plunge into all the vices, the corroding flame of which all the waters of the Mediterranean, had not been able to quench.

"Then *must I plunge* again into the crowd,
And follow all that Peace disdains to seek,
Where Revel calls, and Laughter, vainly loud,
False to the heart, distorts the hollow cheek."

The Noble Lord, we lament to hear, has obeyed this wretched destiny; and is to be seen, we fear, in almost every temple but that where an altar of refuge is erected for the disconsolate.

Having by these extracts endeavoured to put our readers in posses-

sion of some of the finest parts of this poem, and also of those passages which determine its moral complexion, we shall proceed to offer a few remarks upon its character and pretensions in both points of view.

The poem is in the stanza of Spenser—a stanza of which we think it difficult to say whether the excellencies or defects are the greatest. The paramount advantage is the variety of tone and pause of which it admits. The great disadvantages are, the constraint of such complicated rhymes, and the long suspension of the sense, especially in the latter half of the stanza. The noblest conception and most brilliant diction must be sacrificed, if four words in one place, and three in another, cannot be found rhyming to each other. And as to the suspension of the sense, we are persuaded that no man reads a single stanza without feeling a sort of strain upon the intellect and lungs—a kind of suffocation of mind and body, before he can either discover the lingering meaning, or pronounce the nine lines. To us, we confess that the rhyming couplets of Mr. Scott, sometimes deviating into alternate rhymes, are, on both these accounts, infinitely preferable. One of the ends of poetry is to relax, and the artificial and elaborate stanza of Spenser costs us too much trouble, even in the reading, to accomplish this end. To effect this, the sense should come to us, instead of our going far and wide in quest of the sense. In our conception also, the heroic line of ten syllables, though favourable to the most dignified order of poetry, appears to limp when forced into the service of sonneteers: and poems in the metre before us, are, after all, little better than a string of sonnets; of which it is the constituent principle to be rather pretty than grand—rather tender than martial—rather conceited than wise—to keep the sense suspended for eight lines, and to discharge it with a point in the ninth. These observations are by no means designed to apply especially to the author—the extreme gravity of whose general manner and matter, in a measure covet the dignity of the heroic line. But it is this discordancy of measure and subject, together with the obviously laboured rhymes and the halting of the sense, which in general, we think, have shut out the Spenserian school from popular reading, and have caused a distinguished critic* to say, that the "Faiery Queen will not often be read through;" and that, although it maintains its place upon the shelf, it is seldom found on the table of the modern library.

Whilst, however, Lord Byron participates in this defect of his great original, he is to be congratulated, as a poet, but alas! in his poetical character alone, on much happy deviation from him. In the first place, he has altogether washed his hands of allegory; a species of fiction open to a thousand objections. In the next place, he is infinitely more brief than his prototype. And in the third place, he philosophizes and moralizes (though not indeed in a very sound strain), as well as paints---provides food for the mind as well as the eye---kindles the feeling as well as gratifies the sense. Thus far, then, we are among the admirers of his Lordship. But it is to be lamented, that what was well conceived is, from the temperament of his mind, ill executed; that his philosophy is, strictly speaking, "only philosophy so called;" that the moral emotions he feels, and is likely to communicate, are of a character rather to offend and pollute the mind, than to sooth or to improve it. This defect, however, we fear, is to be charged, not upon the poet, but upon the man, at least upon his principles. But, whatever be the cause, the consequences are dreadful. Indeed, we do not hesitate to say, that the temperament of his mind is the ruin of his poem. We shall take the liberty, as we have intimated, of touching upon these defects as moral delinquencies, under another head; but

* Hume.

for the present we wish to notice them merely as poetical errors.

The legitimate object, then, of poetry, as we have said, is to *instruct* by *pleasing;* and, cæteris paribus, that poem is the best which conveys the noblest lessons in the most attractive form. If, in reply to this, it is urged that the heathen poets, and especially Homer, taught no lesson to his readers; we answer, that he taught all the lessons which, in his own days, were deemed of highest importance to his country. The first object of philosophers and other teachers, in those days, was to make good soldiers, and therefore to condemn the vices which interfered with successful warfare. Now be it remembered, that the grand topic of the Iliad is the fatal influence of the wrath of kings on the success of armies. Its first words are ΜΗΝΙΝ *αειδε*. Besides this, the Iliad upholds the national mythology, or the only accredited religion; and by a bold fiction, bordering upon truth, displays in an Elysium and Tartarus, the eternal mansions of the good and bad, the strongest incentive to virtue and penalty of vice. Indeed, that both this and the Odyssey had a moral object, and that this object was recognized by the ancients, may be inferred from Horace, who says of Homer, in reference to the first poem:

> "Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
> Plenius ac melius Chrysippo aut Crantore dicit."

And as to the second:

> "Rursum—quid virtus, et quid sapientia possit,
> Utile proposuit nobis exemplar Ulyssem."
> Epist. i. 2.

Many of the Odes of Horace had a patriotic object—his Epistles and Satires, with those of Juvenal and Persius, were the sermons of the day. Virgil chiefly proposed to himself to exalt in his hero the character of a patriot, and, in his fictitious history, the dignity of his country. If the lessons they taught were of small importance or doubtful value, or if they often forget to "teach" in their ambition to "please," this is to be charged rather on the age than on the poet. They taught the best lessons they knew; and were satisfied to please only when they had nothing better to do. In modern times, it will not be questioned that the greatest poets have ever endeavoured to enshrine some moral or intellectual object in their verse. Milton calls Spenser "our sage serious Spenser, whom I dare to be known to think a better teacher than Scotus or Aquinas." In like manner, the Absalom and Achitophel, the Hind and Panther of Dryden, the philosophic strain of Pope, the immortal page of Milton, and the half-inspired numbers of the Task, are all, in their various ways, attempts of poets to improve or reform the world. Every species of poetry, indeed, has received fresh lustre, and even taken a new place in Parnassian dignity, by a larger infusion of moral sentiment into its numbers. The ancient ballad has arisen to new dignity through the moral touches, we wish they had been less rare, of a Scott; and the stanza of Spenser has acquired new interest in the hands of Lord Byron, from the philosophical air which it wears. Numbers without morals are the man without "the glory." We sincerely wish that the moral tone of his Lordship's poem had been less liable to exception.

His Lordship, we believe, is acquainted with ancient authors. Let him turn to Quinctilian, and he will find a whole chapter to prove that a great writer must be a good man. Let him go to Longinus, and he will read that a man who would write sublimely, "must spare no labour to educate his soul to grandeur, and impregnate it with great and generous ideas"—that "the faculties of the soul will then grow stupid, their spirit will be lost, and good sense and genius lie in ruins, when the care and study of man is engaged about the mortal, the worthless part

of himself, and he has ceased to cultivate virtue, and polish his nobler part, his soul." Or, if poetical authority alone will satisfy a poet, let him learn from one of the finest of our modern poems:

"But of our souls the high-born loftier part,
The ethereal energies that touch the heart,
Conceptions ardent, laboring thought intense,
Creative fancy's wild magnificence,
And all the dread sublimities of song:
These, Virtue, these to thee alone belong:
Chill'd, by the breath of vice, their radiance dies,
And brightest burns when lighted at the skies:
Like vestal flames to purest bosoms given,
And kindled only by a ray from heaven*."

That the object of poetry, however, is not simply to instruct, but to "instruct by *pleasing*," is too obvious to need a proof. However the original object of measure and rhythm may have been to graft truth on the memory, and associate it with music; they are perpetuated by the universal conviction that they delight the ear. Like the armour which adorns the modern hall, they were contrived for use, but are continued for ornament.

Assuming this, then, to be a just definition of poetry, we repeat our assertion, that, in the work before us, the temperament of mind in the poet creates the grand defect of the poetry. If poetry should instruct, then he is a defective poet whose lessons rather revolt than improve the mind. If poetry should please, then he is a bad poet who offends the eye by calling up the most hideous images---who shews the world through a discoloured medium---who warms the heart by no generous feelings---who uniformly turns to us the worst side of men and things---who goes on his way grumbling, and labours hard to make his readers as peevish and wretched as himself. The tendency of the strain of Homer is to transform us for the moment into heroes; of Cowper, into saints; of Milton, into angels: but Lord Byron would almost degrade us into a Thersites or a Caliban; or lodge us, as fellow-grumblers, in the stye of Diogenes, or any of his two or four-footed snarling or moody posterity. Now his Lordship, we trust, is accessible upon much higher grounds; but he will perceive that mere regard for his poetical reputation ought to induce him to change his manner. If, as Longinus instructs us, a man must feel sublimely to write sublimely, a poet must find pleasure in the objects of nature before him, if he hope to give pleasure to others. Let him remember, that not merely his conceptions, but his mind and character, are to be imparted to us in his verse. He will, in a measure, "stamp an image of himself!" The fire with which we are to glow must issue from him. Till this change take place in him, then, he can be no great poet. It is Heraclitus who mourns in his pages, or Zeno who scolds, or Zoilus who lashes; but we look in vain for the poet, for the living fountain of our innocent pleasures, for the artificer of our literary delight, for the hand which, as by enchantment, snatches us from the little cares of life, whirls us into the boundless regions of imagination, "exhausting" one "world," and imagining others, to supply pictures which may refresh and charm the mind*. Lord Byron shews us man and nature, like the phantasmagoria, *in shade*; whereas, in poetry at least, we desire to see them illuminated by all the friendly rays which a benevolent imagination can impart.

We have hitherto confined ourselves to an examination of the influence of the principles and temper of this work upon its literary pretensions; but his Lordship will forgive us if we now put off the mere critic for a moment, and address him in that graver character which we assume to ourselves in the title of our work. In truth, we are deeply

* Grant's Restoration of Learning in the East.

* We cannot resist the temptation of saying, that in this highest department of the poet's art, we know no living poet who will bear a comparison with Mr. Southey.

affected by the spectacle his poem presents to us. As the minor poems at the conclusion of the work breathe the same spirit, suggest the same doubts, and employ the same language with the "Childe Harold," we are compelled to recognise the author in the hero whom he has painted. In fact, the disclaimer, already noticed in the Preface, seems merely like one of those veils worn to draw attention to the face rather than to baffle it: and in the work before us we are forced to recognise a character, which, since Rousseau gave his Confessions to the public, has scarcely ever, we think, darkened the horizon of letters. The reader of the "Confessions" is dismayed to find a man frankly avowing the most disgraceful vices; abandoning them, not upon principle, but merely because they have ceased to gratify; prepared to return to them if they promise to reward him better; without natural affection, neither loving nor beloved by any; without peace, without hope, "without God in the world." When we search into the mysterious cause of this autobiographical phenomenon, we at once discover that Rousseau's immeasurable vanity betrayed him into a belief, that even his vices would vanish in the blaze of his excellencies; and that the world would worship him, as idolaters do their mishapen gods, in spite of their ugliness. The confessions of Lord Byron, we regret to say, bear something of an analogy to those of the philosopher of Geneva. Are they, then, to be traced to the *same source?* He plainly is far from indifferent to the opinion of by-standers: can he, then, conceive that this peep into the window of his breast must not revolt every virtuous eye? Can he boldly proclaim his violations of decency and of sobriety; his common contempt for all modifications of religion; his monstrous belief in the universal rest or annihilation of man in a future state; and forget that he is one of those who

"Play such tricks before high heaven,
As make the angels weep;"

as offend against all moral taste; as attempt to shake the very pillars of domestic happiness and of public security?

It is, however, a matter of congratulation, that his Lordship, in common with the republican Confessor, has not revealed his creed without very honestly displaying the influence of this creed upon his own mind. We should not, indeed, have credited a man of his sentiments, had he assured us he was happy: happiness takes no root in such soils. But it is still better to have his own testimony to the unmixed misery of licentiousness and unbelief. It is almost comforting to be told, if we dared to draw comfort out of the well of another man's miseries, that

"Though gay companions o'er the bowl
Dispel awhile the sense of ill;
Though pleasure fires the maddening soul,
The heart—the heart is lonely still."

It is consolatory also to contrast the peace and triumph of the dying Christian, with the awful uncertainty, or rather the sullen despair, which breathe in these verses.

"Aye—but to die and go'—alas,
Where all have gone, and all must go;
To be the nothing that I was,
Ere born to life and living woe.
"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free;
And know, whatever thou hast been,
'Tis something better not to be."

Nor can religion be more powerfully recommended than by the following avowal of an apostle of the opposite system.

"No; for myself, so dark my fate
Through every turn of life hath been,
Man and the world I so much hate,
I care not when I quit the scene."

But whilst, for the benefit of others, we thus avail ourselves of the antidote supplied by his Lordship to his own poison, we could wish also that he might feel the efficacy of it

himself. Could we hope that so humble a work as this would reach the lofty sphere in which he moves, we would solemnly say to him: "You are wretched, but will nothing make you happy? You hate all men; will nothing warm you with new feelings? You are (as you say) hated by all; will nothing make you an object of affection? Suppose yourself the victim of some disease, which resisted many ordinary applications; but that all who used one medicine uniformly pronounced themselves cured;—would it be worthy of a philosopher not merely to neglect the remedy, but to traduce it? Such, however, my Lord, is the fatuity of your own conduct as to the religion of Christ. Thousands, as wretched as yourself, have found 'a Comforter' in Him; thousands, having stepped into these waters, have been healed of their disease; thousands, touching the hem of His garment, have found 'virtue go out of it.' Beggared then of every other resource, try this. 'Acquaint yourself with God, and be at peace.'" His Lordship may designate this language by that expressive monosyllable, cant; and may possibly, before long, hunt us down, as a sort of mad March hare, with the blood-hounds of his angry muse. But we hope better things of him. We assure him, that, whatever may be true of others, we do not "hate him." As Christians, even he who professes to be unchristian, is dear to us. We regard the waste of his fine talents, and the laboured suppression and apparent extinction of his better feelings, with the deepest commiseration and sorrow. We long to see him escape from the thick cloud which, by what may fairly be called his "black art," he has conjured up around himself. We hope to know him as a future buttress of his shaken country, and as a friend of his yet "unknown God." Should this change, by the mercy of God, take place, what pangs would many passages of his present work cost him! Happy should we be, could we persuade him, in the bare anticipation of such a change, even now to contrive for his future happiness, by expunging sentiments that would then so much embitter it. Should he never change; yet, such an act would prove, that, at least, he meditated no cruel invasion upon the joys of others. Even Rousseau taught his child religion, as a delusion essential to happiness. The philosophic Tully also, if a belief in futurity were an error, deemed it one with which it was impossible to part. Let the author then, at all events, leave us in unmolested possession of our supposed privileges. *He* plainly knows no noble or "royal way" to happiness. *We* find in religion a bark that rides the waves in every storm; a sun that never goes down; a living fountain of waters. Religion is suffered to change its aspect and influence according to the eye and faith of the examiner. Like one side of the pillar of the wilderness, it may merely darken and perplex his Lordship's path: to millions it is like the opposite side of that pillar to the Israelites, the symbol of Deity; the pillar of hallowed flame, which lights, and guides, and cheers them as they toil onward through the pilgrimage of life. Could we hear any voice proclaim of him, as of one reclaimed from as inveterate, though more honest, prejudices, "behold, he prayeth;" we should hope that here also the scales would drop from the eyes, and his Lordship become the eloquent defender and promulgator of the religion which he now scorns.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: A small volume of Tales for the Fire-Side, by Dr. Lettice;—Hints to the Protestants of Ireland, by the Rev. T. Lyon;—The Sixth Report of the Board of Directors of the African Institution.

Preparing for publication: A History of Bengal, from the earliest Period of authentic Antiquity to 1757, by Professor Stewart of Hertford College;—A statistical and political Account of Ireland, by Mr. E. Wakefield, in 2 vols. 4to.;—Origines Mythologicæ, by the Rev. G. Faber.

At Oxford, the Chancellor's prizes have been adjudged to the following gentlemen: *Latin Essay*—"Xenophontis res bellicas, quibus ipse interfuit, narrantis cum Cæsare comparatio,"—to Mr. John Keble, B. A. late scholar of Corpus Christi college, and now fellow of Oriel college. *English Essay*—"On Translation from Dead Languages,"—to the same gentleman. *Latin Verse*—"Coloni ab Anglia ad Americam missi,"—to Mr. Henry Latham, undergraduate of Brasenose college. Sir Roger Newdigate's Prize: *English Verse*—"Apollo Belvidere,"—to Mr. Henry Milman, undergraduate of Brasenose college.

W. Frere, Esq. Serjeant at Law, has been elected Master of Downing college, in the room of the late F. Annesley, Esq.

At the sale of Sir James Pulteney's library, the *Variorum* Classics sold for unprecedented sums, and the *rare* volumes of the *Delphin* Classics at the following prices—Cicero's Philosophical Works, 59*l.* 6*s.* Prudentius, 16*l.* 5*s.* 6*d.*; and Statius, 54*l.* 12*s.*—At another sale, a small tract entitled "Expositio Sancti Jeronimi in Symbolum Apostolorum ad Papam Laurencium," purporting to be printed at Oxford in 1458, was sold for 91*l.*

At the sale of the Duke of Roxburgh's library, the Bibliomania raged still more violently. A set of Sessions Papers from 1690 to 1803, sold for 378*l.*; a collection of halfpenny Ballads and Garlands, pasted in 3 vols., for 478*l.* 15*s.*; a collection of twopenny Portraits, chiefly of persons tried at the Old Bailey, for 94*l.* 10*s.*; the Boke of St. Alban's (1486), for 147*l.*; the Mirrour of the World (1490), for 351*l.* 15*s.*; the Kalindayr of the Shippers (1503), for 180*l.*; the Recuyell of the History of Troye, by Raoule le Fevre (1473), to the Duke of Devonshire, for 1060*l.* 10*s.*; Il Decameroni di Boccaccio, fol. M. C. edit. Venet (1471), to the Marquis of Blandford, for 2260*l.* &c. &c.

A late Medical Journal contains a detailed case of the beneficial effects produced by smoaking stramonium in violent asthma.

Professor Leslie has succeeded in freezing quicksilver by his frigorific process. A wide thermometer tube, with a large bulb, was filled with mercury, and attached to a rod passing through a collar of leather, from the top of a cylindrical receiver. This receiver, which was seven inches wide, covered a deep flat basin of nearly the same width, and containing sulphuric acid, in the midst of which was placed an egg-cup half full of water. The enclosed air being reduced by the working of the pump to the 50th part, the bulb was repeatedly dipt in the water, and again exposed to evaporation, till it became encrusted with a coat of ice about the 20th of an inch thick. The cup, with its water still unfrozen, was then removed, and the apparatus replaced, the coated bulb being pushed down to less than an inch from the surface of the sulphuric acid. On exhausting the receiver again, and continuing the operation, the icy crust at length started into divided fissures, owing probably to its being more contracted by the intense cold than the glass which it invested; and the mercury, having gradually descended in the thermometer tube till it reached the point of congelation, suddenly sunk almost into the bulb, the gage standing at the 20th of an inch, and the included air being thus rarefied about 600 times. After a few minutes, the apparatus being removed, and the bulb broken, the quicksilver appeared a solid mass which bore the stroke of a hammer.

A plant which grows in great abundance in every field, the Dog's Tongue, the *Cynoglossum Officinale* of Linnæus, is said to possess a very valuable quality. If gathered at the time when the sap is in its full vigour, bruised with a hammer, and laid in a house, barn, or granary, or any other place frequented by rats and mice, those destructive animals immediately shift their quarters.

The success of this method is said to be equally speedy and infallible.

A grand national library, the collection of which was begun by Catherine II. has been completed and opened at Petersburgh. It comprizes 250,000 printed volumes; 80,000 of which relate to theology; and 40,000 are duplicates. There are also 12,000 manuscripts.

Counsellor Graser has, by order of his Bavarian Majesty, made an experiment with the greatest success, on some young recruits, of his method of teaching children, or adults, to read and write in the course of a month. Before the end of the month these young scholars, who before did not know a letter, learned to write correctly, and read every thing presented to them.

Count Rumford, in recent experiments on the nature of light, the existence of which in combustible bodies he disbelieves, has discovered, that a polyflame lamp, consisting of a number of burners, with wicks flat like a ribbon, and so placed, one by the side of another, that the air can pass between them, while they are duly supplied with oil, and covered with a large rising glass, yielded as much light as 20 candles.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Devotional Service for public Worship in Use among Dissenters. 12mo. 4s.

Sermons; by the Rev. Mr. Still. 8vo. 7s.

The History of the Patriarchal Age, and of the Jewish Nation. 8vo. 9s.

Lectures on Scripture Miracles; by William Bengo Collyer, D.D. 8vo. 12s.

Practical Sermons; by J. Atkinson. With a Life of the Author. 2 vols. 8vo. 1l. 1s.

Serious Enquiries relative to this World, and that which is to come; by J. Buck. 12mo. 3s.

Forms of Prayer, and other Services, for Families, &c.; by J. Budd. 8vo. 5s.

The Superior Glory of the Sacred Temple, and the Genius of Protestantism contrasted with Popery; by J. Evans, A.M. 1s. 6d.

The Christian Minister's Retrospect, a Sermon; by J. Evans, A.M. 1s.

A Collation of an Indian Copy of the Hebrew Pentateuch, collected by the Rev. C. Buchanan, D.D.; by Mr. Yeates. 4to. 9s. 6d.

Sermons on important Subjects; by Owen Manning, B.D. 2 vols. 8vo. 16s.

Pure and undefiled Religion, a Sermon; by R. Young, D.D. M.R.I. Royal 8vo. 2s.

The Welsh Looking-Glass, or Thoughts on the State of Religion in North Wales. 1s.

The Psalms Evangelized, in a continued Explanation, wherein are seen the Unity of Divine Truth, the Harmony of the Old and New Testament, and the peculiar Doctrines of Christianity, in agreement with the Experience of Believers in all Ages. By Richard Baker, D.D. Rector of Cayston, in Norfolk. 12s.

Church Catechism elucidated, with explanatory Questions and Answers. By I. Saunders. 6d.

MISCELLANEOUS.

Memoirs of the late Hon. and Rev. W. B. Cadogan, M.A.; J. Bacon, Esq. R.A.; and the Rev. J. Newton. By the Rev. R. Cecil. Edited by J. Pratt. 8vo. 15s.

The Life, Character, and Remains, of the Rev. R. Cecil, M.A. By J. Pratt, 8vo. 13s.

A Briefe Memoriall of the Lyfe and Death of Dr. J. Spottiswoode. 4to. 10s. 6d.

Sir J. Froissart's Chronicles of England, France, Spain, &c. &c. Translated from the French by J. Bourchier, Lord Berners, with Memoirs of the Translator. 2 vols. 4to. 7l. 7s.

Anecdotes of British and Spanish Heroism, displayed at Tarifa, during the late memorable Siege of that place, and glorious Victory over the French. 3s. 6d.

A History of the Long Parliament, with plates. By J. May, Esq. 4to. 1l. 11s. 6d.

Historic Anecdotes, and secret Memoirs of the Legislative Union between Great Britain and Ireland. By Sir J. Barrington. Part IV. 4to. 21s.—or royal, 2l. 2s.

A Practical Abridgment of the Laws of the Customs. By Charles Pope, Controlling Surveyor of the Warehouses in Bristol. 8vo. 1l. 1s.

Essay on the Preservation of Shipwrecked Persons, with a descriptive Account of the Apparatus. By Capt. Manby. 8vo. 10s. 6d.

The Works complete of Adam Smith, LL.D. F.R.S. of London and Edinburgh. Containing his Inquiry into the Nature and Causes of the Wealth of Nations; Theory of Moral Sentiments, Essays, and Miscellaneous Pieces; with an Account of his Life and Writings, by Professor Dugald Stewart. 5 vols. 8vo. 3l.

Of the Management of Light in Illumination; together with an Account of a new portable Lamp. By Benjamin, Count of Rumford, F.R.S. 8vo. 1s.

The Sufferings of the Primitive Martyrs; a Prize-poem. By Francis Wrangham, M.A. member of Trinity College, Cambridge. 2s.

Account of the Life and Writings of J. B. Bossuet, Bishop of Meaux; by S. Butler. Crown 8vo. 7s.

Memoirs of the Public Life of John Horne Tooke, Esq.; by W. H. Reid. 12mo. 5s.

Memoirs of Miss French, who died December 31, 1811. 1s.

Account of the Life and Writings of Lord Chancellor Somers; by J. Maddock. 4to. 31s. 6d.

The Barrington School; being an Illustration of the Principles, Practices, and Effects of the System of Instruction, in facilitating the religious and moral Instruction of the Poor; by Sir T. Barnard, Bart. 8vo. 4s.

A General Atlas of the World; by James Wallis. The Maps coloured. Folio. 2l. 2s. half bound.

A Narrative of the most interesting Events in modern Irish History, from original Manuscripts and scarce Tracts; by the Rev. C. O'Conor, D.D.

A Legal Argument on the Statute 1st William and Mary, chap. 18, called the Act of Toleration. 2s.

An Elementary Treatise on Plane Astronomy; by Robert Woodhouse, A.M. F.R.S. Fellow of Gonville and Caius College, Cambridge. 8vo. 15s.

Robertson's Medical Police; or, the Causes of Disease, with the Means of Prevention. 2 vols. 8vo. 13s.

Cases of Apoplexy and Lethargy, with Observations upon the Comatose Diseases; by W. Cheyne. 8vo 8s.

Principles of Physiological and Physical Science, comprehending the Ends for which animated Beings were created; by W. Saumarez. 8vo. 10s. 6d.

An Essay on the Preservation of Shipwrecked Persons, with a descriptive Account of the Apparatus; by G. W. Manby, Esq. 10s. 6d.

The Circle of the Mechanical Arts; by T. Martin, Civil Engineer. Part I. 3s.

Grammar of the Malayan Language, with an Introduction and Praxis; by I. Marsden. 4to. 21s.

A Hebrew-English Lexicon; by the Rev. W. H. Bankes. 8vo. 10s. 6d.

A Dictionary of the Idioms of the French and English Languages. 12mo. 7s. bound.

A Greek Grammar, and Greek and English Scripture Lexicon, containing all the words which occur in the Septuagint and Apocrypha, as well as in the New Testament; by Greville Ewing. Royal 8vo. 15s.

RELIGIOUS INTELLIGENCE.

ASSOCIATION FOR THE RELIEF AND BENEFIT OF THE MANUFACTURING AND LABOURING POOR.

At a meeting of the nobility, clergy, gentry, bankers, merchants, and manufacturers, held on the 23d May, 1812, at Freemason's Hall, Great Queen Street, London, for the purpose of taking into consideration the distressed state of the labouring poor in certain of the manufacturing districts, his Royal Highness the Duke of York took the chair, supported by his royal brothers, the Dukes of Kent and Cambridge, his Grace the Duke of Rutland, and others of the nobility, &c. &c.

At this meeting, it was resolved, That the distress of the labouring poor, in certain manufacturing districts, renders it the duty of their fellow-subjects, in other parts of the kingdom, to contribute towards their relief, in addition to such assistance as can be locally afforded, during the present interruption of employment and high price of provisions.—A subscription was immediately opened for these purposes, and a committee appointed, to consider and adopt the best means of carrying the benevolent intentions of the subscribers into effect.

The Committee, after stating the considerations which led to the formation of the present association, most anxiously recommend, as a measure of primary importance, the forming of local associations for the relief of the poor in the manufacturing towns and districts. In most of our great manufacturing towns such institutions have probably been already formed: but when once it becomes known that an association has been set on foot in the metropolis for aiding local efforts, local associations will probably take place in districts, in which, without the hope of some more effectual means of relief than they possess within themselves, the attempt might be deemed impracticable. At the same time it is evident, that, without such local associations, that in London, however liberally supported, could administer but a very limited measure of relief. But it is not merely by augmenting the funds of local institutions, that this association may be of use: it may be highly serviceable, by communicating useful information, and suggestions: while every distressed manufacturing district will know, that such an association has been formed, to which it may state its sufferings, and which will at least endeavour to lessen their amount.

The Committee are of opinion, that an in-

crease of the quantity of our stock of subsistence, and increased frugality in the use of it, are the best expedients for relieving the public necessities. Under this persuasion, they will endeavour to augment the amount of national provisions, by the importation of rice, and other attainable articles of subsistence, more especially fish. Measures, indeed, have been taken for securing to the metropolis a considerable quantity of excellent fish, which, from the fear of not finding a sale, would not otherwise be brought to any market*.

Economy in using the means of subsistence we at present possess, is an object of supreme importance: the Committee strongly recommend to all persons of authority and influence to adopt the most effectual methods for promoting it, more particularly to lessen the consumption of any articles which form the subsistence of the poor. In some of the distressed districts, barley, and still more generally oats, are their ordinary food. By limiting the consumption of the latter article by horses, an immense amount of provisions might be preserved for the use of man. A voluntary agreement of this kind among the affluent is no new idea. An association of a similar nature was entered into, during the last scarcity; and while it shewed that the higher classes sympathised with the distresses of the lower, it produced no small augmentation of the general stock of subsistence. The Committee confine their proposal to the opulent only, but they are satisfied that its effects would be eventually extended to every branch of the community.

As to the best methods of assisting the distressed; much, of course, must be left to the *intelligence* and prudence of the local associations. In some districts it has been stated, that the poor are in want of potatoes for seed. In others, that having pawned their wearing apparel for much less than its real value, they would be greatly benefited, at a moderate expense, by being enabled to redeem it. In some cases, it may be most advisable to purchase necessary articles by wholesale, and to retail them at reduced rates. But the Committee, in throwing out this last suggestion, feel it their duty to add, that it should scarcely ever be adopted, unless in the case of articles which are not of primary necessity, or of which there is an ample, or rather a superabundant, supply. Nor can the Committee here forbear from warning the benevolent against all modes of administering relief that will occasion an unrestrained consumption of any articles which constitute the staple of the national subsistence. This is a warning, which considerations of humanity, no less than of policy, powerfully enforce, as, by acting on the opposite principle, the most fatal consequences might ensue. At the same time, the Committee express great satisfaction in hearing from all parts of the kingdom, that the present appearance of the crops affords the most encouraging prospect of an abundant harvest; and they, therefore, entertain strong hopes that the distress which it is the object of the association to relieve, as far as it proceeds from the high price of provisions, will be of short duration.

An admirable plan for the establishment of local institutions for the relief of the poor has been printed, and circulated by the Committee.

It is formed on the model of a soup society, established in the poor and populous district of Spitalfields, which has afforded substantial relief to the distressed manufacturers, and has given rise to many important plans for the alleviation of human misery. The history of the origin of this society is instructive and encouraging, as it shews how much good may be ultimately effected by the labours of a few persons in the first instance: and the plan itself, as it has been remarkably successful, may serve as a model for similar institutions.

In the year 1797, an individual, affected with the sufferings of the poor in Spitalfields, many of whom were starving, resolved to procure, if possible, the co-operation of some of his friends in a plan for affording relief to a few of the worst cases, and to ascertain which were really such, by visiting them in their houses. He communicated his idea to a friend. These two persons called a meeting of a few of their friends at a private house, wherein the subject was discussed. At a second meeting, about twenty were present, and this company resolved to form themselves into a society for the purpose of supplying the poor with meat soup at a penny per quart. A subscription was commenced, the society rapidly increased, and in the course of a few days a committee was formed. Sub-committees were appointed to draw up rules and regulations, and by a division of labour in this way, the society was quickly organized. The sub-committee appointed for

* The most complete success has attended the efforts of the Committee in this respect, and vast quantities of mackarel have been brought to London, and sold to the poor at a penny for each. Such, indeed, has been the extraordinary supply of this article, in consequence of the means adopted by the Committee, that the coarser parts of butcher's meat, being those chiefly purchased by the poor, have fallen in Spitalfields about 2d. per lb.

that purpose soon met with eligible premises at No. 53, Brick Lane, Spitalfields, and no time was lost in adapting them to the purposes of the institution. Tickets were printed, and issued to the subscribers. On the first day of delivery the visitors attended, under no small degree of anxiety as to the result of their experiment. It succeeded, however, to their utmost wish: the applicants paid the penny per quart with cheerfulness, and carried home a supply of food which they could not have prepared of equal quality themselves, for four or five times that sum. The committee purchase at the first hand, at wholesale prices, meat, barley, &c. of prime quality; and as every thing is done by sub-committees and individuals, from the purest and most disinterested motives, there are no salaries for clerks, no commission to agents: the only expense beyond that of the ingredients of the soup is the rent of the premises, the hire of servants to prepare the soup under the inspection of the visitors, and a moderate allowance to the superintendant. In the choice of the latter, the committee was most fortunate; they found a married woman possessing every requisite qualification for the office, which she has continued to discharge, with great credit to herself and benefit to the institution, down to the present day.

The committee consists of above fifty gentlemen, some of them churchmen, and the rest dissenters of different denominations, who regularly meet once a fortnight, and transact their business with great harmony and regularity. Deeply sensible that the success of every charity mainly consists in *personal inspection*, and in a scrupulous and minute attention to all the details connected with it, the committee has framed its regulations accordingly.

A constant oversight is kept up by the members of the committee in rotation, and the whole so contrived as not to press heavily upon any individual.

It comes only to the turn of the same individual to attend at the making and distribution of the soup once in three weeks; and the days being fixed, every one knows his time.

It has been found of great advantage to appoint sub-committees for particular purposes; one to provide the meat, another for barley and peas, a third for pepper and salt, and a fourth for onions: there is also a committee for inspecting the visitors' book, and bringing forward any remarks recorded in that book which may appear of sufficient consequence to engage the attention of the committee. There are other sub-committees for different purposes.

The poor person takes the recommendation to the visitors at the soup house. It is here numbered, put upon a file, and the applicant receives a ticket in its stead, bearing the *same number* as that put upon the recommendation. It is usual to allow one quart of soup to every two persons in a family.

In the boiling-house are five cast-iron boilers of different capacities, capable of making from 3000 to about 3300 quarts of soup.

The following are the ingredients for one of the large boilers, which furnishes from 700 to 800 quarts of soup. Beef, 200 lb.; Scotch barley, 100 lb.; split peas, 76 lb.; onions, 10 lb.; salt, 15 lb.; pepper, 15 oz.

The original practice for some time was, to make the soup principally from the coarser pieces of beef; but the society has latterly adopted the plan of buying *quarters of beef* only, lest the demand on the market for coarser pieces should, by raising the price, be of prejudice to individuals, who may be in the habit of providing themselves with these only. Every article in the soup is of the best quality that can be procured. Every quart of this soup contains the essence of about five ounces of beef, and nearly three ounces of solid barley and peas. It possesses the advantage of being ready cooked. Two or three quarts of it, if mixed with boiled potatoes, would furnish a savoury meal for a large family.

The whole of the meat is cut up, and put into the boilers in the evening, and is left to simmer all night. During this time it becomes thoroughly stewed down, and the fleshy fibres equally distributed through the whole mass. The men come at six o'clock in the morning, rouse up the fires, add the barley and pease, and at eight o'clock the onions, pepper, and salt; and the whole is kept constantly stirred until it is served out.

In order to prevent loss of time in disputing whether the money be good or not, the committee has ordered that only penny pieces, new halfpence, or silver be taken. The committee, indeed, has been very anxious to economize the *time* of the poor, and improvements suggested by experience have shortened the time of delivering the soup to limits scarcely credible; for some perhaps will not without difficulty be brought to believe, that upwards of three thousand quarts are daily distributed to above one thousand persons applying for their families, their money taken, and their tickets marked, in less than two hours and a quarter on an ave-

vage: it has been done frequently within the two hours. The average of the detention of each person during the delivery, from the time of entering the house at one door and quitting it at the other, is about thirty-eight minutes; and as a great number of those who come for the soup, are either children, or aged persons past any very beneficial labour, it is evident that not much valuable time is lost in fetching it.

In order to shelter the poor from the inconveniences and danger of being exposed to the weather, the committee has found means to receive about three hundred persons at once under cover; and to prevent that violence and confusion which at first were subjects of just complaint, a kind of railing has been constructed, which insures order by obliging each person to follow in regular succession to the place of serving.

The average daily quantity of soup delivered is above 3100 quarts, and the daily consumption of beef is 856 lb.; of Scotch barley, 426 lb.; of split peas, 317 lb.; of onions, 40 lb.; of pepper, 3 lb. 14 oz.; of salt, 62 lb.

It is calculated, that a meal is thus furnished for 7000 persons every day. The beef alone which enters into the composition of every quart, costs the institution twopence at the wholesale price: if this portion of meat were distributed to the poor, raw, it must be cooked; if roasted or fried, besides the expense of fire, there would be waste: if boiled, some of the gelatine, one of the most nutritious parts of the meat, would be dissolved out by the water; but in this mode of cooking the whole of the nourishment is preserved. For the detailed regulations for the proper management of such an institution, we must refer to the account published by this association, which may be had on application to the secretary, W. G. Carter, Esq., John Street, America Square.

The Committee suggest to local associations, that as all attempts to relieve the poor in a time of scarcity, by enabling them to purchase bread, flour, or meal, at reduced prices, has a direct tendency to increase the scarcity, it is strongly recommended that their attention be principally directed to such nourishing substitutes as rice and pease, also dried and fresh fish, where the latter can be procured, and to shops for the sale of these articles, at reduced prices, to persons who bring tickets; that a small tract or paper be circulated among the families of the industrious poor, pointing out the method by which they may form wholesome and palatable dishes at a cheap rate, from articles either to be purchased at the market, or supplied as above; and that a ladies' committee be formed to attend to the cases of distressed lying-in women, and to clothing for the female poor, to which committee all cases within its province should be referred by the gentlemen's committee.

All local establishments are requested to appoint one of their body to correspond with the Secretary of the London society; and if an account of the state of a place where distress prevails has not been already forwarded, it would be desirable to receive it under the following heads; viz. extent of the distress; cause of the distress; employment of the poor and their average earnings; price of provisions; nature and extent of attempts at relief; general remarks. The principal object of this society is to administer such assistance to local establishments as the case may require, and their funds permit. And as the pressure on the labouring poor is pretty much confined to certain districts, while others are comparatively free, it is earnestly recommended to benevolent persons in the latter, to form auxiliary societies in aid of the parent institution; and as on the above plan of *personal inspection* there will be ample security against a waste of the funds, the sums subscribed will be made to produce the greatest possible quantity of good, and the extent of the relief will only be limited by the extent of the means which this society may be enabled to employ.

PRAYER-BOOK AND HOMILY SOCIETY.

Since our last number was published, this infant society has become the subject of vehement attack, by persons calling themselves Churchmen. One man has assiduously circulated "a Consideration of the Reasons for establishing this Society," and even Dr. Marsh, the Margaret Professor of Divinity in the University of Cambridge, has condescended to devote eleven pages of a new pamphlet to the purpose of discrediting this attempt to give additional circulation to the authorised compositions of the Church of England.

It certainly is somewhat singular, not only that such an institution should be opposed by persons calling themselves Churchmen, but that the man who heads the opposition should be the very man who has sounded the alarm of the Church being in danger from the inadequate distribution of the Liturgy.

Dr. Marsh has written a book to convince the world that the Bible Society will overturn the Church, because it does not distribute

the Liturgy. The world, however, will not believe that the circulation of the Bible can overturn the Church, seeing the Church is built upon that as its foundation. Some persons think, however, that although no danger of this kind exists, too large a circulation cannot be given to that Liturgy which "has been justly and eloquently styled *the daughter of the Bible*," and that if any deficiency in this respect, exists, it ought forthwith to be supplied. Hence the Prayer-book and Homily Society.

Now let us suppose that the Bible Society, convinced by the reasoning of Dr. Marsh (the supposition, we confess, is somewhat extravagant), had adopted the resolution of adding the Liturgy to every copy of the Bible which might be circulated among members of the Church of England: would Dr. Marsh have censured them? If so, he would have blamed them for acting conformably to his own suggestions.

The Bible Society itself, indeed, does not thus act; but a number of persons, many of them friends to that society, do. They say, if the statement of Dr. Marsh be true; if the evil exist which he so energetically denounces, it becomes all good churchmen to remedy that evil. Nor is it necessary, in such a case, to inquire very particularly into the accuracy of the statement. If it be correct, then good is done: the vacant space is supplied with Prayer-books. If it is incorrect, and Prayer-books are not wanted, still no harm is done: the only consequence will be, that Prayer-books will not be called for, and that the minds of such alarmists as Dr. Marsh will be relieved from their apprehensions. Such an institution, it were vain to deny, is a sort of practical refutation of Dr. Marsh's argument of the neglect of the Liturgy. And the most solid objection that was made to it from the first, perhaps was, that it was too epigrammatic. This, however, was a mere accident, which could not be avoided, and did not enter into the essence of the plan.

Dr. Marsh assumes, that the formation of this society is at complete variance with the arguments used in defence of the Bible Society. We do not think so. We have been, and still are, among the warmest advocates of this society. In the very same breath, however, we can commend and support an institution for circulating the Prayer-book. Is there any inconsistency in this? If there be, we are too dull to perceive it.

Take a parallel case: There exists a Soup Society, in the parish of Spitalfields, which has done, and is doing, immense good, by the distribution of soup in that poor and populous district. Suppose some man were not only to refuse his aid to this society, but were so wrong-headed as to attack it publicly, because it neglected to connect a Vaccine Institution with that for distributing soup. Suppose him to produce instances of persons in Spitalfields dying of the small-pox in consequence of this neglect; and to urge, with great vehemence, against the Soup Society, that its constitution was most dangerous to the health of his Majesty's subjects, because, while they were distributing soup *alone* to thousands, scores were perishing through their neglect of vaccination. The Soup Society might very fairly answer: "We cannot, as a society, interfere in this matter. We have our own proper and exclusive object: we give soup alone; and we cannot engage in the distribution of vaccine matter without prejudice to our institution. Nobody doubts the benefit arising from distributing good soup to a set of starving manufacturers. Unfortunately, there are individuals who dispute the utility of vaccination; and some of these belong to our society. We should materially injure, therefore, our institution, which, as it now stands, is most excellent and unexceptionable, both in respect to its object and its means of attaining that object, if we were to attempt to embrace another object about which there unhappily exist differences of opinion."

Would there be any thing unreasonable in all this? Or would it be inconsistent with this reply, were a considerable number of the individuals forming the Soup Society to say,—"Although we cannot possibly recommend that our society should become also a Vaccine Society, yet we highly admire vaccination, and are anxious to promote it. We will therefore assist in forming a Vaccine Institution in Spitalfields, which may obviate all the evils complained of, and we will be among its most active supporters."

Let Dr. Marsh exert his ingenuity in pointing out any real difference between the two cases.

Dr. Marsh triumphs in the institution of this society, as an admission not only of the existence of neglect as to the Liturgy, but of the cause he has assigned for it, and the consequences he has deduced from it. His inference is certainly not very logical. For our own parts, we deny it *in toto*. But we should be willing to concede this point to Dr. Marsh, to allow him the triumph of having originated this society, if he would only support his own offspring. His conduct, however, is not a little unnatural. He claims to be the father of the child, and yet re-

fuses it his parental protection, nay, exerts himself to deprive it even of parish aid. This is hard.

But one great ground of offence with Dr. Marsh, and probably with many others, is, that it seems to them to interfere with the Bartlett's Buildings' Society; and he argues, that there can be no reason why churchmen should forsake the old society for the sake of the new. In this proposition we are glad to be able to concur with Dr. Marsh.

It is one of the unhappy distinctions of those who have called themselves the friends, and have been the avowed advocates, of the Society for promoting Christian Knowledge, (a distinction in which we trust they will long stand unrivalled and unenvied), that they cannot tolerate any scheme of benevolence, embracing any one of the objects of that society, which does not immediately emanate from it. In most other cases, it would be deemed indecorous for the members of one charitable institution to object to the formation of others. We do not hear the contributors to the Lock Hospital and Asylum anathematizing the subscribers to the Female Penitentiary, nor the members of the Magdalen proscribing both these. Even if any of them should apprehend that some diversion of their means might be caused by the rival institutions, yet they would perceive that it would be both unfeeling and indecorous to circulate handbills, and publish pamphlets, in order either to dam up the current of benevolence, or to prevent its flowing freely in any direction to which it might point.

The advocates of the Bartlett's Buildings' Society are not restrained by such common-place notions of decorum. No good must be done in their line but after their fashion, and by their hands.

Still it may be proper, in some cases, not to be swayed by motives of delicacy. The public safety may require a violation of ordinary rules. Here, however, no such thing can be alleged. The utmost that can be said is, that the new society is *useless*, as it respects the distribution of Prayer-books, the Bartlett's Buildings' Society being fully equal to satisfying all the necessities of the church. But if this be so, whence have arisen all the alarm and clamour which we have lately witnessed on the part of Dr. Marsh and his associates? No new institution, according to them, is needed for distributing Prayer-books; and yet the church is in the most imminent danger from the neglect of the Prayer-book!

But the object which Dr. Marsh has at heart is, that all who are friendly to the distribution of the Prayer-book should join the Society for promoting Christian Knowledge. But will he receive them? Has he proposed Mr. Simeon to that society, and has Mr. Simeon been accepted? Does he mean to say, that every person who may wish to distribute Prayer-books, will be received into the pale of that society without the risk of a black ball? Does he mean to say, that there are not many persons who object, on various grounds, to joining that society, who yet would be most glad to contribute to the object of circulating the Liturgy? There must be many such. Why should Dr. Marsh insist, that none shall distribute the Liturgy but those who have nerves to stand a ballot at Bartlett's Buildings; or against whom no prejudice exists there; or who approve all that society's tracts; or who are able to pay at least two pounds at admission, and a guinea annually? Many good churchmen, he will admit, may be unable, with convenience, to make this payment, who may yet spare an annual guinea or half-guinea. But he will be ready to say, that those must be *bad* churchmen who fear the ballot, or dislike the society's tracts. Be it so. Then, is it not politic to engage such men in a society which shall tend to uphold the church? He can surely apprehend no injury from distributing the Liturgy. He cannot suppose that the Liturgy will acquire a taint by passing through such hands. For our own parts, we should have thought it wise in Dr. Marsh, on the supposition that his fears were real, to have encouraged a society which should embark *bad* Churchmen, Methodists, and even Dissenters, if that might be, in the beneficial work of circulating the Liturgy.

We shall probably have much more to say on this head hereafter. In the mean time, we wish to advert to a necessity of a different description, which exists for a new society like the present, even as it respects the Liturgy. The Bartlett's Buildings' Society furnishes its books only to those who are its members, and it exercises a right of excluding whom it pleases from its pale. This circumstance would be attended with less inconvenience, if members were allowed to transfer their privilege (certain limits being put to its exercise) to others, whether members or not. This is done in the Bible Society, without any apparent effect except that of an increased circulation of Bibles. But this, it may be alleged, the funds of the Society for promoting Christian

Knowledge cannot afford. Why, then, object to a new institution, which proposes to remedy this defect as it respects the Prayer-book (the wide distribution of which Dr. Marsh deems so essential to the very existence of the Establishment); which proposes to bring into activity, with this view, funds that probably would never find their way into the coffers of the old society? We repeat it, if the fears of Dr. Marsh are *real*—if he *really* trembles for the Establishment on account of the neglect of the Prayer-book—he ought to rejoice in such an institution as this.

But this is not all. There are many important objects to which the Society for promoting Christian Knowledge has refused to furnish any aid, in the way of Prayer-books. The following fact will throw light on this subject. The Governor of Senegal applied, last year, to a friend in this country, for a supply of Bibles and Prayer-books for the garrison of that place, consisting of 300 men, almost all of whom had been taken from the Hulks or from Newgate. A representation of their case, and of their peculiar claims on the liberality of the society, was made to its worthy Secretary, accompanied by a request for Bibles and Prayer-books. This request was refused, partly on the ground that the society had not been accustomed to extend its aid to the army, and partly on account of the low state of the society's funds. A second application was made, in which, after stating that the Bibles could be procured elsewhere, the applicant, a member of the society, solicited at least a gift of a few Prayer-books for these 300 convicts, but with the same success.

Now, we do not blame the society for adhering to their rules; but if those rules are so unbending as not to admit of their administering relief in such a case as that now stated—in the case of a garrison consisting of convicts banished to a distant and unhealthy settlement, where life is perhaps not worth three years' purchase, with a governor over them who is anxious to procure for them all the means of religious instruction in his power—it surely is high time that some other means of relief should be provided. That this is not a singular case, the Secretaries of the Naval and Military Bible Society can testify.

We have hitherto spoken only of the Liturgy. We have said nothing of the Homilies, which it is also the object of the new society to distribute. To this distribution it seems that Dr. Marsh has strong objections, chiefly, as he alleges, because the Homilies would not be understood by the poor. He is of opinion, indeed, that they should be studied by clergymen, and, with this view, the *volume* of Homilies has recently been placed on the list of the Society for promoting Christian Knowledge; but he is decidedly averse, and so, we presume, are the leading members of that society, from any general distribution of the Homilies, in separate tracts, among the poor. Those who think differently from Dr. Marsh on this subject, and who wish to see the Homilies in every cottage of the land, will of course feel, that the new society is indispensable to the attainment of this object: if they are to be distributed at all in a cheap and circulable form, then there seems to be no alternative.

But, says Dr. Marsh, the Homilies are not intelligible to the poor. Has he, then, tried whether the poor can understand them or not? If he has not, he certainly has not followed the orders of the church, for the church "judges them to be read in churches by the ministers, diligently and distinctly, that they may be understanded by the people." Let him at least make the experiment, and we will venture to say, notwithstanding the opinion which he and the Bishop of Lincoln have given on the subject, that the Homilies will be more intelligible to the poor than nine-tenths of the sermons which they hear from the pulpit.

Wheatley defines the word Homily to mean a plain sermon for the poor; and to this definition the framers of our Homilies have certainly adhered with remarkable care. *The Homilies of the Church of England, be it known unto all, are plain and familiar sermons intended for the poor.* These Homilies, however, Dr. Marsh would withhold from the poor: he even censures those who would make the poor acquainted with them.

But though the Homilies contain plain and familiar expositions of Christian doctrine, yet the style, it is alleged, has become obsolete. The style of the Homilies is, unquestionably, somewhat antiquated: so is the style of the Bible, and of the Book of Common Prayer. But are they therefore unintelligible? Are they not rather, on that very account, more level to ordinary capacities, as well as more venerable and imposing? The Homilies, we do not hesitate to say, will appear far more antiquated to refined ears, than to those of the poor, for "they abound in the genuine idioms and radices of the English tongue, and have contributed their aid to the English Bible

and Liturgy in resisting injurious refinements, and in preserving the original nerve and purity of the English style."

Dr. Marsh says the Homilies are unintelligible to the poor. We deny the fact: we deny, that is, to say, that they are less intelligible to the poor than the mass of modern sermons. We will venture to say, that they are more intelligible. We should be glad to bring this point to the test of experiment. We should be glad that Dr. Marsh would first read to a country congregation his own Sermons on Justification by Faith, and afterwards the Homilies on the same subject, and then make the inquiry, which of these had been best "understanded by the people."

"It was mentioned by one clergyman, at the meeting held for the formation of this society, that he had often read them to attentive congregations; and by another, that he was in the habit of reading them on Saints-days with such acceptance from his parishioners, that they frequently consulted their almanacks for the return of a red-letter day, when they might again enjoy the gratification of hearing a Homily." We have ourselves known several instances of the same kind: and we have never heard that the poor have complained that the Homilies were unintelligible.

The present clamour which is attempted to be raised against the distribution of the Homilies, we confess we were not prepared for. A very sagacious friend indeed, remarked to us, on first hearing of the intended plan, that he was persuaded it would be represented, in certain quarters, as the severest blow that had yet been aimed at the Church of England. We gave no credit to his anticipations: he does not appear, however, to have judged very erroneously.

An opposition, however, having thus unexpectedly been excited to the Prayer-book and Homily Society, and in the same quarter from which the strongest opposition to the Bible Society has proceeded, we only hope that it may be successful in precisely the same degree in the former as in the latter case; that is to say, that every fresh attack may only serve to root the society more deeply, and to spread its branches more widely.

It is stated by one writer, as a powerful argument against this society, that the bishops had refused to patronize it, and that, though apprized of this refusal, the society was nevertheless formed. It is true the bishops declined the invitation which was addressed to them to patronize the society. But this invitation was obviously intended as a mark of respect to them, and as an expression of deference to their rank in the church, and could not be construed as implying that it would depend on their answer, whether such a society should be formed or not. The answer of the bishops was, in fact, an admission that the objects proposed by the new society were, in themselves, not only legitimate, but laudable: for the reason assigned by them for not patronizing it was, that they already belonged to an institution which pursued the *same objects*. *They* may decline, on that account, to give their support to the new society; but surely the reason is one which cannot affect those who either think that the Bartlett's Buildings' Society have not provided sufficiently for the distribution of the Prayer-book and Homilies; or who, being excluded, or conscientiously excluding themselves, from that society, still wish to enjoy the means of circulating these compositions at an easy rate; or who, being members of the Bartlett's Buildings' Society, are nevertheless desirous of encouraging, by their direct countenance and contributions, every proposal which may promise to bring into efficiency the whole zeal of the members of the Church of England in favour of its own institutions.

We are now obliged to close this discussion for the present, which we shall do with laying before our readers, and pressing on their notice, the following extract from a circular letter, signed by the Rev. H. Budd, the Secretary of the Prayer-book and Homily Society.

"The eightieth canon, promulgated more than forty years after the first publication of the Homilies, requires, that, 'if any parishes be yet unfurnished with the Bible of the largest volume, or with the books of Homilies allowed by authority, the churchwardens shall, within convenient time, provide the same at the charge of the parish.' On the first publication of the Homilies, a royal visitation was undertaken by a committee of divines and laymen, who divided the kingdom into six circuits, and distributed a copy to every parish. The volume was thus deposited in every parish church, and, like the Bible, was publicly offered to the general perusal of the people.

"Most of the copies, thus placed in churches, have long since fallen into decay: nor is there any suitable edition now to be procured by such persons as wish to replace them, and thus to comply with the injunction of the canon, and to perpetuate the laudable practice of our ancestors. It is one great wish of the present society to supply

this defect. It is therefore proposed to publish a very handsome folio edition of the Homilies, in one volume, on a large type, which will be sold at what it may cost the Society, to such clergymen and church-wardens as may wish to renew the practice enjoined by the canon, and enforced by the example of their predecessors. It is estimated that each copy of this work will cost the Society one guinea, well bound in rough calf. Those persons, who may be inclined to avail themselves of this offer, are requested to forward their names to the secretary, the Rev. H. Budd, Bridge Street, Blackfriars, London; appointing payment to be made in town, on the delivery of the work. The volume will be put to press, as soon as a sufficient number of names are received to satisfy the Committee that it will be acceptable to the public. The Society will feel its exertions rewarded, if it shall be the means of opening this volume before the eyes of thousands of the poor throughout the empire, in these times of dangerous errors and turbulent principles. The population of the empire is very rapidly becoming a reading population; and if they are not amply supplied with wholesome truth, too many are lying on the watch to poison them with pernicious errors. To make the Homilies, therefore, more generally known, both in the entire volume, and by the distribution of them as single sermons, at a cheap rate, will be wisely to avail ourselves of our present enlarged means of instruction, in support of those principles which form the basis of our established Church."

It is added,

"Every member of the Society is entitled, under the direction of the Committee, to purchase Prayer-books and Homilies at the Society's prices, which shall always be as low as possible.

"At such reduced prices, each annual subscriber of one guinea, and each clergyman subscribing half a guinea annually, is entitled to purchase Prayer-books and Homilies, within the year, to the amount of five guineas; and in like proportion for every guinea or half-guinea so subscribed:—a benefactor of ten guineas being entitled to the same privileges as an annual subscriber of one guinea; and a benefactor of fifty pounds to those of an annual subscriber of five guineas.

"A further quantity of books may also be had by members, on application to the Committee, at cost prices.'

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

We have been desired to insert the following memorandum:—

The Incorporated Society for the Propagation of the Gospel in Foreign Parts, having of late years found great difficulty in prevailing with proper clergymen to go abroad in their service, and conceiving that one cause of this disinclination arises from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent, think it proper to publish the following more full account than what appears in the general annual abstract of their proceedings.

The colonies to which the Society send out missionaries are these following: Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, and Africa.

It may be useful to notice, that before the Society send out a missionary to any new place, the people first petition the Society to do it, and signify that they are able and willing to contribute towards his support. In general, it is required that a church be built, a glebe secured, a parsonage-house erected, and a subscription entered into by the people themselves, or such engagements made as may induce the Society to establish a mission before they are completed; but where the people have failed in the performance, the missionary has been removed to another station.

Upon the opening of a new mission, the Society grant a yearly salary of 50*l*. Afterwards, it is increased or diminished according as circumstances may seem to require, the glebe lands being in some places of more value than in others. Half a year's salary is advanced to each missionary upon his going abroad, and an allowance made towards the charge of the voyage, generally about 30*l*.

Besides this, great aid has been afforded by Government, towards carrying on the pious designs of the Society. In the province of Nova Scotia thirteen missionaries now enjoy an annual salary from Government of 70*l*. or 75*l*. In New Brunswick nine missionaries have each 100*l*. a year. To the missionary at Cape Breton 100*l*. a year is allotted. And to five missionaries in Newfoundland 50*l*. a year, with some allowance of rations, in addition to the Society's salary of 100*l*.

The missionaries in Canada have each of them an annual salary of 100*l*. from Government, and no one has less than 50*l*. from the Society. The other growing advantages from glebe, subscription, and other contingencies, cannot be accurately stated, as they must be subject, from many causes, to variation and uncertainty, and will be go-

verned in some respects by the abilities of the people, and the estimation in which the missionary is held.

In addition to this, it should be observed, that the Society, ever attentive to the necessities of their missionaries, have been accustomed, as occasions required, to reward the diligent for any extraordinary services, and to alleviate the distresses of those who have been afflicted with sickness, or sustained any unforeseen losses and calamities, by pecuniary gratuities.

The Society allow to four students in divinity at King's College in Nova Scotia, 30*l.* a year each, during the term of seven years, with preference to sons of missionaries.

There is also some provision from an accumulation on a legacy of Archbishop Tenison (the annual interest of which now amounts to 300*l.*) for "such missionaries, being Englishmen, and of the province of Canterbury, as have been by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties, and forced to return to England." Three missionaries have lately enjoyed the benefit of it.

In future such missionaries as shall be sent from this country, and shall, after the faithful discharge of their duty for ten years, express their wish to return home, will receive a certificate from the governor of the province which will entitle them to 100*l.* per annum, during life, from Government, provided they do not leave their missions till they shall have first obtained permission from the Society.

These, with some other occasional advantages, are the encouragements held out by the Society to such pious and well-disposed clergymen as are willing to enter into their service.

PAROCHIAL CLERGY.

Some very important papers have recently been laid on the table of the House of Commons, relative to the residence of the Parochial Clergy and other points intimately connected with the welfare of the Established Church. We will endeavour to put our reader in possession of the substance of these papers.

1. *An Abstract of Returns respecting Non-residence for the year ending 25th March*, 1809.

Of 11,194 incumbents, the total number returned as resident in this year is only 3,836. Of course, the enormous number of 7,358 is returned non-resident. Of these, 105 though not living in the parsonage-house, reside within the parish, and may therefore be considered as resident. There are also 565 who reside in the *neighbourhood*, and do the duty of their parishes. But whether they can do this duty effectually, must of course depend on the distance of their place of residence from the proper scene of their labours: it would make a very material difference whether they resided half a mile, or five or ten miles beyond the bounds of their parishes. The number of exemptions on the score of a plurality of livings is 1240; and the number of incumbents possessing small livings who are licensed to curacies and endowed lectureships, &c. is 273. The number of exemptions and licences, on the ground of their holding other offices, as chaplains, tutors, schoolmasters, students, librarians, &c. is 670. The livings held by bishops are 26; and the sinecures and dignities, not requiring residence, 233. The number non-resident, from the alleged infirmity of the incumbent or some part of his family, is 465; from the want or unfitness of parsonage-houses, 944; and from the dilapidation of churches, 23. The number of miscellaneous and unenumerated cases is 1325: the exemptions not notified are 817; and the number absent without licence or exemption is 671.

2. *Abstract of the Number of Non-resident and Resident Incumbents for the year* 1810.

The total number of incumbents in this return differs from that in the preceding return, being only 10,261. The number of residents is somewhat increased, being 4421: of course, the non-residents amount to 5,840. But to which of these classes the 933 incumbents who appear to have been omitted in the return for 1810 belong, it is impossible to say—probably, however, to the latter, as there is reason to suppose that at least the number of residents is correctly given. The number residing within the parish, though not in the parsonage, is only 62; and residing in the neighbourhood and doing the duty of the parish, 348. The number of exemptions on the ground of residence on other benefices has risen in this year from 1,240 to 1,846. The number of exemptions and licences, on the ground of being licensed to curacies, proprietary chapels, endowed lectureships, &c., is 214; and on the ground of holding other offices, as chaplainships, tutorships, fellowships, &c. 585. The livings held by bishops are 35; the sinecures and dignities not requiring residence, 79. The number non-resident, from the infirmity of the incumbent or of his family, is 589; from the want or unfitness of parsonage-houses, 941; from dilapidated churches, 34. The num-

ber of miscellaneous and unenumerated cases of non-residence is 63. The absentees without licence or exemption are 650; and the exemptions not notified are 363. The vacancies are 74; the recent institutions, 54; and the livings held by sequestration, 91.

We find a great difficulty in reconciling the returns of these two years: the variations are so considerable as to defeat every attempt to reconcile them.

3. *Abstract of the Number of Resident and Licensed Curates, with the Amount of the Salaries of the Curacies for the year* 1810.

The total number of curates of non-resident incumbents is 3,694. The number of these returned resident within the parish, is only 1,587. The number of curates licensed to the parish is 1808. The number of curates on livings where the incumbents are non-resident by *licence*, is 1745. Of these, 45 have 10*l.* a year; 191 have 20*l.* a year; 428 have 30*l.* a year; 333 have 40*l.* a year; 293 have 50*l.* a year; 208 have 60*l.* a year; 144 have 70*l.* a year; 51 have 80*l.* a year; 7 have 90*l.* a year; 41 have 100*l.* a year; one has 110*l.*, one has 120*l.*, one has 130*l.*, and one has 250*l.* a year. Seventeen of these have the whole of the income.

4. *Abstract of the total Number of Parishes in England and Wales, with their Population; the Number of Churches and Chapels, with the Number of Persons they will contain; and the Number of Dissenting Places of Worship therein.*

There is a manifest defect in this title; it ought to be the number of parishes "containing upwards of 1000 inhabitants." The total number of such parishes is 1881: the total amount of their population, 4,937,782; the number of churches and chapels in such parishes, 2533; the number of persons which these 2533 churches and chapels will contain, 1,856,108; and the number of dissenting places of worship within the same space, 3438.

We wish, for the present, merely to record these returns. We shall probably soon have occasion to refer to them largely. In the mean time, we cannot help expressing our astonishment, that, amid all the alarms excited in the minds of some of our bishops, archdeacons, and divinity professors, for the safety of the church, by Bible societies, Lancasterian schools, methodist chapels, dissenting meeting-houses, enthusiasts within the church and without the church, Gospel preachers, evangelical clergymen, Calvinists, &c. &c., hardly one of them should have been led to contemplate, at least to expose, the far more urgent danger arising from the non residence of the clergy. Whatever evil there may be in the rapid progress of methodism and dissent, they may unquestionably be considered as deriving much of their prevalence from this source; and the writers to whom we allude may be assured, that until the number of active, laborious, pious, *resident* clergy is greatly increased, all hope of arresting their progress is utterly vain. To this point, therefore, should their efforts be mainly directed.

Such of our readers as wish to see this important subject more fully discussed, may turn to our volume for 1811, where, in the review of a Speech of Lord Harrowby (p.380), and of Letters on the State of the Church, addressed to Mr. Perceval (pp. 708 and 778), they will meet with a detailed statement both of the facts and arguments which bear upon it.

MISSION TO TARTARY.

A letter has lately been received from a gentleman at Petersburgh, dated Jan. 17, 1812, of which the following is an extract:—

"Two of my friends, who are returned from the waters of Caucasus, tell me that they passed a fortnight very agreeably with the Scotch Missionaries in that neighbourhood. The principals are the Rev. Mr. Brunton and Mr. Paterson. During the seven years they have been there, they have suffered much from the Circassians; yet, all things considered, they have succeeded much better than might have been expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The Missionaries have a small wooden church; a printing-house, with Arabic types cut in England, for printing and dispersing religious tracts in that language among their neighbours. Mr. Brunton has nearly completed the New Testament; which, considering he was ignorant of the language seven years ago, proves him to be an indefatigable man. They have also a cloth manufactory, and as much land allowed them by the Russian Government as they choose to cultivate; from which they furnish the surrounding country with potatoes, tobacco, &c. In their school they have nearly forty children, who are all instructed in the Christian religion: several of them have been sent from Circassia: the rest are Tartars. This has gained them the good-will of their neighbours. They are often applied to as arbitrators," &c.

AFRICAN AND ASIATIC SOCIETY.

This Society, the public have been already informed, was instituted for the benefit of the natives of Africa and Asia, and their descendants, resident in London and its vicinity.

It provides religious instruction for those connected with it, a public lecture being regularly carried on, every Lord's-day evening, expressly for their benefit; and schools being provided in their respective neighbourhoods, where they are taught to read, to write, and to cast-up accounts, &c.

It induces a habit of economy and foresight, by receiving from its members a small sum weekly, on the principle of a benefit society. Out of the fund thus raised by their individual contributions, they become, on certain conditions, entitled to receive regular assistance and relief in seasons of distress, and in time of old age.

It assists in providing employment for such as are out of situations: the Committee using their individual exertions towards this end, and places being opened as registers, where their applications may be lodged and attended to, viz. No. 421, Oxford-street, and No. 29, St. James's-street.

It contributes to the relief of distressed Africans and Asiatics, whether enrolled as members or not; the Committee regularly meeting once a month expressly for this purpose.

Such are the leading objects proposed by the African and Asiatic Society.

Since the commencement of the Society, 375 persons of colour have joined themselves to it as subscribing members, most of whom have occasionally, and many of them regularly, attended public worship. Some of them are said to give the most satisfactory evidence of repentance towards God and faith in our Lord Jesus Christ, and good hopes are entertained with regard to others. Several of those who have been patronised by this Society have died rejoicing in the Lord Jesus.

Since the last annual meeting, about one hundred and eighty cases of deep affliction have been relieved, and the number of cases of distress continues to multiply; a circumstance which the Committee trust the benevolence of the public will enable them adequately to meet.

The Committee express a hope that the time may come when the funds of the Society will enable them to erect an Asylum for their aged pensioners, and enlarge the sphere of their benevolence to an extent commensurate with the necessities of the distressed natives of Africa and Asia. In the mean time, they are desirous, if possible, to take from the street those miserable objects among them who are found begging. With this view they have thought of engaging some person to receive and employ them according to their several abilities, at a given sum per week for each individual.

Subscriptions and donations to this Society are received by D. Niven, Esq. Treasurer, 15, King-street, Soho; the Rev. George Greig, Secretary, 10, Villiers-street, Strand; or by any Member of the Committee.

* * *We exceedingly regret our inability to insert a tithe of the Religious Intelligence which loads our table.*

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

AN official dispatch from Lord Wellington announces the capture and demolition, on the 19th of May, of the works at Almaraz, on the river Tagus, which the French had thrown up to defend the bridge at that place. By this bridge the communication between the army of Soult and that of Marmont had been chiefly maintained. Almaraz is in the heart of SPAIN, about 90 or 100 miles east of the Portuguese frontier. The attack was planned by Lord Wellington, and executed, in a masterly manner, by Sir Rowland Hill. The difficulties of approach were such, that he was under the necessity of advancing without his battering cannon. He, however, deterred from the attack by this circumstance. He stormed and carried, at the point of the bayonet, fortifications defended by heavy artillery, and with a loss comparatively trivial, consisting in 32 killed, and 144 wounded. About a month's provisions for 3000 men were found in the magazines. The number of French prisoners taken was only 259; a part of the garrison escaped; the rest were either killed in the assault, or drowned in attempting to escape. The great object of the expedition was, however, the destruction of the bridge and of the tête-du-pont, and other fortifications, by which it was defended; and this object was fully accomplished. The communication be-

tween the northern and southern armies has thus been rendered much more circuitous.

The head-quarters of Lord Wellington continued at Fuente Guinaldo, in the neighbourhood of Ciudad Rodrigo; but it was supposed that he would be encouraged, by the success of Sir R. Hill, to make a forward movement towards Salamanca, where the army of Marmont had established its head-quarters.

The dispatches of Lord Wellington speak in very high terms of the efforts of the Spanish Guerillas. They have succeeded in capturing several rich convoys, and cutting off considerable detachments of French troops, in different parts of the Peninsula. General Mendizabel had taken possession of Burgos, on the high road from Madrid to Bayonne, though he probably would hold it only temporarily; and in Catalonia the Baron d'Eroles had continued to make occasional incursions into the French territory, and to lay it under contribution.

The distress for want of provisions is said to be great, and rapidly increasing, in every part of Spain.

The question of peace or war between FRANCE and the kingdoms of RUSSIA and SWEDEN, had not been decided, when the last accounts left the Continent. Bonaparte had arrived at Dresden in the month of May, and was met there by the Emperor of Austria, the Kings of Prussia and Saxony, and other dependent princes. He quitted Dresden, and proceeded to Thorn, on the 2d instant. It is believed that the advance of his armies has been retarded by the want of provisions. In France itself, it is said that this want is most severely felt; and that there have been very considerable tumults in consequence, which the military have been engaged in repressing.

The UNITED STATES have adopted a succession of hostile measures towards this country. Not content with their non-intercourse law, and their embargo, they have entertained measures for avenging on the British creditor the impressment of American seamen, and the issue of letters of marque and reprisal has been openly talked of. It is probable, however, that no very decisive step would be taken in the way of declaring war before the expiry of the embargo, which would take place on the 4th of July; and before that day arrived, the intelligence which must have been received from England would probably give a new colour to the American policy.

SOUTH AMERICA and the WEST INDIES have been visited with the calamity of an earthquake. In the province of Caracas, no less than 10,000 persons are reported to have perished. The island of St. Vincent's has suffered under a similar visitation. In the island of Cuba there appears to have been an insurrection of the slaves, which the government had succeeded in subduing. When the immense importations of slaves from Africa, which have taken place into that island in the course of the last five years (not less, it is calculated, than 200,000) are considered, we cannot wonder at any explosion of this kind which may have occurred.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. It was not before the 10th instant, after an interregnum of about three weeks, that an administration was at length formed. This administration consists of the following persons, viz.: The Earl of Liverpool, First Lord of the Treasury; the Right Honourable N. Vansittart, Chancellor of the Exchequer; Lord Sidmouth, Secretary of State for the Home Department; Lord Castlereagh, Secretary of State for the Foreign Department; Earl Bathurst, Secretary of State for the War and Colonial Departments; Earl Harrowby, President of the Council; and the Right Honourable Bragge Bathurst, Chancellor of the Duchy of Lancaster: the other officers remain as before. From this list it will be seen, that the government continues in nearly the same hands in which it was placed previously to the address of the House of Commons to the Prince Regent, praying his Royal Highness to form a strong and efficient administration.

Parliament has been put into possession of the particulars of the negotiations between the leading political characters in the country, which followed that vote of the House of Commons, and which have terminated in this unlooked-for result. A brief view of them may not be unacceptable to our readers.

Lord Wellesley, on the 22d of May, having received the commands of the Prince Regent to form an Administration, proceeded to ascertain the views of the two great political parties, in respect to the removal of the Catholic disabilities, and the more vigorous prosecution of the war in the Peninsula. Lord Liverpool and the persons asso-

ciated with him in office, declined to take any part in an administration formed by Lord Wellesley. This they appear to have done on the ground that the Marquis Wellesley had given publicity to a statement highly injurious to the memory of the late Mr. Perceval, a few days after the death of that lamented statesman; and that he had also given an unauthorised publicity to the communications which had passed between himself and Lord Liverpool on the subject of his being invited to unite with the remains of Mr. Perceval's administration.

Lords Grey and Grenville signified to Lord Wellesley their disposition to concur in any arrangements which might be likely to produce a strong and efficient administration. On the Catholic question their sentiments were well known. With respect to the war in the Peninsula, they conceived that that must be regulated by circumstances. They felt very strongly, however, the advantages which would result from a successful termination of the contest in Spain, though they entertained doubts as to the practicability of any very increased exertions.

On the 1st of June, Lord Wellesley received full authority from the Prince Regent to form an administration, and was specially authorised to communicate with Lords Grey and Grenville; but the pleasure of his Royal Highness was signified that Lord Wellesley should be First Lord of the Treasury; that Lord Moira, Lord Erskine, and Mr. Canning, should be members of the Cabinet; that Lords Grey and Grenville should nominate, without any exception on the part of his Royal Highness, four other members of the Cabinet besides themselves, if the Cabinet should consist of twelve, or five other members, if it should consist of thirteen persons; and that the remaining members of the Cabinet should be named by Lord Wellesley, either from persons now occupying stations in his Royal Highness's councils or from others.

This proposition Lords Grey and Grenville declined, on the ground that an Administration so formed, instead of being united in principle and strong in mutual reliance (as the times required they should be), contained within itself the seeds of disunion and jealousy, and established a system of counteraction within the Cabinet, inconsistent with the prosecution of any uniform and beneficial course of policy.

In consequence of the failure of this negotiation, Lord Wellesley, on the 3d of June, resigned his commission into the hands of the Prince Regent.

On the 5th of June, Lord Moira proposed to Lords Grey and Grenville an interview, in order to ascertain, by a confidential but unauthorised communication, the probability of their agreeing as to the forming of an administration. The proposed interview was declined by Lords Grey and Grenville, on the ground of Lord Moira's having no authority to treat with them.

On the 6th of June, Lord Moira obtained full powers from the Prince Regent to form an administration, and he had an immediate interview with Lords Grey and Grenville. After agreeing on the several great questions of national policy which respect the Roman Catholics, the war on the Peninsula, and the Orders in Council, Lords Grey and Grenville inquired whether Lord Moira's authority extended to the consideration of new appointments to the great offices of the household. He replied, that he was not shackled in this respect; but that he deemed it objectionable, on public grounds, to make the power of removing the great officers of the household a positive and indispensable preliminary in the formation of a new administration. The Lords Grey and Grenville thought differently: they deemed it necessary to give to a new government the character of efficiency and stability, that the connection of the great offices of the Court with the Administration, should be clearly marked. On this difference of opinion the negotiation broke off.

On the 8th of June, Earl Moira resigned the commission with which he had been entrusted; and, on the same day, the Earl of Liverpool was appointed First Lord of the Treasury. The remaining appointments, which have already been noticed, took place soon after.

The circumstances in these negotiations which strike vulgar observers like ourselves, as extraordinary, are the unbusiness-like method (if we may so express it) in which they appear to have been conducted, and the very trivial points on which they are broken off. A little well-timed concession and forbearance, or a little frank and ingenuous explanation on both sides, would have been likely to remove all the difficulties, and obviate all the misunderstandings, which have taken place. We certainly should have been glad, on many accounts, to have seen a strong administration formed at the present critical moment. As the hopes entertained on this subject have been frustrated, through no fault of the present ministers, we deem it to be the duty of every loyal subject to give them his support as far as he conscientiously

can; and we are sure it is the duty of every Christian to pray for them, that under their administration we may be "godly and quietly governed;" and that, by their endeavours, "peace and happiness, truth and justice, religion and piety, may be established among us for all generations." They may fairly claim, as an administration constitutionally appointed, to be judged by their measures, and not by the distinction which they may have acquired as parliamentary orators, or by the preconceptions which may have been formed, perhaps erroneously, of their capacity to conduct the affairs of the nation. For our own parts, though we highly value great talents and splendid eloquence, as gifts designed by God to promote the happiness of man, though they are often miserably perverted to other purposes, we are disposed still more highly to value the unostentatious qualities of good sense and sound judgment, especially if joined with pure and upright intentions, and more particularly still if they be combined with reverence for the authority of God. Whether in public or in private life, we believe it to be the blessing of the Lord which "maketh rich."

2. The newly appointed Government have at least shewn a strong disposition to do all in their power to conciliate their opponents both at home and abroad. They have announced to Parliament, that the salary affixed to Col. M'Mahon's situation, of private secretary to the Prince Regent, would no longer be a charge on the nation, as had been intended, but would be paid from the Prince's private purse. They have likewise signified that the plan of erecting extensive barracks in Mary-le-bone, and at Liverpool and Bristol, which had caused much dissatisfaction on account of the largeness of the expense, would be abandoned for the present. They have consented to take into consideration; during the recess, the claims of the Roman Catholics, in order to ascertain how far they may be complied with, without compromising the safety of our church establishment. They have agreed to consider also, the state of the tithe-laws in Ireland, with a view to determine, whether any mode can be devised by which the rights of the clergy may be secured, and the inconvenience admitted on all hands to be sustained by the Irish peasantry lessened: and they have, moreover, professed themselves friendly to the adoption of some plan, for diffusing education generally among the poor in Ireland.

3. In addition to these measures of conciliation, the Orders in Council of January 1807, and of April 1809, have been revoked, as they respect America. The intention to revoke them was announced in Parliament on the evening on which these Orders were to become the subject of debate. The act of revocation has since appeared. It states, that a decree of the French Government, dated in April 1811, having been communicated by the American minister, which declared that the Berlin and Milan decrees had been withdrawn, as far as they respected America, Government is disposed to overlook the obvious defects in this instrument, and, conformably to the recent declaration of the Prince Regent (see No. for April, p. 258), to remove the existing restrictions on neutral commerce. It is therefore ordered, that the Orders in Council of January 1807, and April 1809, shall be revoked, as far as regards American ships and property, on the 1st of August next. If, however, the American Government should not, as soon as possible after the notification of this order, revoke their acts of exclusion and interdiction against this country, then this revocation, after due notice given, shall become null and of no effect. All American vessels captured since the 26th of May, for a breach of the former orders, and which shall not have been condemned before the date of this order (the 23d of June), shall not be proceeded against till farther orders; and in the event of the present order being confirmed, they shall be restored, on the payment of reasonable expenses. A right is reserved of restoring, after reasonable notice, the Orders in Council of January 1807, and April 1809, if circumstances should require it, or of taking such other measures of retaliation against the enemy, as may appear just and necessary.

Those who have been accustomed to read our pages, will not be surprised that we should consider this revocation as a measure of very questionable policy. Indeed, we fear, that, whatever relief it may afford for the moment to certain classes of our manufacturers, it will have the ultimate, and not very remote effect, supposing that Bonaparte is determined to enforce what he calls his continental system, of materially abridging British commerce. We will not, however, now enter on that question. It perhaps had become necessary for Government to yield this point to the clamours which had been raised in every part of the kingdom (raised, we admit, by gross delusion and misrepresentation), and to the impression which these clamours, however unreasonable, had made in Parliament. And the concession being made, we shall, for our own parts, rejoice in its producing all the benefits which its most sanguine advocates have anticipated from it. We shall rejoice, if it should remove in any

measure the distress felt by our manufacturers. We shall rejoice if it should prevent a rupture with America, though on this point we have our doubts. We shall rejoice if it should abate the violence of irritation, which has arisen in the minds of many persons at home, and tend to concord and union. And we shall no less rejoice if all our own apprehension of future evil from this measure should be disappointed, though at the expense of our political sagacity; and it shall be found, by the test of experience, to be productive only of pure undefecated good.

4. The budget for the present year, has been opened by Mr. Vansittart. The total charge is nearly 62 millions and a half, of which nearly 55 millions and a half is for England. To meet this charge, a loan of 15,650,000l. in addition to nearly seven millions of Exchequer Bills funded, has been requisite. There is also a vote of credit for three millions of Exchequer Bills; and a further loan of 2,500,000l. has been raised, under the sanction of Parliament, for the East-India Company. The terms on which the loan was negotiated, were, that for every 100l. sterling, the subscribers should receive 120l. 3 per cent. Reduced, and 56l. 3 per cent. Consols. The amount of taxes required to meet this new charge is 1,900,000l. Those which have been proposed, are as follows:

A saving of the bounty allowed on the exportation of printed cotton,	L.308,000
An additional tax of 1½d. per lb. on leather	328,000
An additional duty on glass	323,000
A duty of 10 per cent. more on tobacco	107,000
A regulation of auction duties	100,000
An additional duty of 1d. on letters going more than 20 miles	220,000
An increase in various items of the assessed taxes, amounting to	517,000
	L.1,903,000

No objection appears to have been made to any of the taxes, excepting to that on leather.

5. Mr. Bankes's bill for the abolition of sinecures has passed the House of Commons.

DOMESTIC INTELLIGENCE.

The health of his Majesty continues in the same hopeless state in which it has been for many months.

Major-general Bonham has been appointed Governor of Surinam; and Col. Ainslie of Dominica.

The special commission appointed to try the rioters in Lancashire, has terminated its labours. Eight persons were left for execution; thirteen were sentenced to seven years' transportation, and one to six months' hard labour. May the example prove salutary!

We greatly fear, that the spirit of insubordination in the northern counties is by no means subdued, though kept down by the presence of a military force. Nothing can more clearly prove that distress is not the cause of the outrages that have been committed, but that they originate in a spirit of anarchy and disorder, than this, that the persons who have been apprehended have been persons in full employment, and that some of the districts in which these outrages have prevailed have experienced but comparatively little of the pressure arising from the stagnation of trade.

NAVAL INTELLIGENCE.

We mentioned in our last, the mischief which had been done by a small squadron of two frigates and a sloop, sent out on a cruize from some port in France. They were returning into the port of L'Orient, laden with booty, when they were intercepted by one of our men of war, the Northumberland, and completely destroyed. The two frigates, of 44 guns each, were burnt, and the sloop sunk.

ANSWERS TO CORRESPONDENTS.

To A Constant Reader, who wishes for some popular tract on the nature of the Church of England, we would recommend a small tract by the late Rev. Mr. Drewett, entitled "Why are you a Churchman?"—another by the Rev. Mr. Robinson of Leicester, entitled "A serious Call to a constant and devout Attendance on the stated Services of the Church of England"—and the Sermons of the Rev. Mr. Simeon on the Liturgy, which have recently been published. On the subject of Christian faith and practice, we know nothing better than the Homilies of the Church of England, which may be had in separate tracts, at a very low rate. But there is an endless variety of excellent tracts of this description.

*** *For remaining Answers, see 2d page of blue Cover.*

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RELIGIOUS COMMUNICATIONS.

ACCOUNT OF THE LIFE OF THE REV. HENRY SCOUGAL.

(*Continued from p. 376.*)

AS to the mode of conducting public worship, Professor Scougal was an advocate for liturgical forms. The question concerning the lawfulness and expediency of set forms for public worship, was warmly contested in Scotland, during the seventeenth century. An established Liturgy was considered, by the zealous Presbyterians, as the high road to popish superstition and idolatry; and the *Service Book*, as it was called, was treated by them with almost as little ceremony as the *Mass Book*. On the abolition of Episcopacy, and the suppression of the Liturgy, during the commotions of the civil war, the General Assembly of the Church of Scotland adopted the *Directory for public Worship*, which had been composed by the Westminster Assembly of Divines*, and is usually affixed to the Confession of Faith. The design which the compilers of the Directory had in view, is thus expressed in the preface to that work: "Our meaning is, that the general heads, the sense and scope of the prayers and other parts of public worship, being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God; that ministers may hereby be directed in their administrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture; and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them, but that each one may be careful to furnish his heart and tongue with further*, or other materials, of prayer." "The Directory," says Dr. Hill, in his Theological Institutes, "has been recommended by the General Assembly, since the Revolution, and, as to the substance of it, is generally observed in the Church of Scotland; but the lapse of time and the change of circumstances have introduced various alterations; and it is the friendly intercourse which the ministers of that church have with one another, and the superintending controul of the church courts; it is the spirit of the constitution coming in aid of the good sense of the individual members, rather than any system of positive regulations, that preserves in our republic that degree of uniformity in worship which is essential to an established

* The Confession of Faith, and the Larger and Shorter Catechisms, drawn up by the Westminster Assembly, were also at the same time received as the standards of doctrine in the Church of Scotland; and this is the only instance of a national protestant church having changed its systematical confession of faith since the Reformation.

* The following are the contents of the Directory: 1. Of the assembly of the congregation; 2. Of public reading of the Holy Scriptures; 3. Of public prayer before the sermon; 4. Of preaching the word; 5. Of prayer after sermon; 6. Of the sacrament of baptism; 7. Of the sacrament of the Lord's supper; 8. The sanctification of the Lord's day; 9. The solemnization of marriage; 10. The visitation of the sick; 11. The burial of the dead; 12. Public solemn fasting; 13. The observation of days of public thanksgiving; 14. Singing of Psalms; An Appendix touching days and places of public worship.

church." Professor Scougal availed himself of the influence and authority which he derived from his character and station, to recommend the use of a Liturgy, as being more consonant to the general practice of the primitive times, and more conducive to the edification of Christian worshippers when met together in *the great congregation.* When he was advanced to the chair of theology, he composed a formulary for the use of the cathedral church of Aberdeen, which entitles him to a high rank among devotional writers. It includes every essential branch of prayer; it breathes a fervent spirit of evangelical piety, expressed in a style of majestic simplicity level to every capacity; and upon the whole, may be pronounced not unworthy of those venerable confessors and martyrs of the Protestant cause, to whom we are indebted for our admirable Liturgy.

In maintaining the expediency of liturgical forms, Scougal had the good fortune to coincide with the great oracle of the Presbyterians in doctrine and church government; no less a man than John Calvin himself, whose opinion upon that head appears from the following passage in a letter written by him to the Protector of England, in the reign of Edward the Sixth. "As a form of prayer and ecclesiastical rites, I highly approve that it should be certain; from which it may not be lawful for any minister to depart, as well in consideration of the weakness and ignorance of some, as that it may more plainly appear, how our churches agree amongst themselves, and lastly, that a stop may be put to the giddiness of those who affect novelties *."

The Professor might have appealed in support of his predilection for liturgical forms to the practice of a church, which is unquestionably the oldest of the whole protestant community, I mean the *Unitas Fratrum*, or the church of the United Brethren, known in England by the name of Moravians, whose Liturgy in the main points is in unison with our own. He might also have appealed to the authority of Luther and Melancthon, and of their eminent coadjutor John Bugenhagius; to which he might have added the name of an English nonconformist then living, Richard Baxter, whose praise will be in all *churches of the saints*, to the end of time *. A Liturgy had been used in Scotland, at a very early period of the Reformation, but was soon laid aside, as well as the episcopal form of church government; and the presbyterian discipline and mode of worship were fully established by law before the close of the sixteenth century. King James had no cordial love to this scheme of ecclesias-

* A Liturgy was offered to the public some years ago, by a respectable Dissenting minister †, from whose prefatory address, the following passages are selected: "In our present mode of conducting religious worship, too much depends upon the minister: on this account it is to be feared, that some are too apt to look upon prayer as the business of the minister only, and not to consider it, at least not so much as they ought, as a duty in which they themselves are equally concerned. It appears to me, that our mode of worship is too refined for the young and ignorant, and I am persuaded, that something ought to be done to render our public services less tiresome, and more interesting to such persons. Forms of devotion would give a solemnity, and dignity, to our public worship, and a stability to our religious societies; in which, I think, they are now deficient. Our public worship is too uncertain and fluctuating: it depends on the frame of the person's mind who officiates, which is variable, and it changes when ministers are changed; and it appears to me, that there is something more solemn and venerable in public Liturgies, where responses are used, and where all the people are evidently employed in the worship of their Maker."

† The Rev. Mr. Carpenter.

* The writings of Bennet, in defence of precomposed forms of public devotion, may be recommended to students in divinity; as also a treatise entitled *Apologia*, by the late Rev. John Newton, in a series of letters to an independent minister, wherein the church of Englandman may be furnished both with a sword and a shield.

tical polity, of which he gave the most unequivocal proofs, soon after his accession to the throne of England, when the hierarchy was restored: although the accustomed form of presbyterian worship was retained, he would gladly have introduced the English Liturgy, but he knew the temper of the nation too well to venture precipitately upon such a step. By way of feeling the pulse of his people, he recommended, on the restoration of prelacy, that several rites and ceremonies should be transplanted from England, and engrafted upon a stock which he soon found not to be very congenial to their nourishment and growth. So general and so violent was the opposition to this supposed approximation towards the idolatry of the Romish ritual, that no further innovations were attempted during the reign of James. His successor, Charles the First, imprudently made the attempt to overthrow the national worship, and to establish a Liturgy, which excited tumults and insurrections, that terminated in the destruction of the episcopal order, the abolition of the ceremonies which had been introduced by James, and the re-establishment of the presbyterian discipline and worship with new vigour and fervour. Thus matters continued until the restoration of Charles the Second, when episcopacy was restored with an intermixture of presbyterian discipline. "But the prelates," to borrow a passage from a late historian *, "intent on the acquisition of power, had introduced no material innovation in the worship or rites of the church. Its worship was still extemporary, or exchanged in some congregations for a portion of the Liturgy. The sacramental rites were administered without kneeling, or the sign of the cross; and as the surplice, the altar, and the offensive ceremonies of the preceding reign were not generally revived, an uniform mode of worship was not difficult* to be restored." The bishops, however, did not make the attempt to establish uniformity in worship; and it was impossible that an established church could exist in peace or vigour under so vague and undefined a scheme of discipline and worship as prevailed in Scotland, between the period of the Restoration and the Revolution; an unhappy period; the annals of which were marked by an unrelenting spirit of persecution on the one hand,—and on the other, by a sour, narrow, unaccommodating temper, which spurned the olive-branch when held out by that truly apostolical man, Archbishop Leighton. In such a state of things, it must be allowed that Professor Scougal had a difficult and delicate part to perform; and with what success he performed it, the reader may be left to judge from the following passage in Dr. Gairden's funeral sermon. "Yea, the several sects among us lament his loss, and seem to confess that a few like him would soon heal our *schisms*."

It was unfortunate for the episcopal church of Scotland that there were but few men at that time like Scougal, among her dignified ecclesiastics. The primate, Archbishop Sharp, had rendered himself odious to the Presbyterians by his dissimulation and treachery at the period of the Restoration. On the subject of church government, he displayed all the high notions of Laud, without any of his private virtues; and the men whom he recommended to fill up the vacant sees had generally few † pretensions to the character of Christian

* Malcolm Laing's History of Scotland, vol. ii. p. 40.

* Perhaps not, had the bishops been, generally speaking, such men as Leighton and Scougal, and the great body of the inferior episcopal clergy possessed of the spirit and temper of Burnet, Nairn, and Charteris.

† "I observed," says Bishop Burnet, "the deportment of our bishops was in all points so different from what became their function that I had a more than ordinary zeal kindled within me upon it. They were not only furious against all that stood out against them

bishops—although there were at that time, both of the episcopal order and among the inferior clergy, men who would have done honour to the purest age of the church. The father of Professor Scougal, who was bishop of Aberdeen, approached nearer to the fervent piety of Leighton than any of his contemporaries, and governed his diocese in a manner which shewed that he united, in an uncommon degree, the wisdom of the serpent with the innocence of the dove. Sharp was the last man that ought to have been pitched upon for the primacy. This *unhappy man*, as Bishop Burnet styles him (and no one knew him better) formed a perfect contrast to Archbishop Leighton, whose pacific and healing counsels he contemptuously rejected. Leighton, with a view to unite the two great parties into which the nation was divided on the point of ecclesiastical jurisdiction, proposed to the Primate the adoption of Archbishop Usher's scheme of reduced episcopacy; but Sharp, although he himself had been bred a presbyterian minister, would listen to nothing short of the re-establishment of episcopacy in its ancient vigour and splendour,—a notion the most visionary that could be conceived at that juncture, and which shews how completely the mind of Sharp was intoxicated by pride and ambition.

Another design which Leighton had much at heart, was, the introduction of a more regular and uniform mode of public worship. He was aware that any attempt to establish the English Liturgy must prove abortive, although no man more cordially approved that Liturgy in every part than he did. He was very much disgusted with the manner in which the generality of the presbyterian clergy performed the devotional services of the church; and he proposed a middle way between the platform of the Directory, and the service of the Church of England, as the best calculated to promote general harmony. But the Primate would neither listen to this proposal, nor bring forward a plan of his own; and every man was left to model the service of the church according to his own fancy. Sharp and his creatures, being wholly bent on the acquisition of power, had no leisure, nor inclination to follow the path marked out for them by Leighton; and thus, as Bishop Burnet observes, that good man "quickly lost all heart and hope, and said often to me upon it, that in the whole progress of that affair, there appeared such cross characters of an angry Providence, that how fully soever he was satisfied in his own mind as to episcopacy itself, yet it seemed that God was against them, and that they were not like to be the men that should build up his church."

From the hints that are scattered in the miscellaneous remains of Leighton, respecting the mode of conducting the services of the sanctuary, there is no room to doubt, that his views on this subject were congenial with those of Professor Scougal; and had the task of regulating the external order of public worship been committed to them, they would have accomplished it

but were very remiss in all the parts of their function. Some did not live within their dioceses; and those who did, seemed to take no care of them: they shewed no zeal against vice; the most eminently wicked were their particular confidants: they took no pains to keep their clergy strictly to rules and to their duty; on the contrary, there was a levity and a carnal way of living about them that very much scandalized me." Hist. of his Own Times, vol. ii. folio edit. page 217. The same author thus speaks of the inferior episcopal clergy in the west of Scotland: "They were generally very mean and despicable in all respects; they were the worst preachers I ever heard; they were ignorant to a reproach, and many of them were openly vicious; they were a disgrace to the sacred function; those of them who arose above contempt or scandal, were men of such violent tempers, that they were as much hated as the others were despised." Such was the state in which Leighton found his diocese.

with credit to themselves, and with profit to the church.

The presbyterian church had a systematical Confession of Faith; a Directory for the performance of all the duties of the pastoral care; and a regular plan of church government and discipline; but the ruling men in the episcopal church appear to have consigned those important considerations to the chapter of accidents*—intent upon one object, namely, the acquisition of power. From Archbishop Leighton's charges, may be seen how anxious he was for the establishment of a regular plan of public worship; and Sharp's time would have been well employed in the formation of a ritual according to the plan chalked out by that excellent prelate, in his Directions to the Clergy of the Diocese of Dumblane; or if he had ordered the Liturgy composed by Professor Scougal, to be introduced into the cathedral churches and the universities. That excellent formulary, which reflects so much credit upon the talents and the piety of its author, begins with a prayer which exhibits a fine specimen of adoration, confession of sin, and supplication for mercy and grace: then follows an order for reading the Scriptures, and then the Decalogue: to which is subjoined a form of thanksgiving, with an intercessory prayer, and a petition for blessings temporal and spiritual. Such was the order of the morning service.

The prayer which begins the evening service, is the same in substance with the first prayer in the morning service, but varied in expression. It is drawn up in a spirit of true humility, and in a style of majestic simplicity, well calculated to kindle in the breast a flame of pure and rational devotion. This prayer is followed by an order for reading the Scriptures, then the *Te Deum laudamus*, closing with a prayer which includes intercession, supplication, and petition*.

Rites and ceremonies, postures and vestments, days of feasting and abstinence, were fertile sources of controversy in the days of Scougal. The flame of controversy on those points was first kindled, in the reformed Church of Scotland, by the ill-judged zeal of King James the First, who, after his accession to the throne of England, proposed the adoption of the following rites and observances; kneeling at the Sacrament; the administration of Baptism and the Eucharist in private; Episcopal Confirmation; and the celebration of the Festivals of the Church of England. To these his son Charles, under the guidance of Laud, added ceremonies still more offensive to the Presbyterians, who formed a great majority of the nation. The cross in baptism, kneeling at the altar, bowing at the name of Jesus, wearing a surplice, and the observance of Christmas and Good Friday, were considered by the Presbyterians of that day as *fond things vainly invented*, and nearly akin to popish superstition and idolatry. Scougal laboured, as much as in him lay, to heal the breach that had been made by those unedifying debates. He lamented that

* Archbishop Leighton laboured to direct the zeal of the Primate to matters of prime importance, and was anxious (to use the words of Bishop Burnet) "to try how they could raise men to a truer and higher sense of piety, and bring the worship of the church out of their extempore methods into more order, and so to prepare them for a more regular way of worship, which he thought was of much more importance than a *form* of government." "But" (as the same writer subjoins) "he was amazed when he observed, that Sharp had neither formed any scheme, nor seemed so much as willing to talk of any. He reckoned, that in the next session of Parliament, they would be legally possessed of their bishoprics, and then every bishop was to do the best he could to get all once to submit to his authority; and when that point was carried, they might proceed to other things as should be found expedient."—Burnet's History of his Own Times, vol. i. p. 140.

* This admirable formulary is now out of print.

good men should wrangle about matters which were in themselves indifferent, and not condemned by the word of God; and recommended, both from the pulpit and the chair of divinity, charity, candour, and forbearance, on such topics. He manifested the same moderate and pacific spirit which had been displayed in circumstances nearly similar by Melancthon, during the controversies to which the *interim* had given birth. Although it cannot be denied by any who are well acquainted with ecclesiastical history that the observances of the episcopal church of Scotland, at this period, had the sanction of primitive usage, and were by no means at variance with reason or common sense, yet they were regarded by the zealous Presbyterians with as much horror as if they had been acts of the grossest idolatry; and many of them would have opposed to the death, the wearing of a linen robe, or the bowing at the name of Jesus.

Take the following specimen of the spirit which was manifested by Scougal on such topics of controversy, from the introduction to a sermon which he preached on the festival of the Nativity. "The observation of festivals being one of those balls of contention which have been tossed so hotly in the religious debates of this unhappy age, it may perhaps be expected that we should begin with a vindication of this day's solemnity from the exceptions that are wont to be taken against it, and that the one half of our sermon should be spent in apology for the other. But I hope we may well enough spare the pains, and employ the time to better purpose. For you who are assembled in this house, are persuaded, I trust, of the lawfulness of your own practice, and we cannot direct our speech to those that are absent from it. And really it were to be wished, that there were less noise and debate about matters of this nature; and that, being agreed in the more substantial parts of religion, we did all charitably acquiesce in that excellent advice of the Apostle, which he giveth in a parallel instance, *Let not him that eateth, despise him that eateth not; and let not him that eateth not, despise him that eateth.* And then, as we shall not abate any thing of that love and reverence which we owe to the piety and truth of those who differ from us in so *small matters*, so we might hope they would not be hasty to condemn us, if, in compliance with the practice of the antient church, and the present constitution of our own, we take the occasion of this season, with thankfulness, to remember the greatest benefit that ever was conferred on the children of men, and at this time perform that service which can never be unseasonable."

(To be continued.)

For the Christian Observer.

CORRECTIONS OF OUR PRINTED HEBREW BIBLE.

THAT the printed editions of the Hebrew Bible, whence our English version was made, were in some places incorrect, has been so fully proved that it can hardly admit of a doubt; as some of these errors have affected our English text, and rendered it obscure and even contradictory in several places, which may not have escaped the notice of attentive readers, I send a few remarks tending to point how, in the different instances of *omissions, additions*, or *alterations*, our printed text may be corrected, and on what authority; considering that though these things are well known to critics and scholars, they may be new to your unlearned readers.

Omissions.

Gen. iv. 8. "Cain talked with Abel his brother, and it came to pass when they were in the field, &c." English version.—The Jews confess a defect in the Hebrew text in this place, and the Samaritan Pentateuch and the Septuagint version supply it thus; "Cain said to

Abel his brother, *Let us go into the field:* and it came to pass, &c." This omission (for doubtless it must be esteemed one) must have happened very early, for all the other Greek versions follow the Hebrew: Clemens Romanus and Philo Judæus quote it from the LXX. The clause, thus restored, renders the sense more perfect.

Gen. xxxv. 22. After the words "Israel heard," the Jews acknowledge a defect; and in the Septuagint there is added this clause, "*and it was evil in his sight.*"

Ex. xii. 40. Here the Samaritan Pentateuch, and the Septuagint read after the words "the sojourning of the children of Israel which they sojourned in the land of Egypt, *and in the land of Canaan,*" (some Greek copies have also "*they and their fathers*") "was 430 years." This addition is necessary to make the text true, for the Israelites were but 250 years in Egypt; but from the call of Abram and the *promise*, to the Exodus and the giving of the Law, was 430 years; Gal. iii. 17. Compare also the ages of Kohath, Amram, and Moses, Gen. xlvi. 11. Ex. vi. 20. This is one of the places which the Rabbins say, were intentionally altered by the seventy translators. Dr. Buchanan's Indian Roll confirms the Hebrew reading, (see Christian. Observer, March, 1810), which leads me to think it not so old as is generally supposed.

Gen. ii. 24, read "they *two* shall be one flesh." This reading *is* supported by the Samaritan Pentateuch and the LXX, and is confirmed by quotations in the New Testament, in early Christian writers, and in Philo.

Ex. vi. 20, The Samaritan Pentateuch, and the LXX read, "she bare him Aaron, and Moses, *and Miriam, their sister.*"

Num. xxii. 5. Heb. "the land of the children of his people." Sam. and Vulg. "land of the children of Ammon," which better suits the context. The mistake arose probably from the omission of *nun final*, עמי for עמן

Deut. x. 6. Here Aaron is said to have died *in Mosera*, which contradicts Num. xx. 22. The Samaritan corrects this error by supplying the *stations* that were omitted in the Hebrew, viz. Gudgad, Jethabatha, Ebronah, Esion-gaber, *Hor*, where Aaron died, and thus renders the text consistent. Compare Num. xxxiii. 38.

Jos. xv. 59, 60. Between these verses the LXX inserts the names of eleven cities, and among them "*Ephratha, which is Bethlehem.*" This may have been an accidental omission, but left uncorrected by the Jews intentionally, because it is the only place that confirms Mic. v. 2. that Bethlehem was so called.

1 Sam. x. 21. On the authority of one MS. and the LXX, add, "*and when he caused the family of Matri to come near, one by one.*" An addition rendered necessary by the context.

Alterations.

Num. xii. 3. For ענו *meek*, read, on the authority of sixteen MSS. ענה *gave out answers*. This is true; but Moses does not represent himself as endowed with extraordinary meekness: see Dr. Adam Clarke's commentary on the place.

Jos. xxiv. 19. Instead of לא תוכלו "ye *cannot* serve," which seems extraordinary, read לא תחדלו "*cease not to serve*," which is consistent with the context, and the exhortations it contains to serve God.

2 Kings viii. 10. Read, "say thou shalt *not* certainly live"—which suits the rest of the verse, by putting לא as it is in the text, for לי as it is in the margin and in our English version.

Isa. xxx. 32. Two MSS. read מוסרת *a rod of correction*, for מוסדת *a grounded staff*.

Additions.

2 Kings vii. 13. The clause here repeated is omitted in several MSS. and in the LXX.

2 Kings viii. 16. *Jehoshaphat being then king of Judah* is an improper translation. The words are omitted in two MSS. and in the

LXX. The two last verses of 2 Chron. are added from the beginning of Ezra, which in some MSS. follows Chronicles.

Kennicott's dissertations on the state of the printed text, and his remarks on select passages of Scripture, written in English, will afford further information on this subject.

Φ.

FAMILY SERMONS. No. XLIII.

Psalm lxxxiv. 1, 2.—*How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God.*

THIS Psalm was probably composed when the writer of it was prevented from going up with the people to the temple, at one of the great festivals of the Jews; and it gives a just view of the feelings of every devout person, when unable to attend the public worship of God. Let us attend to the thoughts which fill his mind.

"How amiable are thy tabernacles, O Lord of hosts!" How much beloved, how worthy of being beloved are thy tabernacles, which thou honourest as the place of thy residence, and in which thou meetest thy people to pardon and bless them! "My soul longeth, yea even fainteth, for the courts of the Lord," which I have been prevented from attending; "my heart and my flesh crieth out for the living God." Happy the very birds which enjoy the privilege denied to me, of taking up their abode near thy altar: but how much more happy they "who dwell in thy house," and are there continually engaged in "praising thee!" "O Lord God of hosts, hear my prayer: give ear, O God of Jacob." Look with pity on the darkness of my soul, now banished from thy house; "for a day in thy courts is better than a thousand; I had rather be only a door-keeper in the house of my God, than to dwell" in state and splendour "in the tents of wickedness. For the Lord God is a sun and shield. The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."

Such were the feelings of a devout worshipper of God under the Jewish dispensation, and who must have seen but darkly the great truths which serve to exalt and animate the worship of the Christian. He had not seen God giving up his only begotten Son, to die as a sacrifice for our sins; nor knew what it was to draw nigh to an infinitely holy God, as a reconciled Father, through the mediation of his Son. His views were at least darkened by veils, and types, and shadows. On us, however, the Sun of righteousness has risen with healing in his rays. The shadows of the night are fled away. We all behold with open face the glory of the Lord, and therefore we ought to worship him in spirit and in truth. How dear ought his ordinances to be to our souls! How highly ought we to value the privileges which each returning Sabbath brings with it! How ought we to rejoice, in going up to the courts of the Lord, with the multitude of them that keep the day holy, and, in the language of the Psalmist, to say, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea even fainteth, for the courts of the Lord: my heart and my flesh cry out for the living God."

But attendance on the public worship of God, is to be considered, not merely as a source of enjoyment, but of unspeakable benefit to the soul. This will appear more clearly, if we consider man under several points of view.

1. *As liable to suffering and affliction.* When I look around me in the world, I see many vigorous in health, blooming in youth, and flourishing in prosperity; but among these is there one whom we can pronounce to be safe from future sorrow, of whom we may not venture to foretell, that the time will come when his soul will be torn with an-

guish, and his spirits overwhelm
with grief? No. "Man is born to
trouble, as the sparks fly upward."
He is subject to changes of fortune,
as unlooked for as they are bitter.
He is daily liable to become the
prey of cares and fears, of anxiety
and disappointment. Religion, view-
ing man in this light, as an heir of
trouble, has appointed the worship
of God, and communion with him, as
a sure refuge. To his house, as to
an asylum, does God invite the
mourner, the widow, and the orphan;
the diseased in body, and the de-
jected in mind; the destitute, and
the friendless, to turn their steps.
Here the oil of joy is poured into
their wounds. Here they are sooth-
ed with the sweet sounds of hope
and comfort. Here they are taught,
what, perhaps, they had no friend
to point out to them before, that all
their afflictions are appointed by
God, but that they are appointed in
mercy and love; that he feels for
the sufferers while he afflicts them;
that man is a sinner, and has depart-
ed from God, and that God sends
suffering in order to bring back his
wandering child to himself. Here
they learn, that their heavenly Fa-
ther's ear is ever open to the cry of
such as are in distress; and that if
they truly desire that their trials
may be sanctified, he will assuredly
hear and succour them: He will
give them strength from above, will
fill their souls with hope and com-
fort; and, in his own good time,
will give them a happy issue out of
all their troubles. How excellent is
this appointment, which may thus
be made the means of conveying
peace to the troubled mind, and
hope to the despairing! How many
thus receive comfort, who would
find it no where else! Let the
wretched, the afflicted, the de-
spairing, view the house of God in
this light, as intended by him for
their refuge, and let them hear the
Divine words, which "proclaim good
tidings to the meek;" which are
ordained to "bind up the broken-
hearted, to comfort all that mourn; to

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rich, of a healthy
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tionate, his children du
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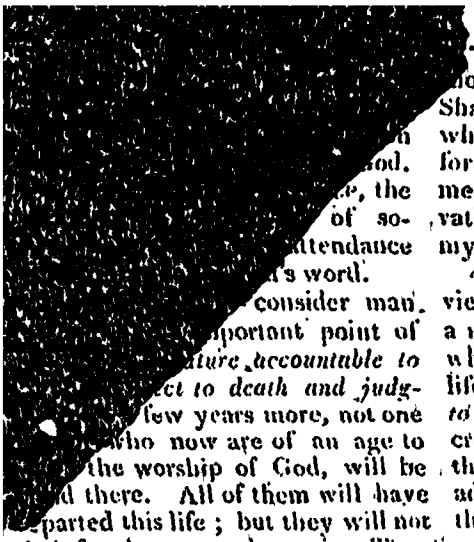
happiness. Every man's happ
has thus been placed by Provide
in some degree, in the power o
others; in order that every man,
feeling the importance of society to
himself, may see the necessity of
promoting the general good. Now
public worship is well fitted to form
men for the due discharge of social
duties. It teaches them, that they
are accountable creatures; that there
are duties owing by them to others,
which they are bound, if they would
please God, conscientiously to dis-
charge. The wife must be obedient,
and the husband affectionate; chil-
dren dutiful to their parents, parents
tender to their children; servants
submissive to their masters, masters
kind to their servants. These im-
portant duties might indeed be
taught in private, as well as in pub-
lic. But how seldom is it that they
are taught in private! Many are un-
able to read themselves; and they
have no instructors to speak to them
of God, and of their duty to him as
members of society. Others who
can read, are too poor to buy books,
have little leisure to read, and little
capacity to reflect on what they
read. Many have no religious friend
to point out and enforce their duty.
They meet with persons who inflame
their passions and corrupt their
minds, and teach them resistance
instead of submission, and contempt
of authority instead of obedience to
it. A great part of mankind would
never know, that they must answer
to God for their behaviour, as wives



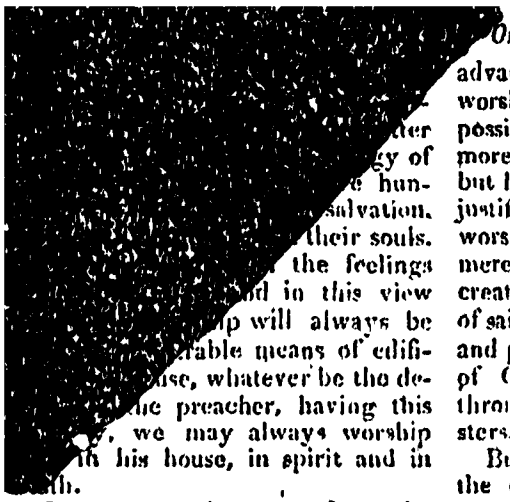
...ould be my great aim in life? Shall I spend my money for that which is not bread, and my labour for that which satisfieth not? Let me rather seriously think of my salvation, and, ere it is too late, make my calling and election sure.

4. These observations open to our view a new scene, and set before us a new kind of life; a spiritual life, wholly different in its nature from a life of sense. *Man has his salvation to secure.* He is a fallen, guilty creature, requiring to be renewed in the image of God, before he can be admitted into heaven. Whatever the world may think, this is the most important object which can occupy his mind. It is the one thing needful, in comparison of which all other pursuits should be suffered to hold but a secondary place. Now the public ordinances of divine worship are calculated to awaken and to cherish an attention to this spiritual life. By means of them, the conscience is convinced of sin, and man is taught to know his true character, as a guilty sinner in the sight of God: he is at the same time exhorted to flee from the wrath to come, warned that there is but a step between him and death, and entreated, in the name of God, to repent of his sins, and to lay hold of the Refuge set before him in the Gospel. Some hear and believe: they pray and humble themselves before God; but they meet with many and great difficulties from the world, the flesh, and the devil. Their resolution flags; their faith is staggered; they are assaulted with temptations; but they repair to the house of God, and there those temptations are exposed, their wavering faith is confirmed, and their languishing hopes revived. It is one of the chief objects of the ministers of Christ, to assist their flock in this great work of their salvation. They have to caution them against the snares and dangers of the world: to point out to them the devices of Satan; to animate them to renewed obedience; to exhort them not to fail of the grace

of God; to assure them of final victory, if they faint not in the day of trial; and to encourage them, as soldiers of Jesus Christ, to fight the good fight of faith, and lay hold on eternal life.

5. But this is not all. Man remains to be considered as *a member of Christ, and an heir of the kingdom of heaven.* The ordinances of public worship are designed to communicate, to those who will attend them, the blessings of the Gospel. There Christ, the Head of the church, meets his servants, who are the members of his body. There his ministers explain to a ruined world the invaluable blessings purchased by the blood of a dying Redeemer. They set before men the rich promises he hath given to all who believe. They entreat the trembling penitent to rely on the all-sufficient grace and infinite mercy of a Saviour. They encourage the feeble-minded to come boldly to him who will not break the bruised reed, nor quench the smoaking flax; who was himself tempted in all points like as we are, sin only excepted, that he might know how to succour them that are tempted. They tell of the power which his Spirit exerts in purifying the hearts of believers by his grace, and subduing in them the dominion of every evil and corrupt affection. They labour to establish their hearers in the knowledge of Jesus Christ as their Saviour, to cherish a spirit of communion with him as their Lord and Master, to enlighten their souls with the beams of divine truth, and to comfort their hearts with the sense of his care and love; that so they may joyfully pass through the troubles and trials of this mortal life, and always be cheered by the bright prospect of eternal glory above, secured to them by the promise and grace of their Lord and Saviour.

Oh blessed end of the ministry! In this light, then, let us look on the end of the labours of those who minister among us. They earnestly desire that we may enjoy in our



advantage of public over private worship is manifest. A man may possibly be much more learned, and more religious than his minister; but he would not on that account be justified in withdrawing from public worship. We go to church not merely to be taught by a fellow-creature, but to meet the assembly of saints; to join with them in prayer and praise, and to receive the truth of God, conveyed to our souls through the mouths of his ministers.

But would we effectually profit by the ordinances of public worship, we must prepare ourselves beforehand. We must not engage in them with a vain, light, and trifling mind. We must pray earnestly that God may be with us. We must consider the great work we have to do, and the great blessings which God is willing to bestow. We must go as into the presence of the great God, to hold communion with him, and to receive from his bounty blessings of unspeakable value. The time is lost, if we do not enjoy a spirit of real prayer and praise. The house of God will be a witness against many. It will testify against them, that there they mocked God by bowing the knee, while the heart was far from him. It will testify, that there they heard the offers of Divine mercy, but rejected them. It will also be a witness, blessed be God, in favour of many; it will testify the sincerity of their prayers, and the warmth of their devotion, and their attention to the word of God. God grant that there may be many found at the last day, and that we may be of their number, who can appeal to the Sabbaths here spent, and tell of the benefits derived from them; who, from the joy which they found in the temples of God below, can look forward with holy rapture to his paradise above, and apply the words of the text in their highest and noblest sense. "How amiable are thy tabernacles O Lord of hosts! My soul longeth, yea even fainteth, for the courts of the Lord: my

Let us ever then attend on the worship of God, with seriousness and earnestness. Many fail of receiving advantage, because they either expect none, or they expect none that is of much importance. If, for instance, we only expect to be entertained in the house of God, our object is most unworthy. The point at which we should aim, is, to have our consciences touched, and our hearts interested against sin, and impressed with horror at the very thought of transgressing the commandments of God. We ought to go up to the house of God, not to be amused, but profited; and that sermon alone is useful, that worship alone is acceptable, after which we retire home, more separated from the world, and more alive to God; more deeply humbled by a sense of our sins, and more comforted by the knowledge of the grace of God in Christ Jesus.

There is one point of view in which the ordinances of public worship are particularly interesting. *God has promised them his blessing.* It is God, therefore, not the preacher, whom we are to meet. It is God speaking to our consciences by the voice of his minister. Christ hath promised, that wherever two or three are gathered together in his name, there will he be in the midst of them. In this sense, we may justly say of public worship, "This is no other than the house of God and the gate of heaven." In this respect, the

heart and my flesh crieth out for the living God." Now unto the King eternal, immortal, and invisible, the only wise God, our Saviour, be honour and power everlasting. Amen.

To the Editor of the Christian Observer.

In answer to the request expressed in your number for January last, p. 19, by a constant reader of your useful work, I beg leave to offer the following familiar thoughts on the duty of *self-examination*. Should they prove sufficiently correct for the pages of the Christian Observer, I hope their insertion will excite a more serious attention to this important part of personal piety; and I should be happy to see this too much neglected subject receive, from the pen of some abler correspondent, a more enlarged and complete illustration. Wishing your judicious miscellany may increasingly promote the principles of pure and practical religion,

I am yours, &c.

G. B.

A SUMMARY VIEW OF THE DUTY OF SELF-EXAMINATION.

"Man know thyself," is one of the most useful and comprehensive precepts in the whole compass of Christian morals. Among the many highly important and interesting subjects which religion presents to our serious consideration and study, God and our own hearts are the chief. If men continue ignorant of their Creator, and strangers to themselves, of what avail will be the acquisition of all other kinds of knowledge, however highly esteemed among men? The fathers, and early reformers of our Christian church, express the high estimation they entertained of the value and utility of self-acquaintance, in the Homily on the Misery of all Mankind, which says, "a true knowledge of ourselves is very necessary, to come to a right knowledge of God." It is in retirement, and by self-converse, that we gradually gain the best ac-

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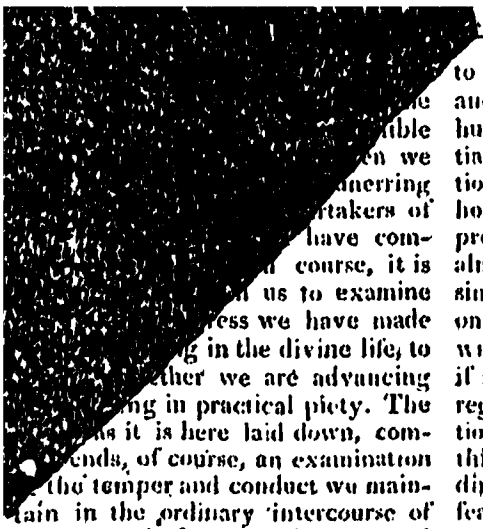
The appointed means of attaining this knowledge is self-examination; which has for its object a just acquaintance with ourselves, particularly with our moral or spiritual state before God. The object of examining the spiritual state of our souls before God is to ascertain whether we are renewed or unrenewed in the spirit of our minds, in a state of holiness or sin. It is of the utmost importance to know this; because our happiness or misery, both here and hereafter, is inseparably connected with it. Here the first inquiry is not, what measure or degree of holiness or piety we possess; but whether we are at all the subjects of the regenerating and transforming grace of God. On the commencement of self-scrutiny, the question which it most behoves us to ask, is not, whether we are "strong in the faith;" but simply, whether, judging by a faithful comparison of our hearts and lives with Scripture, we are possessed, in any degree, of that divine principle which purifies the heart, operates by holy love, and produces a life devoted to God. If this distinction be kept in view, it will secure the mind from much perplexity and indecision in the performance of this duty. It should be remembered, however, that satisfactory evidence of the true state of our souls is not to be attained on a single scrutiny, however solemn and impartial. This is ordinarily the result of much experience and earnest prayer, of frequent and vigilant



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ends, of course, an examination
the temper and conduct we main-
ain in the ordinary intercourse of
society, and of the consistency and
correspondence of our practice with
our profession.

The *obligation* which all profess-
ing Christians are under to the prac-
tice of this duty, arises from the Di-
vine command. The duty of self-
examination is clearly and expressly
enjoined in the word of God, 2 Cor.
x. 5. 1 Cor. ii. 28—31. It stands
therefore, in this respect, on the
same footing as repentance, faith, or
obedience to the Divine will: we
have also the example of the holiest
men in every age of the church, to
incite us to the performance of it.

But even if no express command
had been given to us, the obligation
of self-scrutiny would hardly have
been less binding than it is. The in-
dispensible necessity of it would have
been sufficiently evident, had we only
considered the depravity and deceit-
fulness of the human heart, the great
tendency there is in us to flatter our-
selves, our proneness to form our
estimate of ourselves from the opi-
nion which others may express.
But, above all, the dreadful and irre-
parable ruin which must attend a mis-
take with respect to our real charac-
ter before God, establishes the ne-
cessity of this duty, on the most un-
questionable grounds.

Let us consider also, in this view,
the advantages attending it. By en-
abling us to penetrate into the in-
most recesses of our minds, self-
inspection will prove the best means
to subdue our pride, our prejudice,
and self-conceit, and to promote true
humility, circumspection, and Chris-
tian candour. It will also lay a ra-
tional and solid foundation for holy
hope and joy, in the immediate
prospect of an eternal world. The
almost overwhelming sense of past
sins, which, not unfrequently, rushes
on the conscience in a dying hour,
will, at least, be greatly moderated,
if not prevented, by a stated devout
regard to the duty of self-examina-
tion through life. Nor is there any
thing which will more effectually
diminish, if not entirely remove, the
fear of death, than a solid scriptural
evidence of the right state of our
souls before God; so that when call-
ed to encounter with the last enemy,
his terrors will be removed, and we
shall be enabled, through Divine
grace, to triumph over death and the
grave. Besides this, by frequently
bringing ourselves to the test of
God's word, and impartially com-
paring our heart and life with its
divine precepts, we shall more ef-
fectually escape the snares of satan,
more consistently maintain a conver-
sation becoming the Gospel, and
walk more worthy of the holy voca-
tion wherewith we are called.

But, in urging the necessity and
importance of this duty, it is not to
be understood, that the most diligent
and scrupulous examination will ever
place any one in a holy and safe
state of mind, or be the means of
imparting a devout or spiritual frame
of heart. It is rather to be viewed
as the means of ascertaining our de-
fects, and thus leading us to hum-
ble ourselves before God in repen-
tance, and to implore his grace;
of ascertaining also our progress in
the divine life, and thus exciting
our gratitude to Him who has, by
his grace, thus far conducted us on
our way to the heavenly rest.

Though the Scriptures prescribe
no particular rules by which we
must proceed in the discharge of this
duty, they afford sufficient informa-
tion to direct and decide all our in-
quiries. Unquestionably, it should

be entered on with the utmost seriousness and deliberation, and always accompanied with earnest prayer for the Divine assistance, and for the special direction and blessing of God; without which, all our efforts will be vain and fruitless. The most general complaint among Christians in the practice of this duty is, the want of sufficient stedfastness of thought. Indeed, we have too much cause to deplore the instability of our minds in all the duties of devotion; especially in those which are most spiritual, and which call for the most fixed attention.

In this duty, especially, we find the absolute necessity of the promised agency of the Holy Spirit, to preserve the mind in an intent, and still more in an impartial, frame. But while we earnestly implore the effectual influence of Divine grace, we should on no account omit the use of all the other means which are adapted to secure the proposed end; such as selecting the most convenient time that our circumstances will allow for retirement, taking care to preserve a faithful recollection of those failures in duty, or tendencies to failure, which call for peculiar vigilance, and more earnest supplication; avoiding places and persons, which expose us to temptation; availing ourselves of the counsel of judicious friends, &c. &c.

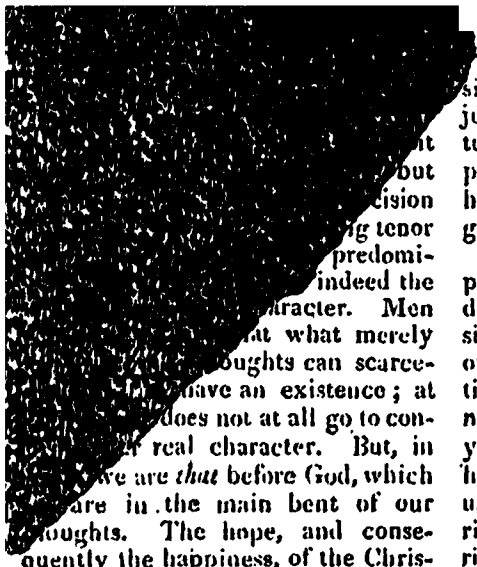
In every part of the proposed investigation, the Holy Spirit of God must be our guide, and the Scriptures our only rule of judgment; and the scrutiny, to be effectual, must be careful, impartial, and rigorous. A transient glance, or a casual view, will be insufficient and unavailing. The human heart is "deceitful above all things, and desperately wicked," and must be examined in every variety of aspect, and especially in respect to the tendency of its prevailing desires, and prevailing habits, both of thought and action.

We can never form a right judgment of ourselves, from partial and detached views of our feelings, character, and conduct. We must pay

[redacted]

moral and religious state.

With the view of still more satisfactorily ascertaining, whether a radical change has been effected in our hearts and lives, we ought impartially to compare our present with our former moral condition and habits; particularly at the time when we had no serious concern about the salvation of our soul. In this scrutiny, we should well weigh the difference between the predominant principles and pursuits of our heart and life, now and formerly, as well as the motives which have influenced the change. Do we conscientiously abhor and abstain from whatever gratified our carnal propensities in the days of our ignorance and sin? Have we relinquished the world, as our ultimate rest and portion, as the prevailing object of our cares and anxieties; and are we now seeking our supreme satisfaction, in the favour and service, and everlasting enjoyment of God? Are we so enlightened as to perceive the infinite value and importance of divine and spiritual things, and to prefer and delight in them above all the pleasures and possessions of the present life? In these respects, has a perceptible change been effected in the deliberate assent of our understanding, the determination of our will, and the delight of our affections? If so, a Divine renovation has been wrought in us; we are truly renewed in the Divine image. This is a plain and safe rule, by which to judge of our moral charac-



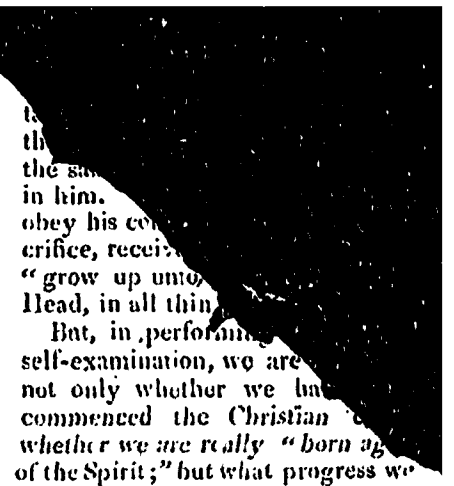
sions. He has formed a new and just estimate of the present and future life, has adopted new principles of thought and action, directs his endeavours to new ends, and is governed by new motives.

By attending to these general principles, we shall surely find no difficulty in determining whether sin or holiness has the dominion over us, and whether the concerns of time or those of eternity predominate in our souls. "To whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death, or of obedience unto righteousness." By a fair comparison of ourselves with the revealed will of God, we may indeed with certainty know the state of our minds. The character and conduct which the grace of God and the faith of the Gospel invariably produce, are minutely described in the holy Scriptures. If, on comparing ourselves with the marks there laid down, we find an agreement, the conclusion is undeniable; always remembering that the Scriptures distinguish the saving operations of God on the soul by their purity and their permanence. We should place ourselves, therefore, in the full light of Revelation, and then examine our sentiments by its doctrines, our heart by its spirit, our life by its precepts, and our faith and hope by its promises and prospects.

We shall be greatly assisted in deciding on our state, by comparing our own character, disposition, and conduct with those of the righteous, as recorded in the word of God, where we have an impartial and undisguised delineation of the true Christian, under all the varying circumstances of life. Here we may behold, as in a mirror, the movements of mind, and the habits of life which characterize and distinguish the man of God from all others.

Do we then cordially enter into the views, and imbibe and exemplify the spirit of the saints of former ages? Do we approve and embrace

their principles, as recorded in th
Bible? Do we walk by the same
rule, and mind the same things?
Are we governed by the same Di-
vine precepts, comforted by the same
great and precious promises, ani-
mated by the same immortal pro-
spects? Do we rejoice in hope of the
same inheritance and glory? In a
word, are we seeking to be saved in
the same way; entirely renouncing
our own righteousness, in respect to
our justification before God, and re-
lying only on the perfect obedience,
atoning sacrifice, and divine *merit*
of the Lord Jesus Christ, for accept-
ance with God and eternal life?
Do we, with all our hearts, approve
the design, and gratefully embrace
the method, of Divine mercy, reveal-
ed in the Gospel for the salvation of
sinners? In this scrutiny, we should
not set up any standard of our own
as the test of conversion. A mis-
taken rule of this kind has misled
many pious persons. Scripture and
experience clearly prove, that the
circumstances attending the convic-
tion and conversion of sinners are
not always the same, but often ma-
terially different. The point which
calls for examination is, not the
mere circumstances attending our re-
pentance and return to God; but whe-
ther the change which we have ex-
perienced corresponds, in its nature
and effects, with that change of heart
which the Scripture requires, when
it says, "putting off the old man,
which is corrupt, put on the new
man, which after God is created
in righteousness and true holiness."
For if the effects which are expe-
rienced in our hearts, and exhibit-
ed in our lives, agree with those
which are recorded with approba-
tion of the saints in the word of
God, we then have solid evidence
of our repentance and conversion.
In an especial manner are we to
compare ourselves with HIM who
was given us an example that we
might walk in his steps. It is em-
phatically stated as a scriptural
characteristic of real Christians, that
they are "*in Christ Jesus.*" He is



in him.
obey his co
crifice, recei
"grow up unto
Head, in all thin

But, in perfor
self-examination, we are
not only whether we ha
commenced the Christian
whether we are really "born a
of the Spirit;" but what progress we
have made and are making in th
Divine life.

The Christian should be "goi
on unto perfection," "pressing to-
ward the mark for the prize of his
high calling of God in Christ Jesus."
It has been often said, with great truth,
that there is no standing still in the
Christian life; for, if we are not ad-
vancing in it, we shall be declining.
We are exhorted to give all diligence
to add to our faith, virtue, knowledge,
temperance, patience, &c.; and cer-
tainly, if religion does not make us
"holy in all manner of conversation,
as he who hath called us is holy,"
it effects nothing for us to any valu-
able purpose. But, then, let us not
suppose that it is designed by God
to accomplish this end for us all at
once: no, our sanctification is a gra-
dually progressive work. If we
would know whether we are becom-
ing more and more meet for the in-
heritance of the saints in light, we
must ascertain whether we are *ad-
vancing* in knowledge, in holiness,
in humility, in conformity to the
image of God. Growth in grace
may be known by the increasing
vigour, delight, and spirituality of
our minds in devotional duties, espe-
cially those which are private and
personal; as the private perusal and
study of the Scriptures, secret prayer,
meditation on divine subjects, self-
denial, &c. Our progress in re-
ligion may be known by the increas-
ed frequency and fervour of our de-
sires for complete deliverance from

[redacted] into our
[redacted]nd inquiry
[redacted]g answerably
[redacted]vileges and pro-
[redacted]glorifying God in
[redacted] here it will be ne-
[redacted]e more particular. First,
[redacted] is our temper and deport-
[redacted]n our intercourse with our fa-
[redacted]es and relative connections? Our conduct in the most intimate of those social circles in which we move, is perhaps the truest test of the habitual state of our hearts. Do we exemplify, in our freest and most unrestrained hours, that spirituality of mind which is calculated to produce in the hearts of those around us a conviction of the reality and importance of religion? Has Jehovah not only a domestic altar in our dwellings, but do we practically say, "As for me and my house, we will serve the Lord;" and is our conversation ordinarily in heaven? Do we discover to those who are most intimate with us, that our religious principles have had the effect of sweetening our tempers, purifying our motives, subduing our passions, mortifying our evil propensities, and governing our lives? It is not only a possible, but comparatively an easy, thing to abstain from the outward and grosser immoralities, which prevail in the world through lust, but yet at the same time to be the slaves of some unhallowed temper at home*. There are even, it is to be feared, some persons professing Christianity, who keep themselves externally unspotted from the world, while they are a prey to some guilty passion in secret. We may conduct ourselves unblameably before men, and yet suffer our hearts to remain considerably under the influence, if not under the dominion, of pride, peevishness, envy, malice, or of a selfish, a covetous, or a sensual spirit. How affecting is it, to see men, who profess to have their supreme treasure in heaven, shewing, by the whole course of their conduct, that they still seek their happiness on earth! If these things do not predominate to such a degree as to impeach our sincerity, they yet will, in proportion as they prevail, mar our peace, impede our usefulness, bring darkness and distress on our minds, and be a reproach to the religion we profess.

But it is also incumbent on us to inquire into our conduct as members of civil society. Is our particular engagement, pursuit, and business in life, lawful? are our dealings in the world conscientiously regulated by the word of God? And here it is not the actions only that will require to be examined, for these are sufficiently obvious, but the principles, the motives, the springs of our conduct: these call for the closest scrutiny, and ought to be followed through their most secret windings. It is plain from Scripture, that growth in grace is marked by an increasing circumspection in our common and daily deportment, an holy care and watchfulness over our ordinary conversation and transactions in life.

In this respect, many persons have greatly erred: some have considered real religion to consist exclusively in certain emotions and ecstasies of mind, without in the least attending to the general tenor of their outward conduct; while others, observing how little the practice and temper of many professing Christians correspond with what they profess to feel, entirely discard the consideration of inward emotions, and look only to the outward conduct. Both err. By properly regarding the operations of our minds, as well as the tenor of our outward conduct, we are in less danger of being deceived. The one is a check upon the other; and it is only when our feelings and conduct correspond with each other, and with Scripture, that we have

* Vide an excellent paper on "the Conduct in domestic Life a Test of true Religion," in the Christian Observer for September last, p 549.

any well-grounded evidence of [illegible] being in the right way.

We should, further, particularly examine how we feel and act towards our brethren in the faith. An affection for all who bear the image of Christ, is one of the scriptural marks of true conversion: "Hereby we know that we have passed from death unto life, because we love the brethren." If, then, we are of the household of faith, we shall feel that we have an unity of interest, principle, and affection with all who love our Lord Jesus Christ in sincerity;—we shall esteem them the excellent of the earth, and take them as our chosen companions and friends;—and we shall shew our regard to them by cheerfully co-operating with them, to the utmost of our power, in supporting and advancing the cause of God in the world.

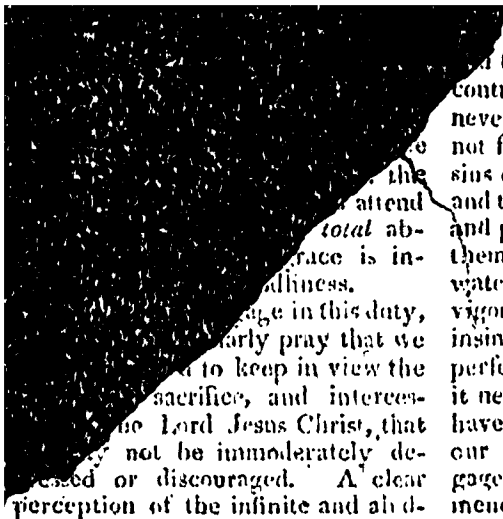
To close this branch of the subject, I will merely add, that the duty of self-examination extends not only to our sins, failings, and sinful propensities, but to our prejudices, and our errors in judgment: not only to our external conduct, but to our opinions, to our creed, and to the foundation of our faith. There can be no doubt, if we receive the Divine testimony, that there exists an inseparable connection between faith and practice; and that the faith of Christ produces a set of opinions and feelings, and a course of conduct, peculiar to itself.

It may now be proper to consider the *time* when this duty should be attended to. Besides that daily vigilance which we ought to exercise, and that more careful self-inspection which should accompany every Lord's-day, it is highly expedient that certain periods should be fixed for a still more solemn performance of this duty.

It is, however, unadvisable to select, for the performance of this duty, a time when we are under a deep and affecting sense of our own sinfulness and corruption, or when we are overwhelmed with temptation, and are in great darkness and distress of mind. Neither should we [illegible] very [illegible] the par[illegible] ment wh[illegible] ed by a vie[illegible] In the former [illegible] to write unjust [illegible] against ourselves; [illegible] to think more highly [illegible] than we ought to think.

With these exceptions, it [illegible] proper to engage in this duty [illegible] ever we are about to receive the Lord's Supper; and for this we have an express command of God, 1 Cor. xi. 28;—also on our entering into any new condition or relation of life, the nature of which will lay us under new obligations, expose us to new trials, and call for the additional exercise of Christian grace;—and, moreover, when we commence any remarkable period of time, as the entrance of a new year, the anniversary of our birth, or the annual return of the day on which a parent or near relative died. These and similar seasons seem to be well adapted for self-scrutiny and serious reflection.

It is necessary further to remark, that whatever be the particular point to which at any time we direct our inquiry, we should examine it narrowly, and rigorously probe every purpose of the heart which has a reference to it. It is hardly possible to enter too closely and deeply into the scrutiny of our hearts; and this scrutiny should be undertaken with an anxious desire to promote repentance and humiliation of soul, and renewed acts of faith and holy obedience. But having done our utmost to be secure from self-deception, we must still say, with the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." The necessity of this rigorous investigation will be more obvious, if we consider that it is not



turn from it with penitence and contrition of soul. And here let us never forget, that all sins which are not forsaken may be considered as sins of which we have not repented; and that our confessions of such sins, and professed sorrow on account of them, if unaccompanied by constant watchfulness against them, and a vigorous resistance to them, must be insincere. If this duty be properly performed, we shall frequently find it necessary to retrace the steps we have already taken, and to repeat our earliest and most solemn engagements with which we commenced our religious course, and to commend ourselves afresh, as depraved, destitute, and guilty creatures, to the infinite mercy and grace of God through Christ, that we may be redeemed from all evil, sanctified wholly in body, soul, and spirit, and saved with an everlasting salvation*.

G. B.

* The following Scriptures may be consulted with advantage in reference to the duty of self-examination, viz.—Matt. v. 41, and vi. 24. John xiii. 35. 1 Cor. vii. 31, and xvi. 14. 2 Cor. xiii. 5. Heb. iii. 13, and x. 4, and xi. 10, and xii. 15. Col. iii. 2—4. Philip. iii. 20. Titus ii. 11, 12. 1 Pet. ii. 12, and iv. 7. 1 John ii 15, &c. &c. See also the Christian Observer, Vol. I. pp. 692, and 693. Vol. II. pp. 205, 401, and 653. Vol. IV. p. 716. Vol. V. pp. 341 and 511. Vol. VI. p. 439, and Vol. X. p. 352.

MISCELLANEOUS

To the Editor of the Christian Observer.

THE subject of the inquiry in the following paper is, "Whether, in our present systems of education, religion be sufficiently regarded; and how far they are capable of improvement in this particular." It will be found, I apprehend, in a great measure coincident in sentiment with your excellent correspondent B. T.; and, as he seems to be seized with one of his fits of silence, may serve, during the interval, to keep up the attention of your readers to a point of very great consequence, the education of children and youth.

There are two questions which I propose to discuss;

I. Whether, in our present systems of education, religion be sufficiently regarded.

II. How far they are capable of improvement in this particular.

I. It seems to be usually supposed, that in the early stages of child-

hood, man is scarcely at all a subje
of moral discipline or spiritual bless-
ings. We have, indeed, reason to
bless God, that we have not yet in
general aspired to so courageous
and enlightened a resolution, as that
of withholding from our offspring in
their early years the very name of re-
ligion: we are desirous to have them
baptised as soon as possible; we re-
quire them to say the Lord's Prayer,
and perhaps some other prayers,
morning and evening; and we teach
them to repeat the Catechism with
accuracy. Beyond this, however,
we proceed but a little way: it is
scarcely ever made a matter of serious
inquiry, whether they understand any
part of those great elementary truths
which their tongues recite. Thus the
religious career of the future scholar is
somewhat inauspicious in its begin-
ning. From the care of his mother,
(for to the fair sex are we in general
indebted for whatever piety is in-
stilled into our infant minds), he is
removed to some introductory school;
where, perhaps, he reads through the
whole Bible from beginning to end,
without ever being taught to reflect
upon the awful subjects through
which he passes, and to which he is
almost as insensible as the brute
animal, pacing the same dull weary
round, to the mechanical principles
of the work which he is employed
to set in motion.

What shall we say to these things?
Can any man, who really considers
his children in a more interesting
light than as amusing playthings,
or mere objects of natural affection;
who seriously contemplates them as
heirs of human corruption, but de-
signed, through the infinite mercy of
God, to be made partakers of redemp-
tion by a spiritual renovation of their
fallen nature;—can any man, believ-
ing these momentous truths, fail to
perceive that the very commence-
ment of the great work of education
is commonly controuled and directed
by other principles than the wisdom
that is from above, and the doctrine
that is according to godliness; that
the divine sacrament of baptism is

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and admonition
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caution and selection
If the situation recommen
them by cheapness, salubr
prospect of good connections,
the master's reputation for general
ability, they have satisfied their con-
science, without ever making it a
subject of minute inquiry, whether
sound religious principles be habi-
tually instilled into the minds of the
scholars. But what is the general
fact? what, for example, is the general
impression left upon the mind, with
respect to our great systems of pub-
lic instruction? Do they strike us
in any other light than as processes
whereby a competent skill is ac-
quired in the Latin and Greek lan-
guages? We are accustomed to speak
of *effect* in specimens of art. In like
manner, in contemplating our me-
thods of education, the *effect*, if I
may be allowed the expression, seems
barely *literary*, scarcely *moral*, much
less *religious*; though, *occasionally*,
considerable attention may be paid
to religion. This is an argument
that Christian piety is not the pre-
vailing concern, the pervading prin-
ciple, the spirit that influences and
gives a character to the whole sy-
stem. If we enter more into detail,
little care appears to be taken fully
to secure a conscientious observance
of the Lord's-day. All the boys, it
is true, are obliged to attend public
worship with the strictest punctua-
lity; and to the honour of some, I
fear not all, of our great seminaries,
it must be remembered, that an out-
ward decorum is observed in their
behaviour there:—but are they not
suffered to enter the house of God
without being habitually taught even
the nature of that preparation of the

ental objects, or rather, I fear, no objects at all. Now, though it would be absurd to assert that the Bible ought never to be opened but with an *immediate* view to the salvation of ourselves and others; yet it must be strenuously maintained, that this should be exclusively our main and predominant design in studying it, and especially on the Sabbath; otherwise it is in vain to profess a belief in its inspiration. And what is the effect produced upon the mind of the youth? His idea of the Bible is insensibly associated either with the painfulness of vexatious composition, the toil of school-drudgery, and the smart of punishment, which are calculated to provoke a disrelish of the sacred volume; or with classical refinements of style & pagan representations of virtue—a taste for which, if not most judiciously regulated by reflection, and chastised by devotion, is perhaps incompatible with an unreserved reception of evangelical truth. All those subjects in the Scripture, which are calculated to be useful to him as a Christian, are unpropitious to him as an imitator of Catullus, Virgil, or Horace. Where shall he find expressions, in the whole vocabulary of heathen poets, that approach at all near to the Christian sense of the words sin, holiness, humility; to say nothing of justification, sanctification, redemption? He is reduced to the painful alternative of either mixing barbarous phrases with the polished diction of the Latin muse; or of degrading, by inadequate representations, the immutable truths of the word of God. It is easy to anticipate which course he will pursue.

On ordinary days, the principal methods used for inculcating religion, as I apprehend, are the occasional construing of the Greek Testament (accompanied, in some few instances, by expositions on the part of the master, and examination of the class by question and answer), and forms of prayer morning and evening, and sometimes at other seasons of the day. As far as the Greek

During the intervals of public worship, the chief employment of youth consists either in composing an exercise on a classical, or a copy of verses on some scriptural, subject. Expositions of Scripture, or some other religious book, appear to be required only in some few instances. Concerning the pursuit of any more classical study at such times, there can be but one opinion, with those who make it their delight to honour God upon his own day, by giving him then all their time, except what unavoidable necessity withholds. The plan of writing Latin verses on some sacred subject, appears to me in the awkward light of an attempt to effect a compromise between the service of Jehovah and secular study. I remember, a humorous writer of the early part of the last century *, among the expedients which he ironically suggests for making an English Poet, recommends the careful perusal of the poetical parts of the Bible. Every one sees the impiety, or at least the want of piety, implied in such an expedient. And is not the practice we refer to, adopted in a similar spirit? For what is the manifest purpose with which the young scholar consults the Book of Life? To improve himself in the art of versification. The knowledge of redemption, and the sanctification of his soul, are only subordinate, inci-

* Dean Swift.

Testament is employed as a ta
book, in order to perfect the scholar
in his conjugation of Greek verbs,
and his application of the rules of
syntax, the interests of religion are
perhaps injured instead of being pro-
moted by this process. The inve-
terate force of early associations is a
matter of universal experience, and
many Christians, who at an advanc-
ed period of life have been awaken-
ed to a deep sense of their guilt in
neglecting the living oracles of God,
have long experienced inconvenience
from such associations, even after
their influence has ceased to predo-
minate in the mind; as a man, who
has carried a burden, seems to feel
the pressure of it, even after it has
been removed. Nor does it appear
that the principles of the Gospel are
habitually applied, in the various les-
sons and exercises of the school, to
amend the perverted or defective
views of virtue, which are found
in every part of the most sublime
schemes of pagan philosophy. On the
contrary, the introduction, into themes
written upon moral subjects, of ex-
amples and illustrations from the
word of God, though in some schools
permitted, is in none warmly encou-
raged, and in others expressly prohi-
bited. Why the latter step has been
taken, it is not easy to conceive. If
the great Apostle of the Gentile
world had been informed in his days,
of a seminary professedly Christian,
of the highest eminence for the edu-
cation of the first youth in the land,
in which all reference to the cross of
Christ was formally *prohibited* from
admission into their moral exercises,
there can be little doubt but he
would have addressed the conductors
of it, and indeed the British nobility
and gentry in general, in the same
strain of indignant reproof which he
applied to the foolish Galatians; "who
hath bewitched you, that ye should
not obey the truth, before whose eyes
Jesus Christ hath been evidently set
forth crucified among you?" If any
of the advocates of this practice
should assign as a reason for it, what
has been assigned in defence of a

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of their own,
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ciently detailed th
directly theological; a
fore, philosophical accur
morality to be treated of
tirely distinct science;—it mu
answered, that we would by no mean
exclude those grounds of moral truth
which are independent of revelation,
but we maintain the necessity of al-
ways viewing them in connection
with the peculiar doctrines of the one
Mediator between God and man;
which doctrines do assume an abso-
lute right of interference with every
branch of human duty, and were in-
tended to cast a totally new light on
every maxim in the moral system
of his disciples. To this we may add
the words of a late Essayist, in whose
hands taste and genius have been
made eminently subservient to the
interests of pure Christian devotion.
"This" (says he, speaking of mora-
lity founded on independent ground)
"was not the manner in which the
last divinely inspired instructors of
the world inculcated moral princi-
ples: it is found to have very small
practical efficacy among mankind;
and I am convinced from observa-
tion, that this mode of presenting the
system of morals, rather in the form
of pure philosophical theory than of
evangelical precept, tends to produce
an oblivion in the writers, and a dis-
like in the readers, of the Christian
style of moral speculation."

With respect to school prayers,
the fact of their being regularly
used will, it is hoped, admit of no
dispute. The very learned and much
respected author of a pamphlet,
expressly written in vindication of
the plan of religious instruction
adopted in one of our great school
clearly shews that they are admi

[illegible] and noblest motives of exertion, without any limitation or restriction; whereas the Scripture expressly condemns the love of human praise, if it be not subordinate to the love of God, and puts emulation in the same class with envy; not meaning to explode all virtuous emulation, but to intimate that there is a species of emulation which, though it may fall short of envy, yet, being unsubdued by the love of God, is to be considered as sinful

And if it be so, that the manners and sentiments of schoolboys are incompatible with such expedients for holding communion with their God, can any thing shew more decisively, to every real Christian, the necessity of more urgent and repeated efforts, on the part of the instructors, to revive a declining cause, and make the voice of the Son of man to be heard within those classic walls which have hitherto resounded chiefly with the din of elementary rules, or the harmonious, but certainly not holy, accents of Greek and Roman eloquence?

Upon the whole, though it would seem very unjust to repeat the charge, that in our public schools there is a studious and systematic neglect of religion; yet it must be reluctantly admitted, that they do not manifest a studious and systematic attention to it. The overwhelming interests of eternity, the peculiarities of the Gospel scheme, its marked contradiction to heathen morality, its practical application to all the motives and pursuits of the human breast, do *not* meet the young candidate for eternity at every turn of his classic walk; are *not* habitually brought back to his recollection; do *not* decidedly govern his taste for human literature; are *not* repeatedly pressed upon him, as the most interesting and attractive subjects of private meditation. Is it any wonder, then, that vice should prevail, where the only principles that can purify the fountain of it, the human heart, are so much slighted? That the licentiousness of a profli-

gate metropolis should have found its way among juvenile libertines; and that some of our *ingenuous* youth should behave as if they thought our great seminaries rather the nurseries of vice, than the tranquil retreats of learning and science?

II. Upon the second part of the subject it is needless to occupy much of our time, as we may easily infer the improvements of which the religious part of our public plans of education are capable, from what has been already advanced.

Persons of refined taste, and profound science, are sometimes unhappily accustomed to view the nurture and admonition of the Lord as inseparably connected with the decay of human learning. Some of them contemplate the propagation of the highly spiritual precepts of the Prince of Peace, as they would do the march of a Saracen or a Vandal. But it is far from my design to discourage classical studies. On the contrary, I am convinced that if they were but governed, animated, and consecrated, by the piety of the Gospel, they would more exclusively prevail, and be more rationally admired, than at present. It is true, indeed, that the most splendid schemes of pagan virtue and happiness, though admirable in themselves, are cold, selfish, and unholy, when compared to the Gospel, and will utterly vanish from the Christian's view; as the magic palace of ice, built amidst the northern snows, soon melted away, and left not a trace behind. It is true, [illegible]ill further, that the principles of [illegible] pagan orators, poets, and histo[illegible]ns, have a secret tendency to [illegible]duce in the scholar's mind an [illegible]ility to the great doctrines of Re[illegible]s has been strikingly [illegible] a late Essay on the [illegible] of Taste to Evan[illegible]y Mr. Foster.

terests of religion, correct tas[illegible] powerful eloquence are engage[illegible] side? It is a matter of re[illegible] the above essay should [illegible] more strongly oppose such a [illegible] Let us rather endeavour to m[illegible] learning the handmaid of religi[illegible] to guard against her seducti[illegible] to an unchristian spirit, and [illegible] bring her into captivity to t[illegible] obedience of Christ. But how [illegible] this grand object to be secured[illegible] The following means are briefly su[illegible]gested.

In the first place, then, let us, [illegible] parents, begin early with our o[illegible]spring. It is not too much to sa[illegible] that an infant in the nurse's arms i[illegible] capable of associating some ideas o[illegible] pleasure and pain with the words good and naughty, and regulating its little desires by some regard to the authority of the parent. Let us learn to regard the infant mind in a truly sublime and interesting point of view, as the nascent germ of an eternal existence; which, if the inherent canker-worm of natural corruption be mortified and subdued by Divine grace (promised to [illegible] faithful use of the means of [illegible] will put forth its hopeful [illegible] and its full blossom h[illegible] paradise of God's [illegible] an everlasting fr[illegible] courts of heaven.

Let us make [illegible] ment of Baptism [illegible] of regeneration, [illegible] work of all our [illegible] above all thin[illegible] our child th[illegible] an effectual [illegible] of heart. T[illegible] taining this e[illegible] this blessing [illegible] him to distingu[illegible] and spirit of pra[illegible] frequently as t[illegible] of what he rea[illegible] tures; and to e[illegible] subjects [illegible]

construction which may be
n our sentiments by a wor
h is at enmity with its God,
connects some idea of
ly with devotedness to his ser-
e: but malignant indeed must
the soul that could harbour such
hought. On the contrary, to sup-
se that a religion of glad tidings
ould spoil the youthful cheek of
ne single smile; to suppose that
will not augment and endear its
ayful simplicity; is to contradict
erience, if fairly appealed to, and
cast a reproach upon that religion,
d its blessed Author.

Let the more advanced stages of Christian education be a continuation of the same plan. I am not arguing against human learning: I am
t for converting the school-boy
to a polemical divine; nor for
hanging the walls, which are the witnesses of his labours, with the black pall of monastic superstition. I look up with veneration to the great models of taste and eloquence. But let not the lambs of the Chris-
fold be left destitute of their
ual nourishment; let not our
be under any other governs than that of the muse-
ts of Jesus Christ.
the early contro-
s, be placed upon
lifted up, as the
d salvation; and
volumes of anti-
ed in this respect,
the possibility
strict and yet
y observance
repeatedly in-
of our youth;
ial devotion be
; habits of self-
prayer, and pri-
ired volume, be
ational delinea-
history, familiar
lo of the New

sented in the classical lessons, be contrasted, as far as the scholar's capacity admits, with Christian holiness; the Gospel plan of salvation be studiously delineated, and frequently recalled to his mind; emulation be placed upon its only lawful footing of entire subserviency to the love of God:—in a word, let not the religion of a crucified Saviour be any longer viewed as an awkward appendage, an incoherent part of our public seminaries, which seems a clog upon the whole machine; let it rather be the main spring of every movement; let it rule and influence every thing, like the etherial fluid, the supposed cause of attraction; or rather, like the Divinity itself, whose searching energy pervades all space, and originates as well as directs the gravitations, motions, and actions of all the bodies in the universe.

I would observe, in conclusion, that the questions discussed, whatever may be thought of the conclusions at which we have arrived, are not to be disposed of by the common-place observations, that reformation is hopeless; that the world will still follow its own way; that allowances must be made for the levities of youth, and the like. Painful, too, would it be to think, that the impression excited by subjects of this nature should be considered by any individual as a sort of stage effect, contributing to the amusement of the passing hour, but leaving nothing awfully practical behind. Yet such is the too frequent custom of the world. The mere man of business will easily overlook the momento interests of Christian nurture and monition; the philosopher will s with grave indifference; and the l tine will treat them with rude sion. But let everyone b thus shuffles off ser convictions. Le ourselves pla

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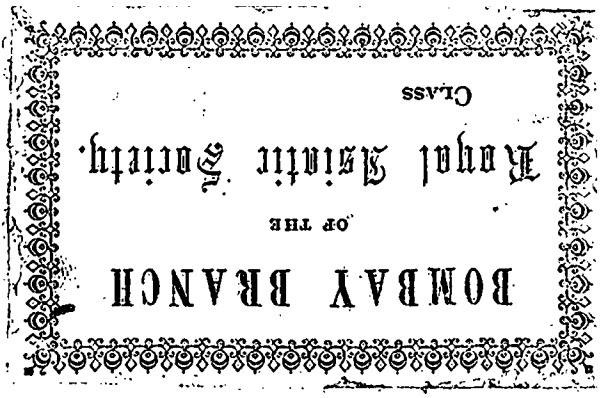

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